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1. 2004

1.1 December

Prologue (2004-12-07 18:45)

An [1]ancient seafaring people driven both by a desire for wealth and power, and deep spiritual beliefs circled the globe throughout much of history helping to shape today's world. As fanciful as that might sound, countless historians, archaeologists, antiquarians and others have interpreted existing evidence in just this way. The trail of this mysterious culture to them was simply too obvious and could not be explained by mere coincidence.

The purpose of this blog is to show that just such a culture did exist and to explain it in ways not done before. I would like to offer the evidence that my own ancestors, who spoke Austronesian languages, were these seafaring people who greatly impacted the world we live in today. My purpose is to provide a first-hand view from one whose world-view is partially shaped by the old Austronesian speakers, and one who has learned much from the elders.

The tale is one that starts during the transition from the latter part of the Middle Stone Age to medieval times and from Southeast Asia and the Pacific to Europe and the Americas.

The historical events covered range from the great spice trade to the legends of [2]Shambhala and [3]Prester John. For millennia, mystery cults found within these seafaring people battled on spiritual and mundane planes based on their contrasting beliefs in a society charged with dualism. I will give my own interpretations of the symbols they left and their meanings.

One would not be surprised that Austronesian speakers should have already been considered for any theories of this kind. The Austronesian language family, comprised of two great branches, the Malayo-Polynesian and Formosan, expanded rapidly by sea millennia ago. In fact, you will find many established scholars who would agree that by about 200 AD, the Austronesian-speaking people's geographic range was not much different than it is today.

Since at least the time of the Lapita expansion into the Pacific, usually dated between 1800 and 1500 BC to the "Age of Exploration" about 500 years ago, the Austronesian languages had been the most widely dispersed of any widely recognized language family. Yet, only a few have thought to consider these people beyond the range of their present languages.

Although a few researchers had explored this subject starting a few centuries ago, it was Bunkminster Fuller, an architect, futurist and sometime historian of science and engineering, who first suggested that Austronesian speakers had not received the credit they were due. Although not well equipped to analyze the linguistic aspects of his argument, Fuller had an extraordinary insight into the development of building and engineering concepts. His study of hydraulic and maritime technology and of "tensile" systems brought him to the conclusion that Austronesian people had developed and diffused many important things.

Sumet Jumsai, a Thai researcher augmented greatly the research of Fuller in Naga : cultural origins in Siam and the West Pacific , and more recently, Dr. Stephen Oppenheimer, in his book Eden in the East: The Drowned Continent of Southeast Asia has explored this subject in great detail.

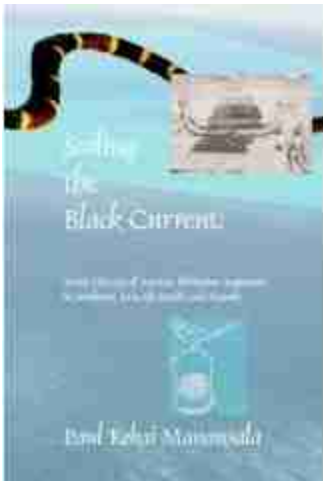
But don't worry this blog will a great deal of stuff found nowhere else.

For those who need a little background on this subject, I will recommend some web reading:

Please review my own history page with some relevant background articles:

[4]<http://asiapacificuniverse.com/pkm/historypage.htm>

Don't worry if you get lost in some of the details and terminology. I will try to clear this all up as we go along.



[5]Buy now!

[6] ✖

1. <http://www.geocities.com/pinatubo.geo/austro.htm>
2. <http://asiapacificuniverse.com/pkm/shambhala.htm>
3. <http://asiapacificuniverse.com/pkm/presterjohn.htm>
4. <http://asiapacificuniverse.com/pkm/historypage.htm>
5. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
6. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

The Long Search (2004-12-08 10:15)

If you have perused the articles in the link I provided in my last post, you may be either ready for more or a bit confused. If the latter, do not worry as I will try to explain things as I go.

I've also provided some links on the sidebar of this blog for those interested in further research.

The search for answers to the questions that we will explore in this blog began many years ago in the land of my birth – the province of Pampanga in the Philippines. I was born in the former Clark Air Force Base hospital at the foot of the [1]Zambales Mountains. This was well before the hospital and base were buried under ash from Mt. Pinatubo, the second highest peak in the Zambales range and readily visible from the old hospital.

Mountains were considered sacred by the local people and Pinatubo, or Pinatubu as it is known by the locals, is one of the most sacred. It was also considered forbidden to an extent. People living on the this mountain and nearby

[2]Mt. Arayat acted as unofficial guardians discouraging people from desecrating the area. This practice continued even after this region (Arayat) had been Christianized.

There had always been a core of people who had held unto indigenous beliefs to some extent or another in this area. This was especially the case among the native healers who till this day continue to provide a large percentage of health care to the poor and also to the "superstitious" among the rich. When I was a teen, my peers who decided to cling to the old ways were looked at rather cautiously but with respect by the more Westernized ones.

The name Pinatubu itself indicates a volcano although prior to the eruption in 1991 it had been 600 years since an earlier eruption. The mountain was thought of by local people to have never been colonized although from an international legal standpoint it was part of an American territory for a period. Locals would retreat to Pinatubu during colonial times to be in a sanctuary free from foreigners.

My paternal great-grandmother and maternal great-grandfather knew much of the local lore. My maternal great-grandfather would go on retreat regularly to Mt. Arayat walking from his home in Angeles City. He would pick sweet potatoes and yams to eat along the way. He was very skilled in the indigenous healing arts.

Even my paternal grandfather had some native knowledge. When my grandmother suffered a foot infection, the local doctors wanted to perform amputation. My grandfather thought this was ludicrous and promptly began to heal the infection using indigenous methods.

The Aeta people of Pinatubu would come down during harvest time to make extra money harvesting crops. They were known as very hard workers. They also had an intricate knowledge of nature and old-time Philippine spiritual beliefs. When I was a teen I had Aeta and part-Aeta friends who loved to talk about these traditions.

This was the start of my own quest for knowledge about the ancient history of this area and the surrounding regions. For some 26 years I have learned and researched, traveling to various parts of the world in my search.

That brings us to the beginning of the subject to be discussed here – the ancient Sundaland floods. Stephen Oppenheimer's book *Eden in the East* discusses these floods in detail. I first encountered Stephen over the internet when he was writing this book. He was interested in my research on Austric languages. We have been corresponding off and on ever since.

Sundaland is the name for a large sub-continent in Southeast Asia that is now mostly underwater.



Image from Dr. Sunil Prasannan

The [3]Austic languages are a proposed language family that is thought by people like Oppenheimer, Wilhelm Solheim and myself to have occupied Sundaland before the three great rapid rise floods. The Austric languages eventually split into two families – the Austro-Asiatic and the Austronesian.

We will be mainly concerned with the Austronesian. Wilhelm Solheim uses the term Nusantao to describe a particular group of people mostly Austronesian speakers who established a vast maritime trading network during the Neolithic. The [4]Nusantao will become more prominent as the discussion goes on.



[5]Buy now!

[6] 

1. <http://sambali.blogspot.com/2006/03/glossary-zambales-mountains-sambal.html>
2. <http://sambali.blogspot.com/2006/04/mount-arayat-glossary.html>
3. <http://www.geocities.com/pinatubo.geo/austri.htm>
4. http://sambali.blogspot.com/2004_12_09_sambali_archive.html
5. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
6. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Sundaland (2004-12-08 15:01)

If you're having trouble with any of the terminology here, try the free encyclopedia [1]**Wikipedia**. If that doesn't work, send me a personal email.

The weather here today in Sacramento is quite stormy which leads well into the topic of this post. Storms, volcanoes, floods and the like were often seen in the Southeast Asian/Pacific Islander worldview as conflicts between dual forces. Duality is integral to the Austronesian psyche. The linguist Robert Blust reconstructed the word *hipaR which can mean either "sibling-in-law" or "across the river" in Proto-Austronesian.

Proto-Austronesian is a proposed reconstruction of a proto-language that gave birth to the present-day Austronesian languages. Other linguists have reconstructed words similar to Blust's *hipaR.

Blust and others have also found this as evidence that Proto-Austronesians had a dual phratry or kinship system based upon residence on either side of a river. Indeed, those familiar with Austronesian studies know that these people had dual classification systems engrained in their ethnos.

Such classification based on dualities such as Sun-Moon, right bank-left bank, upstream-downstream, Heaven-Earth, left hand-right hand, etc., etc. are found throughout the Austronesian regions.

Where I am from the term kaladua refers to one's dual self. Everyone has two "souls" – one that occupies the body and is active on the conscious level, and the other that exists mostly on the unconscious level. A spiritual master

though could control their kaladua and use their other self even while awake. This might give a bit of an idea as to the pervasiveness of dual thought in Austronesian society.

The duality was recursive i.e. it recurred in cycles. Like the cycles of the lunar month – the waxing and waning Moon.

It was also both oppositional and complimentary. Dual forces like fire and water seemed to oppose each other, but they also complimented each other as in 'opposites attract.'

Now back to the flooding of Sundaland. There were three major rapid rise floods – the first one about 14,000 years ago, the second 11,500 years ago and the third about 8,500 years ago. Sea levels continued to rise gradually to peak levels about 5,500 years ago. Note that these floods were caused by rising sea levels and were not river or flash flooding caused by rain.

Depending on when one dates the split of the Austronesian language family either the Austronesians or their ancestors would have likely experienced all these floods. The events would have had quite an impact on societies that lived along the coastline – the prevailing practice in Southeast Asia to this day.

The ancient Austronesians and their ancestors may have seen the rising levels as a struggle between the sea and land with the sea obviously winning.

The first and second of the floods probably had more of an impact on Austric rather than Austronesian speakers. The culture at this time was known as Hoabinhian from the site of Hoa Binh in Vietnam. These people used edge-ground blades which technically are Neolithic although usually classified as either Mesolithic or even Paleolithic.

The term "Neolithic" refers to stone tools that were ground or polished rather than simply crafted through the process called flaking.

The earliest edge-ground tools in the world are from Australia dated to about 20,000 BC and Solheim classifies them as Hoabinhian.

The dispersal of the Austric peoples led to one group, the Austro-Asiatics taking off to the north and to the west at least as far as India. In fact, they may have gone much further than India, but that's a whole different subject.

Now personally I believe that Wilhelm Solheim, the retired anthropology professor from the University of Hawai'i, has a very good chronology for the splitting and dispersal of the Austronesian languages.

Solheim believes that the Proto-Austronesians began to leave the coasts of Vietnam or possibly peninsular Malaysia somewhere between about 9000 and 8000 years ago. These people built shell mounds and we will call them the shell mound culture. They migrated southward through the Philippines into eastern Indonesia.

Possibly somewhere in the northern Philippines or along coastal Vietnam according to this model, Proto-Austronesian split into two branches with one moving northward toward Taiwan and the other southward. Oppenheimer thinks that around 8000-7000 years ago that major dispersions were taking place in insular SE Asia that could have resulted in very long-range migrations extending to Mesopotamia and Europe.

Indeed, around 6,600 BC there is evidence of a new cultural element at Spirit Cave on the Thailand-Burma border, and numerous coastal settlements spring up along mainland Southeast Asia. These would have been probably Proto-Malayo-Polynesian or Proto-Formosan peoples.

In the southern Philippines and eastern Indonesia, the Malayo-Polynesian branch began its own split some-time well before 5000 BC. These people began to make shell tools and used edge-grinding for both shell and stone tools. They began to move northward toward South China. Solheim calls them the Nusantara "the people of the islands."

Some useful abstracts:

TAIWAN, COASTAL SOUTH CHINA AND NORTHERN VIET NAM AND THE NUSANTAO MARITIME TRADING NETWORK

Author: Solheim II W.G.1

Source: Journal of East Asian Archaeology, 1 January 2000, vol. 2, no. 1-2, pp. 273-284(12)

Publisher: Brill Academic Publishers

The primary concern of this essay is to present details of the development of the Nusantara Maritime Trading Network between Taiwan, coastal South China and Northern Viet Nam from a bit before 7,000 B.P. until about 2,000 B.P. The Nusantara Maritime Trading Network is seen as a very widespread trading and communication network which came to cover all of the Pacific Ocean, the coastal areas of the China Sea and Japan, the coastal areas of the Bay of Bengal and the Indian Ocean as far as Madagascar, and Island Southeast Asia and the coastal area of Mainland Southeast Asia. Having begun in eastern Island Southeast Asia a few hundred years before 5000 B.C., it expanded from there to the north through the Philippines to Taiwan and coastal South China and then north along the coast of China to western and southern Korea and finally to Kyushu in Japan, starting here just before 3000 B.C., but becoming best developed in Korea and Japan during the first millennium B.C.

Island Networks

Communication, Kinship, and Classification Structures in Oceania

Per Hage, Frank Harary

Published February 1997

Contrary to common perception and belief, most island societies of the Pacific were not isolated, but were connected to other island societies by relations of kinship and marriage, trade and tribute, language and history. Using network models from graph theory, the authors analyse the formation of island empires, the social basis of dialect groups, the emergence of economic and political centers, the evolution and devolution of social stratification and the evolution of kinship terminologies, marriage systems and descent groups from common historical prototypes. The book is at once a unique and important contribution to Oceania studies, anthropology and social network analysis.

Contents

Preface

Acknowledgements

1. Island networks and graphs - graph theoretical models - geographical, linguistic and anthropological terms
2. Trees: Basic definitions - a Micronesian prestige good system - 'Recursive dualism' in Austronesian classification systems - cognatic kinship networks - cycle rank and network connectedness
3. The minimum spanning tree problem - dialect groups and marriage isolates in the Tuamotus - the evolution of the Lakemban Matanitu - the Renfrew-Sterud method of close proximity analysis - on deconstructing a network
4. Search trees I: Independent discoveries of the conical clan - social stratification in Polynesia - a structural model

- of the conical clan - Prestige good systems: 5. Search trees II: the Marshallese conical clan - the devolution of social organisation in nuclear Micronesia; 6. Centrality: Southern Lau, Fiji: a natural trade area - power centers in the greater Lauan trade network - political and mythological centers in Ralik and Ratak - expeditions in Torres Strait - on the position of Delos in the archaic Aegean network
7. Dominating sets: local domination in the Caroline Islands - alliance structures in the Western Tuamotus - pottery monopolies in Melanesian trade networks
8. Digraphs: Murdock's maze: the bilateral hypothesis of Austronesian origins - sibling classification and culture history in Island Oceania
9. Conclusion.



[2]Buy now!

[3] ✖

1. <http://www.wikipedia.org/>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Sean Bam. (2007-08-20 06:04:00)

Thank you for comment on my blog's Atlantis article .

No I hadn't known specifically about your blog article (but am checking it out thanks). However , I am familiar with:

- (1) A Santos' theory that Indonesia was Atlantis &/or Eden;
- (2) Tani Jantsang equates Mu with Indonesia, and mentions connection with sumerian metals/alloys;
- (3) HS Lewis mentions monuments of Indonesian forests;
- (4) Epigraphic Society publication equates Java with Hawaiki, and Linus Brunner demonstrates anc Greek language connections [cp thale "sea" = Grk thalassa];
- (5) Rex Gilroy thinks Homo sapiens or Caucasoids originated from Solo man &/or Australia.

My blog Punt/Ponape article also connects with Indonesia/Micronesia, and some think Tarshish of bible was in direction of east indies.

Perhaps there are also connections with Dongsong culture of ancient Indo-China, and/or Angkor Wat? (and/or Polynesian land Irihia?)

The Nusantara (2004-12-09 08:00)

Think of a people living on boats or on houses built on piles in bays and estuaries. The type of people that still exist today all over Southeast Asia. Some of them like the Badjau, Samal and "Sea Gypsies" are semi-nomadic in lifestyle. The Nusantara that began migrating north through the [1]Philippines to [2]China sometime before 5000 BC were just such a people. Sometime before the Nusantara, waves of long-range migrations may already have been occurring as per Oppenheimer. What makes the Nusantara important is that with them we see signs of the establishment of a long-distance [3]trade network.

I will show evidence that competition arose in this network, largely clan-based, and this competition also had a spiritual component based on the [4]Austronesian dual system. This resulted in types of global [5]trade wars and global spiritual competition. The latter would not classify as "religious wars" as the "fighting" was mostly on a submerged level, and the belief systems probably were not what we think of as religions today.

In terms of material culture, the Nusantara feasted commonly on fish and shellfish. They discarded the latter into massive heaps known alternatively as shell mounds, shell [6]middens and kitchen middens.

[7]Shell mounds were quite common during the early Paleolithic period around 40,000 to 35,000 years ago when they could be found from Europe to Australia. However it was in Vietnam that these artifacts continued into the Mesolithic period (Middle Stone Age) of around 11,000 years ago.

Eventually, the Nusantara began burying their dead in the [8]shell mounds usually in a seated position with the knees flexed. They also used the mounds as platforms on which to build houses or as religious platforms.

We will continue discussion on the Nusantara in the next post.



[9]Buy now!

[10] 

1. <http://sambali.blogspot.com/2005/02/land-of-sacred-jars.html>
2. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
3. <http://sambali.blogspot.com/>
4. <http://www.geocities.com/pinatubo.geo/austro.htm>
5. <http://sambali.blogspot.com/>
6. <http://sambali.blogspot.com/2004/12/marine-folk.html>
7. <http://sambali.blogspot.com/2004/12/marine-folk.html>
8. <http://sambali.blogspot.com/2004/12/marine-folk.html>
9. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
10. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr c=3

PinoyApache (2010-12-06 03:12:58)

These Nusantaraos may be related to the Lutao people that live on stilt houses of old Cebu.

Striwicesa (2011-09-06 03:54:38)

Its Nusantara - the way we call ourselves, Indonesian.

The Nusantara, continued (2004-12-09 14:56)

The [1]Nusantao lived around [2]shell mounds and sand dunes. Often they lived right on top of them. Later as they moved into colder regions in the north they began to build their homes partly within the mounds. This was an excellent adaptation to cold weather and was one of a number of factors that allowed the [3]Nusantao to easily explore colder regions.

Another thing that helped was their habit of hunting sea mammals. The [4]shell mounds show abundant evidence of this type of hunting including sea mammal bones. They used harpoon heads including some probably of the toggling type, which have survived until modern times in the [5]Philippines and New Zealand. A toggling harpoon has a detachable head attached to a line or cord.

The people also supplemented their diet by hunting and by raising domestic animals. They had chickens, pigs and dogs.

Many of them practiced horticulture – evidence of which goes back to at least 15,000 BC in this region. And there is also evidence of sugarcane and rice agriculture.

The dates on the start of rice agriculture are rather controversial. Oppenheimer has a good discussion on this in [6]Eden in the East. The earliest dates go back to 12,000 years ago at Spirit Cave and 9260 years ago at Sakai Cave on the Malay Peninsula. It is difficult though to tell wild rice from domestic rice just by looking at it.

The domestication argument is strengthened by the fact that other plants found at Spirit and Sakai caves were among those later domesticated in Southeast Asia.

Whatever the earliest dates for rice, the [7]Nusantao that had reached South [8]China definitely were planting this crop.

These shell mound people used ground-edge tools of both shell and stone. And a new discovery at Balobok Cave in the southern [9]Philippines dated to 5340 BC suggests they also used fully-polished neolithic tools.

One thing we should remember in studying [10]Southeast Asia is that a Neolithic or Metal Age "revolution" does not mean the same thing here as in other places. There are cases of "Stone Age" people surviving in this region to the present-day. The controversial Tasaday are one well-known example, but there are many other less controversial ones. "Mesolithic" Hoabinhian sites have been discovered surviving in regions that appear to have already moved into the Metal Age. Keep this fact in mind.

Here's a good summary of the Nusantara:

During the third and last rapid rise flood a Hoabinhian-like people that built [11]shell mounds began migrating southward into insular Southeast Asia. These people certainly practiced horticulture and possibly agriculture.

These people eventually settle in eastern Indonesia and the [12]Philippines where they begin using shell tools. They also learn (or relearn) the art of edge grinding. They manufacture edge-ground shell and stone tools, and also make fully polished neolithic blades.

One of the important tools made by these people was the celt, a groove-less axe. The blade industry is distinguished by the rectangular cross-section of the tools.

The [13]shell mound people appear on the South [14]China coast with their shell tools, edge-grinding and roughly polished tools sometime before 5000 BC. They form a culture along the Yangtze River. And they quickly move northward into present-day Shandong.

The cultural kit of these people came to include by 5000 BC: [15]clay spindle whorls to make nets, [16]clay net sinkers, disc-shaped earplug ornaments, stepped stone (socketed) adzes, stone hoes, stone knives and long-stemmed polished stone arrow/harpoon heads. They also made Hoabinhian-descended pottery.

The Yangtze and Shandong regions are important. They will become vital nodes in the [17]Nusantao [18]trade network.



[19]Buy now!

[20]

1. <http://sambali.blogspot.com/2004/12/nusantao.html>
2. <http://sambali.blogspot.com/2004/12/marine-folk.html>
3. <http://sambali.blogspot.com/2004/12/nusantao.html>
4. <http://sambali.blogspot.com/2004/12/marine-folk.html>
5. <http://sambali.blogspot.com/2005/02/land-of-sacred-jars.html>
6. <http://sambali.blogspot.com/2007/01/garden-of-eden-glossary.html>
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13. <http://sambali.blogspot.com/2005/04/glossary-shellfish-gathering.html>
14. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
15. <http://sambali.blogspot.com/2006/09/clay-myths-and-uses-of-glossary.html>
16. <http://sambali.blogspot.com/2006/09/clay-myths-and-uses-of-glossary.html>
17. <http://sambali.blogspot.com/2004/12/nusantao.html>
18. <http://sambali.blogspot.com/>
19. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
20. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr c=3

The Nusantara Trade Network (2004-12-09 19:26)

Solheim writes about the northern expansions: "I hypothesize that any time that maritime people in their explorations would come across the mouth of a large river, they would have moved up the river making contact with the local inhabitants and not have stayed totally along the coast." (Solheim 2000)

All indications point to the maritime [1]Nusantao as expert seafarers. Often their sites had bones of sea mammals that could only be obtained after lengthy blue-water voyages. Their semi-permanent dwellings indicated that they moved seasonally over water as part of their lifestyle. Naturally they would settle on the coast, along river banks and lake shores.

In addition to the archaeological evidence, Solheim believes the [2]Nusantao migrations help account for three sets of linguistics relationships that exist between [3]Austronesian and other East Asian languages.

Others have suggested that these relationships are genetic links: Paul Benedict has postulated a family called Austro-Tai creating a link with Daic languages such as Thai and Laotian. He latter expanded Austro-Tai to include Japanese and Hmong-Mien. Schichiro Murayama had suggested Malayo-Polynesian influence but not genetic relationship with Japanese.

More recently, Laurent Sagart has proposed that Sino-Tibetan languages and [4]Austronesian descend from a shared proto-language.

Solheim, however, believes that the first two links are the result of massive early borrowing with [5]Nusantao traders. Firstly, contacts with Daic speakers near the Yangtze, and then with Korean and Japanese speakers during the transfer of Yayoi culture from Shandong and Korea to Japan.

We might add also this as a possible explanation for the Sino-Tibetan similarities. Certainly it does not seem that all these languages were related.

Proto-Sino-Tibetan, for example, was likely tonal and monosyllabic as this appears as a family trait of Sino-Tibetan languages. Most languages that have been in contact with Sino-Tibetan languages for some time tend to pick up some of these traits as in the example of Mon-Khmer languages.

Neither Austronesian, Korean or Japanese show anything roughly similar to this type of influence on their sound systems.

The [6]Nusantao may have obtained their penchant for seafaring and trading from the earliest people in the region, many of whom doubtless were their ancestors. From very early dates in the Paleolithic, there are indications of settlement and [7]trade that involved long sea voyages in the region of Australia and Melanesia (New Britain).

Some of the earliest evidence of long-range sea [8]trade in the world is the regional exchange of the volcanic glass known as obsidian.

In mainland Southeast Asia, we first see evidence of [9]trade in the presence of shell tools in highland areas far from the coast, and stone tools in coastal regions without stones. Solheim also believes at least two important agricultural products were traded – rice and sugarcane – and thus the common words for these products over much of this region. The widest evidence for [10]trade though comes from the presence of jade and nephrite in large quantities that seems quite likely to come in all cases from the Yangtze region. They occur in the Middle Neolithic culture of Shandong known as the Dawenkou and a bit north in the latter Hongshan culture.

Jade and nephrite have been found at neolithic sites in Batangas and Palawan in the Philippines. The presence of nephrite adzes indicates large quantities of this material in a location not known to have any natural sources.

Later, possibly by about 5500 years ago, particular types of jade/nephrite ornaments of the lingling-o and bicephalous (double-headed) type appear. Solheim sees these as strong evidence of the [11]Nusantao trade.

The nature of these ornaments, as we will explore later, are clan-related.

Now at about this same time (pre-5000 BC), we see [12]shell mounds popping up at Ubaid sites in the Persian Gulf. Oppenheimer has noted that the Ubaid sites contain pretty much the same inventory as those in the SE Asian Neolithic – quadrangular stone adzes, stone hoes, [13]clay sinkers and spindle whorls, beads, discs and painted pottery.

The Ubaid culture is thought to have given risen to the culture of the Sumerians some 5500 years ago.



[14]Buy now!

[15] 

1. <http://sambali.blogspot.com/2004/12/nusantao.html>
2. <http://sambali.blogspot.com/2004/12/nusantao.html>
3. <http://www.geocities.com/pinatubo.geo/austro.htm>
4. <http://www.geocities.com/pinatubo.geo/austro.htm>
5. <http://sambali.blogspot.com/2004/12/nusantao.html>
6. <http://sambali.blogspot.com/2004/12/nusantao.html>
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12. <http://sambali.blogspot.com/2004/12/marine-folk.html>
13. <http://sambali.blogspot.com/2006/09/clay-myths-and-uses-of-glossary.html>
14. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
15. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr-c=3

Social system and stratification (2004-12-10 13:01)

As alluded to earlier, Solheim equated the [1]Dawenkou culture of Shandong with Nusantao who had come into contact with people already inhabiting the area. They intermarried with these people who were larger in number by far. However, they were able to maintain features of their language which they passed on eventually to Japan via the [2]diffusion of Yayoi culture.

Solheim though wasn't the first to suggest that Dawenkou culture had an Austronesian link. Dr. Shun-Sheng Ling, the first director of the Institute of Ethnology in Taiwan, had aggressively asserted such connections long ago.

Although Shun-Sheng Ling had a different demographic scenario than Solheim he still saw the Dawenkou as Austronesian people. He further went on to link them with the people known in ancient Chinese texts as the [3]Dong Yi.

As the texts describe the Dong Yi in some detail, they will prove valuable in studying the Nusantao.

Another important tool is language reconstruction as we have already seen. Following is a list of reconstructions important in understanding early Nusantao society. Of the Proto-Austronesian (PAN) reconstructions, those of Robert

Blust follow the strictest pattern requiring representation in each major branch of Austronesian.

qa(n)dih "monarch, ruler" PAN Lopez
datu "clan chief, ruler" PAN Blust
dDatu "prince, ruler" PAN Dyen
[t]umpu' "lord, master" PAN Dempwolff
pu' "lord" PAN Dempwolff
pu? "lord" PAN Dyen
tUqan "master" PAN Dyen
tuvan "lord, master" PAN Dempwolff
zurugan "captain" Proto-Philippine Zorc and Charles
aGalen "lord" Proto-Philippine Zorc and Charles
latu "lord, master" Proto-Polynesian
'a(ng)g'i "clan" PAN Dempwolff
ha(ng)a'i "clan" PAN Dempwolff
t'uku' "clan" PAN Dempwolff
parau "fleet" PAN Blust
dDaun "flotilla, fleet" PAN Dyen
ba(nN)i(q)aga "trade, commerce" PAN Blust
bali(GD)yaq "trade," Proto-Philippine Zorc
tau "trade," Proto-Polynesian
lan[t]av "coastal trade," PAN Dempwolff
dagang "merchant," PAN Dempwolff
t'alín "translate (exchange)," PAN Dempwolff
salín "translate (exchange)," Proto-Philippine Zorc
haku*at "transport (ferry, carry)," Proto-Philippine Zorc & Charles
d'aNd'i "treaty," PAN Dyen
muti*a* "treasure," Proto-Philippine Zorc
lumba' "competition," PAN Dempwolff
[dr]ebát "competition," PAN Blust
[dDr]ebát PAN Dyen
bi(n)ting "fortress, fortification," PAN Dempwolff
kuta' "fortress," PAN Dempwolff
pantaw "lookout tower," Proto-Philippine Zorc
sau "government," Proto-Polynesian
gemgem "govern (fist)," Proto-Philippine Zorc and Charles
tungul "flag, standard," PAN Dempwolff, Lopez
'uvan "money" PAN Dempwolff
huwaN "money" PAN Lopez
vaNituku "money" Proto-Tsou Li
d'u'al "sell" PAN Dempwolff
balanZa "sell" PAN Dyen
belih "buy" PAN Lopez
(bB)eli "buy" PAN Prentice
'utang "debt" PAN Dempwolff
hutaN "debt" PAN Lopez
qutaN "debt" PAN Dyen
singir "collect debt" Proto-Philippine Zorc
t'uyuh "commission, charge" PAN Dempwolff
suRua "commission, charge" PAN Lopez
'u(n)t't' "commission, charge" PAN Dempwolff
gantih "compensation" PAN Dempwolff
u(n)tuN "compensation" PAN Dyen
utu "compensation" Proto-Philippine Zorc
'upah 'payment' PAN Dempwolff

PAN = Proto-Austronesian

To understand the social system of the Nusantara, a good illustration is the *barangay* concept.

Barangay is the name both of a ship and of the smallest social unit in areas of western Austronesia. You can think of a *barangay* as a community that was capable of moving around in one or a few ships of *barangay* size.

The mobility inherent in this definition is important. Because of the need for mobility among early semi-nomadic people, the Nusantara preferred smaller communities. Indeed this penchant continued for some time. Insular Southeast Asia had few large cities comparable to those of Cambodia or China even into medieval times. The great Buddhist temple of Borobodur, for example, the largest Buddhist temple in the world, seems to have been constructed by a [4]network of towns and villages.

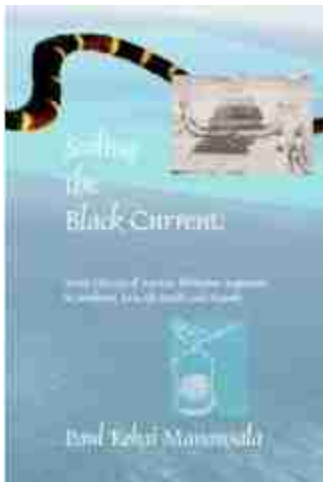
The average size for a *barangay* type community was about 500 people. They could be smaller or larger but usually not much larger. The *barangay* was headed by one or more chiefs.

Larger towns or fortresses were also built. These generally had earthen and/or timber walls protecting them. Even here though one should think that the largest of these would still have populations that could be transported by a large fleet of ships.

So the Nusantara at heart were mainly non-urban. This did not mean they all lived in squalor. In the 1700s, many a European sailor was ready to jump ship to live in Neolithic Polynesian villages rather than the big cities of Europe. Polynesians did not even make their own pottery although at one time they possessed this skill.

The Nusantara were nature-loving folk who lived vigorous lives. Because the community was sea-mobile, the leaders required command authority. They were also ship or fleet captains. In an ordinary village, such command structures are not necessary. But they are vital at sea.

So the [5]social stratification system is simply a practical necessity for communities that migrated regularly on ships. We know from studying more recent Austronesian societies that they tended to form networks rather than highly-centralized "kingdoms." We will discuss these networks more in the next post.



[6]Buy now!

[7] ❌

1. http://sambali.blogspot.com/2004/12/yi-peoples_11.html

2. <http://sambali.blogspot.com/2005/01/migrations-toward-north.html>

3. http://sambali.blogspot.com/2005_01_20_sambali_archive.html

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5. http://sambali.blogspot.com/2005_12_12_sambali_archive.html

6. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

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3

Networking (2004-12-10 18:35)

The clan in Austronesian societies could be traced either maternally or paternally but usually via both lines. Remember the dual kinship system mentioned earlier based on residence on either side of a river.

Marriages could unite clans forming new clans or what more accurately would be described as [1]descent groups.

When a particular clan became successful producing many branches and members, the ancestors could become deified. Strong clans often attracted other clans who might seek alliances without desiring to lose their own identity.

Old clan relationships can often be traced using surnames, linguistics, legends and other clues.

One method that seems to have been used to form strong networks was the acceptance of [2]totem or totem-like ancestors. These ancestors could be animals or what we consider inanimate objects like mountains or rivers.

Fortunately many totemic histories have survived in folklore even among strongly Westernized groups. A study of these show that people who share the same totem ancestry tend to speak the same language. When you find people of different languages that share similar totem beliefs, they tend to belong to the same linguistic clade or family.

However, sometimes you will find the same set popping up somewhere very distant. This could represent a network that has long since become submerged.

The social hierarchy common in Austronesian societies tended to stress lineage but was by no means static. Nearly all groups would allow any capable person of becoming a chief or noble by means of acquiring wealth or power. Marriage was another way to move up the social ladder.

One could even get promoted by special divine signs that happen at birth, upon entering the house of a chief or on some other special time.

An interesting thing about Austronesian languages is that there are no reconstructions for priest, shaman, etc. until rather late in the game. Almost certainly there were people performing these functions for they appear everywhere. And we know from archaeological sites that these folk had plenty of religious rituals – sacrifices, burials, etc.

Doubtless the reason for this is that the same terms used for kings, chiefs and elders were also used for ritual officials. In fact, there are examples of dual lineages that survive into present times – families that were both chiefly and priestly.

Here lineage is important. The sacred mysteries were taboo in many cases except to those who were initiated. And initiation usually was a family affair.

However, it was through religious beliefs that the greatest networks were formed. People of different tongues would gather to celebrate common religious festivals. The ritual officials here had to form councils to agree on common practices, regulations and taboos.

Indeed religious regulations probably formed the first common laws used throughout vast regions. And in many cases, it was the ritual officials of chiefly descent that made mundane laws that crossed borders as well.

These social structures formed the basis through which long-range trade was possible. The networks provided protocols that would allow goods to travel unimpeded across territories.

The spiritual setup here is of vital importance. The dual world of the Proto-Austronesian would form into the dueling world of the Nusantara. It is only natural perhaps that with such a cosmic view of the world that people would have split into two spiritual camps. We can call these the Yin and Yang camps.

The totemic clans might join either camp or decide to stay neutral. Neither side thinks of physically destroying the other. It doesn't make sense with this worldview. Yin doesn't destroy Yang, or vice a versa, but either tries to prove its superiority to the other.

This is not say that greed and other such desires don't come into play. They certainly are major factors. But humans are motivated by more than material desire, especially if an important component of the leadership belongs to the priesthood. People after all have always been willing to sacrifice wealth, safety and even their lives for their beliefs.

Now the Nusantara as I will try to show were strongly motivated by their beliefs as well as by the desire for material goods. Since the ritual officials were of the secret society sort, there is a lot of "shamanic" warfare going on that might not make sense otherwise. Everything is rife with symbolism and symbols.

We will turn to the Chinese texts soon as they are very helpful in providing details about the Nusantara along the Chinese coast.

Regards,

Paul Kekai Manansala
Sacramento

1. http://sambali.blogspot.com/2005_12_12_sambali_archive.html
 2. http://sambali.blogspot.com/2005_01_11_sambali_archive.html
-

A revealing map (2004-12-10 21:19)

Since I will be discussing some long-range contacts more frequently I'm linking a map showing wide distribution of cultural items:

[1]<http://www.geocities.com/pinatubo.geo/mapping.jpg>

The map is by no means exhaustive as listing too many items would make it difficult to read. However, it does show an emphasis that is both equatorial and coastal. The map does not show however, how most of the more inland examples are linked with river settlements.

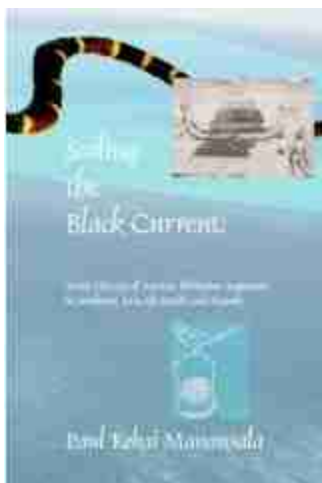
Regards,
Paul Kekai Manansala
Sacramento

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[2]Buy now!

[3] 

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 2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
 3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3
-

The Yi Peoples (2004-12-11 07:22)

Shun-Sheng Ling wrote: "During ancient times the majority of the inhabitants of the Pacific coast of [1]China belonged to the East Yi. The East Yi people in accordance with the results of our research consisted chiefly of peoples from Polynesia and Micronesia".

Pointing more toward Taiwan and the Philippines, the late Harvard historian Kwang-chih Chang agreed that [2]Austronesian presence in early coastal [3]China was likely.

The "East Yi" (Dong Yi) are the [4]Yi peoples who lived in Shandong and Henan as described in Chinese literature. The Yi to the south were known as Nan Yi and those to the north as Bei Yi.

Chinese literature describes the Yi as "maritime" people who built large ships. Eventually the name Yi became synonymous with the sea itself.

The Yi peoples are normally associated with Dawenkou, [5]Lungshan, [6]Liangzhu and Hongshan cultures. These people practiced tooth removal and head deformation, and built their homes on piles (stilts), all common features of [7]Southeast Asia and the Pacific.

The Dawenkou showed the first signs of significant social stratification in China. Elite burials became increasingly common and elaborate toward the latter Dawenkou period. By the time that Dawenkou transitioned to its daughter Lungshan culture in Shandong, signs of extreme [8]hierarchy were present to include, at times, funerary human sacrifice.

In the [9]Lungshan period we see the rise of forts with rammed earth walls. This has been interpreted as possibly signaling an increase in clan warfare and the consequent need for protection.

Chinese texts make it clear that the Yi people were considered foreign in comparison to the Hua folk of the Upper Yellow River region. In latter times, the term "Dong Yi" came to exclusively mean foreigners and no longer applied to Shandong province.

However, during the earliest times, the Yi people were very important in the formation of Chinese culture and civilization.

The Dawenkou Pottery Inscriptions may have facilitated communication and [10]trade between people who spoke different languages. These characters were pictographic in nature and thus would have facilitated cross-cultural communication.

As noted earlier there is extensive evidence of long-distance [11]trade particularly that involving jade and nephrite originating in the Yangtze region ([12]Liangzhu culture).

During the Lungshan period, we see the increasing use of clan emblems. By studying these symbols we can see that some clans were able to extend their range considerably. Sometime around 5500 years ago things started heating up in this region. If the war had not started yet, it was about to begin.

Regards,

Paul Kekai Manansala

Sacramento



[13]Buy now!

[14] 

1. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
2. <http://www.geocities.com/pinatubo.geo/austro.htm>
3. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
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A Neolithic snapshot (2004-12-11 10:23)

During the migrations mentioned by Oppenheimer that took place between about 8000 and 6000 years ago, shell mound cultures appear in three major distant locations. The Ubaid sites have already been mentioned previously and we will investigate them in detail later.

[1]Shell mounds also appear to the north in the Bering Sea and Arctic regions. Decades ago, Soviet prehistorians had suggested that Proto-Eskimo and Proto-Inuit people had been influenced by people from the southern Pacific and Southeast Asia, or that they had even originated from those regions.

They found many common items in the cultural inventory of these people that had southern correspondences including toggling harpoon heads with sockets and barbs at their base and slate points unique to the region.

S. I Rudenko noted that the distribution of these toggling harpoons matched the distribution of [2]shell mounds both in the north and the south.

Rudenko states: "Eskimo sea-mammal hunters appeared in the Bering Sea region comparatively late and were really the wedge dividing related peoples, alien to them, of northeastern Asia and northern America, they apparently came

to the Bering Sea region not from the north but the south, not from Asiatic Asia but from Asia's insular southeast." The sea vessels of these Arctic peoples also shared morphologies with the south. Indeed, experts on maritime [3]history like James Hornell have suggested that the bifid double construction [4]ship found in the circum-Arctic regions was of southern Pacific origin.

M.G. Levin, another researcher specializing in Northeast Asian ethnology writes: "It was not difficult for these coastal peoples of the Pacific to adjust to the conditions of the Far North, since they had long practised fishing and sea-mammal hunting, they knew how to build the warm semisubterranean houses necessary in arctic surroundings, and finally they were excellent seafarers for whom it was easy to move along the coast and settle the Far North. (Okladnikov, 1941c, pp. 30-31)"

In addition to the Persian Gulf and Eskimo/Inuit region, [5]shell mounds also appear on the Atlantic coast of Europe. Here also, in mesolithic Denmark, we find the bifid boats that Hornell and others had given a South Seas origin. In addition at a latter date we find the uniquely SE Asian/Pacific technique of lashed-lug construction in Scandinavia. We will examine each of these region in more detail later in this blog.

Regards,

Paul Kekai Manansala

Sacramento

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[6]Buy now!

[7] ✖

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Money as the root of all evil (2004-12-11 16:20)

I have noted that rising sea levels and natural disasters played a big role in the [1]Nusantao and previous [2]Sundaland migrations. Also covered briefly was the possibility of a spiritual component to exploration and colonization.

Of course, when dealing with trade networks we also have to follow the buck, so to speak.

How did [3]Nusantao trade occur? Solheim thinks it was barter trade, however, there is also a possibility that money was involved.

Otto Dempwolff reconstructed a word for money: *'uwan. Cecilio Lopez later updated this to *huwaN "money." These reconstructions though occur before the Formosan languages were brought into the [4]Austronesian family and thus might only apply really to Proto-Malayo-Polynesian.

That however is significant as Solheim postulates that the [5]Nusantao were mostly Malayo-Polynesian speakers, albeit always with a minority of people among them who spoke other languages. If we accept Solheim's dates that means the [6]Nusantao could have been using money before 5000 BC.

The type of money used by Austronesians upon contact with Europeans was mostly shells particularly cowries and often in stringed form. Here are some examples:

Solomon Island stringed shell money

[7][http://www.janeresture.com/solomon_postcards2/Fine %20Ancient %20Solomon %20Islands %20Shell %20Money %201.jpg](http://www.janeresture.com/solomon_postcards2/Fine%20Ancient%20Solomon%20Islands%20Shell%20Money%201.jpg)

Sumerian stringed shell money

[8]<http://images.channeladvisor.com/>

Giant stone money (rai) of Yap (resembles Chinese stringed copper coins)

[9]http://www.reefseekers.com/PIXPAGES/Stone_money.jpg

The early trade in shell tools may have eventually led to the use of shells as money. Clan competition could easily heat up with the large scale use of money even on a regional scale. It is much easier to accumulate wealth with money than attempting to stockpile bulky trade goods.

The abstract quality of money indeed helps the rich get richer and the poor get poorer.

Regards,

Paul Kekai Manansala

Sacramento



[10]Buy now!

[11]

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msudol0928 (2009-08-26 16:11:24)

I hate to break this to you, but - despite being a "small a" agnostic, I do consider that you may be incorrect assuming that money is the root of all evil. Television is! No, just kidding. It comes from the bible, 1st Timothy 6:10 and in King James it states "For **the love of** money is the root of all evil:" and based on the concordance I stumbled on, different translations are too similar to debate. Even I must admit: **DON'T BLAME THE MONEY FOR HUMAN EVIL!**

The Dueling Dual Volcanoes (2004-12-11 17:47)

The following translation of a Kapampangan legend by Michael Panglinan will help us unravel the socio-political situation of the [1]Nusantao that developed. I have added a few translations of notes.

"The [2]history of the Kapampangan opened with the great war in heaven. They were siblings (I don't know if they are brothers or brothers and sisters...but they were siblings) Aldau (the Sun) and Bulan (the Moon) were fighting for control of the earth.

From the heavens they descended on the banks of the great river, from which they pulled out two bamboo poles each. In the ensuing battle, Aldau, the sun had struck the light out of one of Bulan's eyes and its brightness dimmed. Aldau was victorious and Bulan surrendered. Magnanimous, Aldau lifted his capatad up and divided his rule between himself and Bulan. He even let Bulan sit on the throne first. Thus Bulan ruled by bengi (night) and Aldau ruled by aldau (day).

They settled on the two sacred mountains of the great river bank plains. On earth, Aldau chose as his abode Alaya, the center, the navel of the world. Thus the words 'paralaya' meaning going towards Alaya, the home, the base, the navel, and 'padauba' which means to go away from the center, or to go down to the flatlands. Paralaya also came to mean east since it is the abode of the sun.

On earth, Aldau came to be called by man as Apung Sukû meaning antiquity or even summit or zenith. Bulan, on the one hand settled on the source of eight rivers, Pinatubu, from which man derived its food and livelihood as the rivers became not only a source of fish, but was also the watering hole of game and fowl.

Man favoured Bulan with the name Apung Mallari, to whom all things were possible. He was said to be more approachable than the distant Apung Sukû.

Apung Sukû, the Sun, had for his children: Munag Sumalâ (Dawn) who was betrothed to Manalastas (the rooster), Abac, Ugtu (known also as Lakandanup who devoured shadows at noon), and Gatpanapun (the prince who knows only pleasure).

Apung Mallari had two daughters. The most beautiful was Sisilim (sunset) who was devoted to her uncle Apung Sukû by welcoming him in the western skies with songs of the cicadas at sunset. The other daughter was Kapitangan.

All things went well with their reign over man on earth till the rains came. The rains did not stop. The eight Rivers of Pinatubu overflowed. Man's possession were washed away and the fowls, game and fish went to seek calmer waters or went deep into the mountains. Man hungered. Man despaired. Finally man called upon Apung Sukû for help.

Apung Sukû then sent his grandson [3]Tala (the planet Venus), son of the red serpent Munag Sumalâ and the bird Manalastas, to be born as a man.

Deep in the forest of Mount Alaya, an old manalaksan (wood cutter) went to the pool of Sapang Tacûi to quench his

thirst. There in the middle of the pool, a tucal flower blossomed. in the midst of it was a healthy baby crying. The old manalaksan took pity and took the child to his old wife mangkukuran (potter). There the child began to speak and walk. The couple bowed low to the ground and paid homage to the god child.

Soon the child grew up to become a strong bayani. Riding on his friend Damulag, the guardian against the storm, [4]Tala descended the [5]mountain chewing on a sugarcane. On the slopes of the [6]mountain he fell in love with a woman called Mingan. Together they made love. As they did so, [7]Tala took some of his seeds and placed them in Mingan's hand. "Plant them on the flooded ground," he said. Mingan was doubtful at first since nothing grew on the flooded soil save for lumut or algae.

Immediately after Mingan planted the sacred seeds, a curious green looking plant sprouted from the ground. These were the first palai, rice plants. [8]Tala showed her how to cook nasi, from the unhusked seeds of the palai plant. Soon Mingan's tribe was able to conquer all the flooded plains and convert them to fertile rice fields. [9]Tala went back to the sky.

Soon, man forgot about the goodness of Apung Mallari before the floods. They endlessly praised Apung Sukû for sending them his grandson Tala. In anger and jealousy, Apung Mallari threw a huge boulder to the perfect summit of Apung Sukû's abode, Bunduc Alaya. The earth trembled. But worse was Apung Sukû's anger at the insult. From that day on, Apung Mallari was cursed. He was to be called as Punsalang (the source of enmity, the enemy).

Apung Sukû took all the huge boulders of the great river bank plains and threw them all at Bunduk Pinatubu. Apung Mallari, now Punsalang, saw his abode crumble. Seeing her father lose miserably, Sisilim decided to stop her uncle the sun but she too was struck and she fell dead. Seeing this, Punsalang shouted in anguish and surrendered to his brother Apung Sukû. From then on, Apung Sukû was Apung Sinukuan (to whom everyone surrendered)."

Regards,

Paul Kekai Manansala

Sacramento



[10]Buy now!

[11] ❌

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Dueling volcanoes, continued (2004-12-12 18:00)

The battle between deities of the volcanoes Mt. Pinatubo and Mt. Arayat, I submit, tells of a real simultaneous or near-simultaneous eruption of [1]two adjacent volcanoes.

The eruptive event triggers major migrations and causes changes in the existing Nusantara trade network. There are indications that two major clans come to unite in order to deal with newly-arising situations. In the legend these clans are represented by Munag Sumalâ, the red dawn serpent and Manalastas, the rooster. Their son is Tala, the [2]Morning Star (Venus).

The eruptions may have taken place during a Venus transit alluded to in the descent of Tala to earth. As to whether people in ancient times knew of Venus transits, I know of only one example where King Montezuma appears to have seen the transit of 1518. There are, though, other examples of Austronesian peoples able to spot astronomical bodies that are very difficult to perceive with the naked eye. For example, there is documentation that Polynesians knew of the moons of Jupiter. In comparison, a Venus transit is much more visible although it does require some means to view the Sun without damaging the eyes. Could the smoke of a volcano have provided this eye protection?

The timing of the clan union would be well before 3,000 BC as there are a few historical and legendary sources that help arrive at this timing. One of these is the Chinese legendary history of [3]Fu Hsi and Nu Gua. The marriage of these two members of the Dong Yi peoples also represented the union of Fu Hsi's bird clan and Nu Gua's dragon/serpent clan. The same totems represented by Manalastas and Munag Sumalâ respectively.

The best dating in my opinion – the one that matches other evidence that will be discussed later – is James Legge's 3,322 BC. The eruptions themselves, based on archaeological data that I feel is connected, may have taken place during a Venus transit sometime before 3,500 BC.

The union of the dragon/serpent and bird clans was an important event in the "escalation" that had been taking place for centuries in the Nusantara trade network. How do these clans relate to the two spiritual camps I mentioned earlier? Well, in reality there may not be simply a Yin and Yang camp, but two Yin camps and two Yang camps. Each camp, composed of different clans and peoples, had its Yin and Yang components. They differed in that one was more "traditional," which in this case meant more inclusive and non-materialistic, and the other was more exclusive and materialistic.

What I mean by "inclusive" and "exclusive" here relates directly to the materialistic viewpoint. The more materialistic camp uses exclusion as a means of increasing wealth among the ruling group. The elite are an exclusive group entry into which requires a process of severe assimilation. The traditional camp is more inclusive but in this process a very powerful and wealthy elite is largely absent.

In a trade network it might seem like the materialistic side would have all the advantages. However, the exclusive nature might also foster divisiveness especially if no group is able to establish outright superiority among the allied clans.

I will suggest that the traditional camp was able to secure strong leadership earlier by the union of the dragon and bird clans. These two clans already powerful in their own right, were able after uniting to lead the coalition of traditional clans and groups.

The process of materialization among the Nusantara is most visible in the archaeological record. Among the Dawenkou, as we have noted earlier, the grave sites show increasing signs of social stratification with the passage of time. By the Lungshan period, large forts herald the problems inherent with clan warfare.

A good portion of Oppenheimer's *Eden in the East* is focused on comparing myths and folklore that the author believes were dispersed following [4]Sundaland migrations. Many of these myths appear directly linked to historical events. I would suggest that this volcanic incident was also captured in the widely-diffused myths. One of these reached India. You will find this on the subcontinent in the legend of the Churning of the Milky Ocean. I will post a part of this story

as told in the Mahabhrata and then discuss it more in the next posting.

"...as Vasuki was forcefully pulled up and down by the Gods, puffs of fire and smoke belched forth from his mouth. The clouds of smoke became massive clouds with lightning flashes and rained down on the troops of Gods, who were weakening with the heat and fatigue...All kinds of creatures that inhabit the deep were crushed asunder by the big mountain ...and the mountain drove sea animals of all sorts, such as dwell in the submarine abysses, to their destruction...The friction of the trees started fire after fire, covering the mountain with flames like a black monsoon cloud with lightening streaks...many juices of herbs and manifold resins of the trees flowed into the water of the ocean. And with the milk of these juices that had the power of the Elixir, and with the exudation of the molten gold, the God attained immortality. The water of the ocean now turned into milk, and from this milk butter floated up, mingled with the finest of essences."

(Mahabharata, translated by J.A.B. Van Buitenen, vol. I, pp. 73-74)

Regards,

Paul Kekai Manansala

Sacramento



[5]Buy now!

[6] 

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The Churning of the Milky Ocean (2004-12-14 08:16)

In China, the legendary emperor [1]Fu Hsi is said to have founded the phoenix clan of the [2]Dong Yi people of Shandong.

[3]Fu Hsi is credited with having introduced many new things including the I Ching divination system. The I Ching may have been derived from the early oracle bone divination that used shells from sacrificed turtles. Shen-Shung Ling believed that turtle sacrifice in ancient [4]China was of [5]Austronesian origin and it has continued in Austronesia until modern times.

Chinese legend also states that [6]Fu Hsi introduced the art of [7]chicken raising and chicken egg-laying. According to

research by Akshino Fumihito, the chicken was domesticated in [8]Southeast Asia from the red junglefowl. Fumihito, by the way, is the brother of crown prince Naruhito of Japan. In Shinto, the national religion of that country, the [9]chicken is considered sacred to the sun goddess Amaterasu, the ancestress of the imperial family.

The churning of the [10] Milky Ocean was an epic event that sent ash and lahar into the sea, in this case the South [11]China Sea, turning it into a milky color.

Note in the earlier quote from the Mahabharata, that the volcanic debris was thought to have qualities of an "elixir." Indeed, among the products of the oceanic churning is said to be a jar filled with amrita the elixir of immortality. We will return to this motif later.

The [12]Milky Ocean story involves two opposing forces – the Devas and the Danavas. We will see that many scattered myths also involve a divine war in circumstances that are also surprisingly similar.

For example, Nu Gua, the wife of [13]Fu Hsi is said to have mended the sky after a battle between the Fire God and the Water God. The war resulted in a great cataclysm of fire and water that caused the collapse of a massive mountain. Again, this sounds very similar to a volcanic eruption.

Volcanoes tend to draw clouds during an eruption and create their own storm systems.

In far-off Greece we again encounter what may be allusion to a volcanic eruption. According to Hesiod, the Golden Race lived during the Golden Age when the seven Titans headed by Cronus ruled over heaven and earth.

Hesiod says that when Zeus and the gods overthrew the Titans the forests were set ablaze and the oceans "boiled and seethed."

According to Homer, Zeus "had also thrust great Cronos down beneath earth and the restless sea," to Tartaros. In the Iliad, Hera sometimes travels "to visit Oceanus at the far end of the earth, from whom the gods are sprung." In Greek legend, when volcanoes erupt they reveal the Giants or Titans imprisoned by Zeus below.

As we go on, the various motifs in the Greek myths including those concerning the underworld will turn up again in different cultures. These are part of the great body of myths that Oppenheimer has suggested are linked directly with the great migrations from Southeast Asia.

The churning of the ocean occurs not only from the volcanic eruptions but from the resulting sea migrations of people. These people carry various cultural items that are said to be the products of the churning including the jar of amrita, the conch shell trumpet and the archery bow known as sarnga.

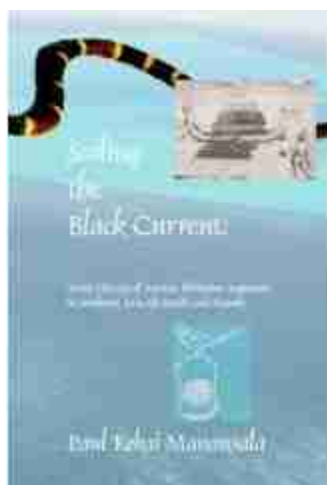
For more information on the geographic location of the Milky Ocean, see the following article:

[14]A new look at Vedic India

Regards,

Paul Kekai Manansala

Sacramento



[15]Buy now!

[16] ❌

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The Dog Lineage (2004-12-15 08:18)

The union of the dragon/serpent and bird clans appears to have been sealed by an actual marriage between two leading families in these clans. The event is symbolized in the partnership of [1]Manalastas and Munag Sumalâ, and that of [2]Fu Hsi and Nu Gua.

The new lineage formed by this marriage is represented by [3]Tala, the planet Venus, the Morning Star. Tala marries the mountain maid Mingan and their progeny hold sway in the council of the traditional confederacy of clans.

The emblem of the new lineage is either a hybrid of dragon/serpent and bird, or a [4]dog.

The marriage of Tala and Mingan is found in the form of the widespread regional myth of the [5]marriage of a dog with an ancestral goddess. The myth was propagated in various cultures probably representing the union of those cultures with this clan confederacy. Researchers Chungshee Hsien Liu and Alexy Okladnikov believe these dog-goddess marriage myths are of Austronesian or of insular Southeast Asian origin.

These myths may also relate to the widespread association of the planet Venus, or the deity representing that planet with [6]dogs and/or wolves. The Sumerian goddess Innana (Babylonian Ishtar) was associated with Venus and dogs. She was also linked with Sirius, a star associated in many cultures with dogs or wolves. In China, Sirius is known as Lang Hsing "the Wolf Star."

The two volcanoes of the legend become sacred to the traditional clan confederacy. Even the soil, or rather the rich mixed [7]volcanic clay, is thought of as possessing special magical qualities. The mixture of the complimentary deposits from the Yin mountain and the Yang mountain contain the spark that prolongs life or even grants immortality in legend.

From this volcanic clay are formed pots to hold water, wine and other beverages which when properly aged become nothing less than an [8]elixir of life. These jars eventually become a highly valued item of trade.

We will see how [9]the dog lineage[10] extends its range far and wide in the establishment of the traditional confederacy of clans. However, the materialist camp sees the challenge of the new leadership and reacts promptly. This grouping of clans consists of many of the same totems as the traditionalists. In fact, the leading groups from both clans come from the same location – the land of the dueling volcanoes.

The materialists though are expelled. They are the [11]fallen angels.

Regards,

Paul Kekai Manansala
Sacramento



[12]Buy now!

[13] ❌

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The Fallen Angels (2004-12-15 16:38)

Around 5,000 BC, we see the rise of Proto-Sumerian Ubaid sites in southern Iraq and at other Persian Gulf coast sites particularly on the northern Arabian coast.

These sites feature shell mounds and the same type of related fishing culture as found much further east. Oppenheimer mentions the "concordance of the same classes of Neolithic artefacts found under the silt layer of southern coastal China to those Woolley found under his silt layer in Mesopotamian Ur." (Oppenheimer 1998)

Among these items included an array of fishing gear, shell beads and polished stone hoes and adzes of rectangular cross-section (Vierkantbeile). There was also evidence of tattooing and scarification, and the painting of bodies with red haematite at burial. To these I would add the appearance of the potter's wheel both among the Ubaid and the Lungshan culture, and the Ubaid practice of cranial deformation.

The sudden appearance of stoneware technology among the Ubaid and in related sites in Syria and then its disappearance with these cultures is very telling. Stoneware was developed in the Dawenkou culture but persists in China where it is eventually developed into proto-porcelain. In the Middle East, post-Neolithic peoples revert to the use of earthenware.

In the Old Testament of the Hebrews, we hear of the fallen "angels" of the Garden of Eden, or Mt. Eden who come to interact with the people of the region. Oppenheimer mentions the sages from the East that come swimming across the Erythraean Sea (Indian Ocean) in Sumerian literature. In Hebrew, the word for "angel" means also "messenger."

The Sumerian sages from the East come from Dilmun, the land scholars often equate with Biblical Eden. Dilmun has been variously located in Bahrain, Iran and with the Harappan civilization of India. There are however some indications that the Hebrews thought the land was very far to the East in tropical Asia.

In the Book of Enoch, an apocryphal work dating from around the 2nd century BC to the 1st century AD, there is mention of a region far beyond the Indian Ocean (Erythraean Sea) and the lands of cinnamon and aloeswood.

Chapter 30

1,2 And beyond these, I went afar to the east, and I saw another place, a valley (full) of water. And 3 therein there was a tree, the colour (?) of fragrant trees such as the mastic. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

Chapter 31

1 And I saw other mountains, and amongst them were groves of trees, and there flowed forth from 2 them nectar, which is named sarara and galbanum. And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe-trees, and all the trees were full 3 of stacte, being like almond-trees. And when one burnt it, it smelt sweeter than any fragrant odour.

Chapter 32

1 And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper. 2 And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotiel. And I came to the Garden of Righteousness, 3 I and from afar off trees more numerous than I these trees and great-two trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom. 4 That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit 5 is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. Then 6 I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

Book of Enoch

In the Bible also, we have some clues leading to a tropical Asian location from the mention of aloeswood or "lign-aloes" the Hebrew 'ahalim. Aloeswood occurs in tropical eastern India but is mostly associated in ancient and

medieval times with Southeast Asia.

"And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."

Genesis 2:8

"Like valleys that stretch out, Like gardens beside the river, Like
aloes planted by the Lord, Like cedars beside the waters."

Numbers 24:6

In medieval times, the aloeswood tree was considered the lone representative of vegetation from the Garden of Eden in Christian tradition.

The tree of knowledge mentioned in Enoch was thought of as the banana tree in Muslim literature. It indeed has the height of a fir, leaves like a carob and vine-like clusters of fruit. The banana may also be the "golden apples" found in ancient European lore.

The sages or messengers from Dilmun were conceived of in Sumerian literature as a type of "fish-man" often portrayed as half-fish and half-man. Oppenheimer thinks this may relate to an extreme maritime culture as would be found among the Nusantara shell mound folk.

In the following map you will see distributions of Alpha thalassaemia and Beta thalassaemia hemoglobin mutations, and two JC Polyomavirus clades.

[1] 

Click on map for larger image

The hemoglobin mutation distribution is from Oppenheimer and he suggests that several thalassaemia variants are of apparent Southeast Asian origin.

JC Virus Clade A looks as if originates after the Proto-Austronesian dispersion from mainland Southeast Asia as it is absent from that region. This clade, specifically the MY marker, supports other evidence that migration from insular Southeast Asia via the Japan Current reached the Pacific Coast of the Americas (see [2]link).

The other JC virus clade may stem from the original migrations from mainland Southeast Asia to Austronesia.

The messengers and sages from the East were associated with Mt. Eden, which we will try to show was thought of as a volcano.

Regards,
Paul Kekai Manansala
Sacramento

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[3]Buy now!

[4] 

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Eden (2004-12-16 16:36)

And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord...

Book of Jubilees 8:18

The mountain of God in Eden was the location of the war of the angels. The Bible has strong images of a mountain top covered with smoke, fire and clouds due to the presence of God as when the children of Israel camped near Mt. Horeb in the Sinai.

In Sumerian lore, Mt. Mashu in the eastern island of Dilmun is the location of the battle between Gilgamesh and Humbaba. The top of Mt. Mashu collapses during the fight with jumping flames, smoke, roaring sounds and flying rocks.

In Ezekial 28, the king of Tyre is likened to Satan, the leader of the rebellious angels on the mountain of God.

You were in Eden,
the garden of God...

You were anointed as a guardian cherub,
for so I ordained you.
You were on the holy mount of God:
you walked among the fiery stones...

Through your widespread trade
you were filled with violence,
and you sinned.
So I drove you in disgrace from the mount of God
and I expelled you, O guardian cherub,
from among the fiery stones.

Ezekial 28

Mt. Mashu is depicted as a mountain with twin peaks between which was the entrance to the underworld and the underground waters of life. Through this entrance the Sun was said to rise. Dilmun itself was located in the farthest East, and to reach it required multiple long journeys by both land and sea.

[1]Shamash the sun god between the peaks of Mashu

After his battle with Humbaba, Gilgamesh meets two scorpion guardians of the gate to the underworld between Mashu's peaks. He persuades them to allow him to venture into the mountain in search of immortality.

Eden also is linked with immortality, in this case, humanity's lost immortality and expulsion from the garden. After the expulsion, God was said to have established a flaming sword that guarded the way to Eden. However God's presence anywhere always seemed to be connected with the image of the fiery mountain:

"The earth trembled and quaked, and the foundations of the mountains shook; they trembled because he was angry. Smoke rose from his nostrils; consuming fire came from his mouth, burning coals blazed out of it. He parted the heavens and came down; dark clouds were under his feet. He mounted the cherubim and flew; he soared on the wings of the wind. He made darkness his covering, his canopy around him- the dark rain clouds of the sky. Out of the brightness of his presence clouds advanced with hailstones and bolts of lightning..."

Psalms 18

The churning of the Milky Ocean resulted in the pouring of the life-giving amrita from the flaming Mt. Mandara. In the same way, Mt. Mashu contains the entrance to the waters of life in the underworld region known as the Apsu in Sumerian religion.

Both the traditionalists and the materialists are forced to migrate because of the great volcanic eruptions, but the materialists are fully expelled from the region of the holy mountains in the ensuing competition. And both show

up in various far-off locations where they take their battle for supremacy.

Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3] 

1. <http://www.theosophy-nw.org/theosnw/world/mideast/s0fmwt1.jpg>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
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Sages and Messengers (2004-12-17 08:02)

The Sumerians knew of amphibious sages that came from the East. In Greek renditions of the early "Chaldean" works these sages are said to come swimming across the Indian Ocean. In the Bible, "messengers" come from Eden.

Both examples suggest that these migrants from Dilmun/Eden had something to teach – a spiritual agenda. Indeed, Oppenheimer has given long lists of myths in Mesopotamia and the Middle East that he believes are ultimately of Southeast Asian origin. And he was not the first scholar to recognize these links.

Some of these messengers were viewed in a positive light while others were not. Indeed, a conflict between two groups of these messengers is apparent. In the Book of Enoch, the two groups are at war. In the Dawenkou and Lungshan cultural development we saw that the gradual increase in social stratification eventually leads to apparent clan warfare. The first cities, were nothing more than glorified forts, with high walls and watchtowers for defense.

The bad messengers in ancient Hebrew literature appear linked with some useful crafts but there also is a reference to the ills of commerce. In the Ezekiel passage, the writer states "Through your widespread trade you were filled with violence." The king of Tyre was linked in the Hebrew mind with the vast Phoenician trade.

Indeed, the evil potential of mercantile trade is found repeatedly in the philosophy of the Bible. Among the early Jewish Christians, the ultimate evil was envisioned as a harlot called "Babylon" that lures the nations to its

markets of luxurious goods.

The Sumerians conducted a long-range trade with Dilmun. It is difficult to say exactly what the entire trade consisted of as ships that went to Dilmun had many other stops along the way. Timber though seems to be one product that came directly from Dilmun. Hebrew tradition mentions a trade network involving Phoenicians that brought almug wood from somewhere apparently far to the East. The trade journeys to bring back this hard wood lasted three years.

The almug wood has been variously identified as teak, red sandalwood or some other fragrant tropical hard wood. The timber trade may have been the start of what eventually led to the great spice trade. Indeed, Dilmun was known as the "land of aromatics."

For more on the ensuing spice trade see the following link:

[1]The Spice Routes

Legends of far-off messengers coming with a spiritual agenda also are not limited to this region. Oppenheimer gives a number of examples. And in many of these cases we find these messengers are in conflict with others linked with an opposing often polarized doctrine.

In the dual world of the Nusantara, the eruption of two volcanoes could easily be interpreted as a war between two different polar forces in Heaven. As in Heaven, so on Earth. Diverging clans may have seen the cosmic chaos as the beginning of something on earth that had been brewing for a long time.

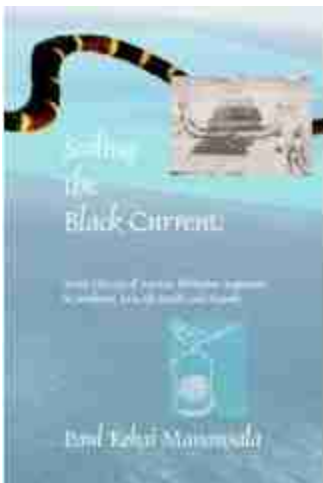
When people are forced to migrate they often bring about historical changes. The Phoenicians stated themselves that they migrated to Lebanon after a disaster in their homeland. The Huns ravaged much of the old world after they were forced to flee from their lands near the borders of China.

The Nusantara clans forced to flee from the great volcanic wars, in the same way, appear to have shaken up the trade network in an unprecedented way.

Regards,

Paul Kekai Manansala

Sacramento



[2]Buy now!

[3] ✖

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The Water Buffalo (2004-12-17 13:23)

The Chinese legendary histories tell of us warfare between totemic clans that preceded the formation of the dynastic Chinese state.

The information given on the [1]Yi peoples is of primary importance to us particularly the history of the Dong-Yi who inhabited the coastal region between the mouths of the Yellow and Yangtze rivers.

Here we hear of the king Chiyou mentioned as the overlord of the Dong-Yi peoples. It appears that Chiyou's Juili tribe is linked with another clan union, this time between the serpent/bird clan and a people who had a bull totem, either an ox or a buffalo.

Chiyou himself is often described as a man with a bull's head. This image is an important one since the union of these totemic clans becomes a driving force among the Nusantao. The bull totem clans seem linked with various peoples living along coastal [2]Southeast Asia of the time. These peoples may have spoken Austro-Asiatic, Hmong-Mien and Daic languages.

The image of a water [3]buffalo or a man with [4]buffalo horns appears also in the iconography of the Sumerians. Indeed, we see that the water [5]buffalo in Sumer is none other than the Southeast Asian swamp buffalo. Remains of this species have also been found at Sumerian archaeological sites.

The swamp [6]buffalo is different than the river [7]buffalo of India. It originates in [8]Southeast Asia but is historically absent from India. It was however found in ancient Sri Lanka apparently brought by sea from Southeast Asia.



Swamp [9]buffalo on the Seal of Sharkalisharri, 3rd millennium BC, Sumer

To see some Powerpoint slides from Stephen Oppenheimer's presentation of swamp [10]buffalo in Sumer, [11][click here](#) (large file).

[12]A Mesopotamian seal with swamp buffalo, humans with [13]buffalo horns, peacock, rhinos, sea-goats and the "Master of the Animals" motif

The combined emblem for the new clan union involved three elements – serpent/dragon, bird and ox/buffalo.

The serpent could be found as a common spiral or a coiled "embryo" design. The bird totem could be represented by feathers or a bird's head. Also, by a tau symbol representing the tree of life, which in local mythology has a bird resting in its branches. The [14]buffalo motif comes in the form of the bull's head or horns.

These motifs can be seen in the bicephalous jade ornaments of the Sa-Huynh-Kalanay culture of the mid to late 3rd millennium BC in which the dual heads would represent both horns and a hybrid bird-serpent creature. These motifs also appear in that culture's lingling-o ornaments. The Sa-Huynh-Kalanay culture represents the [15]Nusantao in [16]Southeast Asia during this period.

We will discuss these symbols more as we go along.

The warring clan confederacies believe in their symbols. These were a very spiritual people. While some among

them undoubtedly used religious elements only as a means to an end, the evidence points more toward people who believed in the supernatural. We only have to look at some of behaviour and actions of some of history's more recent kings, sultans and emperors from this region to know that magic played an important part in the people's beliefs. Any clan competition going on in this world was only an extension of something greater happening in the spirit world. Magic plays a large part in their culture.

Regards,

Paul Kekai Manansala

Sacramento



[17]Buy now!

[18] ✖

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PinoyApache (2010-12-06 03:10:19)
Interesting post about the swamp buffalo.

Now to review the clan situation in the traditional camp, we first have the union of the dragon/serpent and bird clans resulting in a lineage whose emblem is the dog. The joining of other clans to this confederacy may be symbolized by the marriage of a [1]dog with an ancestral goddess.

One such union of great import is that involving a group of peoples having a bull emblem.

The Chinese texts state that Chiyou's totemic clan was divided into nine tribes with each tribe divided into nine sub-tribes. The Juili appear to have had an atomic structure similar to that known in [2]Austronesian societies. The autonomy of the smaller social divisions was apparent to the Chinese observers.

Among the Sumerians and Hebrews the eastern [3]sages from Dilmun and [4]Eden are governed by a king associated with the [5]mountain of God. In Sumerian lore, the [6]mountain is associated both with Heaven and the Underworld. The image is that of a volcano shrouded with clouds around an entrance leading to the underground sweet waters – the Abzu or Apsu.

The Abzu was envisioned as the source of all rivers and a type of river itself. The leader of the [7]sages is the Lord of the River, the Lord of the [8]Mountain and the Lord of Dilmun.

In the same sense, the leader of the angels in Hebrew legend is the "Prince of the Presence." He is closely associated with the fiery [9]mountain of God in Eden.

In traditional [10]Austronesian society, organization of districts and regions is ritual based as we have discussed earlier. The [11]Nusantao organization appears similar. So closely was Chiyou associated with ritual that he is said to have founded religion in Chinese texts.

The hereditary ritual officers of the holy [12]mountain logically set up the rules and protocol used by the traditional trading clans. The [13]trade in itself is a spiritual enterprise, part of the great dual conflict. In this sense we see among the people even today a type of "cargo cult" mentality.

We can imagine, using known examples in this region, that such rules were minimal – only those needed to foster the healthy workings of the confederacy. These were largely "thou shall not's" – prohibitions and taboos deemed necessary to allow the clans to work together. Otherwise, the numerous subdivisions had significant autonomy to run their own administrations and the [14]trade in their regions.

The "King of the Mountain" motif thus derives from the [15]dog lineage which is itself derived from the high priestly clans of the fiery [16]mountain of Eden, the entrance to the underground waters of life. The law is a ritual law that pervades the mundane world as [17]trade was also a spiritual enterprise. Exchange is a means of expansion of the message.

Symbols are important and the holy volcano is represented by the spiral, the symbol of the dragon/serpent daughter of the Sun. The spiral is stylized into a series of concentric rings known as the Mt. Meru or Mt. Mandara motif in anthropological literature. Meru and Mandara are the mountains of the Gods in Indian religion.

[18]Image Gallery

In latter times, the lore of the great "King of the East" continued in Hindu-Buddhist tradition. The Hindus knew the place of this tradition as a village (grama) called Sambhala. In Tibetan Buddhist belief it is called Shambhala, a [19]mountain kingdom.

The location of [20]Shambhala has been the object of much controversy. The Tsar of Russia at one time claimed to be the King of Shambhala. Imperial Japan also took on the mantle of [21]Shambhala during its drive for expansion in Asia. For more on the location of this mysterious place, see the article below:

[22]Great Shambhala The [23]mountain of Dilmun/Eden is a strong central focus for the traditional clan confederacy. It is a place of pilgrimage associated with immortality. Gilgamesh ventured there in search of the waters of life. The [24]messengers of [25]Eden are also the guardians of the holy volcano – part of the camp of Heaven. Their opponents expelled from the [26]mountain apparently set up their own camp initially somewhere to the east, probably to the southeast.

The land of the holy [27]mountain is known as Sambali, and the kingdoms associated with it include Zabag, Sanfotsi, Mishima, Lusung and Rusun.



The eruption of Mt. Pinatubo from <http://www.whoa.org/pinatubo/> Regards,
Paul Kekai Manansala
Sacramento



[28]Buy now!

[29] ❌

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Spirit Warriors (2004-12-18 15:01)

Possibly next to their role as messengers, the angels were seen as soldiers in the camps of God (Hebrew mahana'im). The apocalyptic literature in particular stresses the military role of the angels.

The fish-men [1]sages who came from Dilmun were also locked in the battles of the Igigi and the Annunaki. Their leader Enki becomes the prototype of the "Fisher King" motif that propagates throughout the Middle East and into Europe.

In Austronesia, warfare is often a way of maintaining balance and equilibrium between clans. We see this especially in the cult of the head. Among head-hunting groups it is common to keep not only the heads of enemies but also those of one's revered ancestors.

[2]A Neolithic plastered skull, Levant, with cowrie eyes as in New Guinea ancestor masks

[3]Plastered skulls from 'Ain Ghazal

The martial art lineages today preserve aspects of spiritual warfare that have survived the influence of Islam and Christianity. Just as the indigenous warrior prepares for battle in trance dances, the martial artist uses meditation. In many cases those who preserve the indigenous martial arts are the same who keep ancient healing traditions. This indeed may echo the customs of the martial orders of the past. Both martial and healing traditions are passed on through lineages of noted founding guros (teachers).

The classic Filipino and Indonesian warrior utilizes special amulets sometimes worn as pendants and sometimes placed under skin through traditional "surgery." These amulets provide invincibility or some special power in the belief of the possessor. The warrior's weapons in traditional practice must go through repeated rituals to acquire magical power. The kris is one example of this kind of weapon.

One of the most misunderstood practices is that of amuk (amok). While in the West this is often thought of as a loss of control or a mental breakdown, in the indigenous view, amuk is a state of spirit possession or trance. In the state of amuk one becomes an instrument of divine justice.

You might be surprised that the Southeast Asian warrior who made drinking cups of their enemy's skull had something in common with the medieval Templars. Both practiced the cult of the head.

The Templars unusual worship of the preserved head known as Baphomet was one of the reasons used by the inquisitioners and the King of France to destroy the order. The practice of the cult of the head here though is no coincidence. I suggest that the idea of religious knights came as a result of medieval contacts between the [4]Nusantao and Christian Europe. Yes, the [5]Nusantao were still active during this period. Solheim sees evidence to suggest [6]Nusantao

[7]trade continued "strongly" until about 1,000 years ago and to a lesser extent until the recent past (500 BP?).

The composer Richard Wagner wrote in reference to his project on the life of Barbarossa: "Wondrous legends had he heard of a lordly country deep in Asia, in farthest India, of an ur-divine Priest-King who governed there a pure and happy people, immortal through the nurture of a wonder-working relic called the Holy Grail."

The term "farthest India" usually meant the East Indies but whatever the case Wagner is referring to [8]Prester John as King of the Indies. Wagner who was fascinated with Buddhism probably thought of [9]Prester John as a Buddhist king or a king of a nation of syncretic religionists.

That he would have thought this is completely logical. At the same time that news of a great King of the Indies permeated Europe, mostly around the period from the 10th-13th centuries, we hear in [10]India and Tibet also of a great Buddhist king of mysterious Shambhala.

[11]The Kingdom of Prester John

In the medieval romances that chronicle, however obliquely, the rise of the religious knightly orders, the name of [12]Prester John is prominent. Wolfram von Eschenbach's Parzival is one such literary work.

The founding of the first order – the Templars – occurs not long after the conquest of Jerusalem something covertly alluded to in the Parzival cycle (Montsalvat).

The Templars had all sorts of strange "Oriental" practices not seen among earlier secular orders of knights. In addition to the cult of the head, we hear in the romances of the mysterious Holy Grail. Although often thought of as a chalice, von Eschenbach suggests instead that the grail is a stone that has fallen from Heaven – a tektite.

This is an exact parallel to the Chintamani "the fire pearl" of Shambhala, also a tektite, that in Hindu-Buddhist lore fulfills all wishes.

[13]Southeast Asia is home to what is by far the largest tektite source in the world known as the Australasian Strewn Field. These dark stones often called "star dung" in local languages have been prized as magical amulets by kings, sultans and commoners alike. Former Philippine First Lady Imelda Marcos and Queen Elizabeth II are among those who reportedly received exceptional tektites from this region.

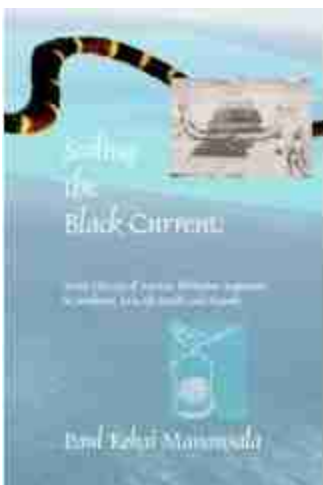
The [14]Nusantao warrior like those of insular [15]Southeast Asia in present times was almost certainly a spirit warrior who relied highly on magic. To prove their belief in spirits, warriors today will allow themselves to be attacked with swords and other weapons while in a trance state as in the ngurek ritual of Bali.

The spiritual link would of course stem from the great cosmic war – the battle of the good and bad angels rooted long ago in the dual volcanic eruptions.

Regards,

Paul Kekai Manansala

Sacramento



[16]Buy now!

[17] ❌

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Spirit Warriors, continued (2004-12-19 07:41)

In the Philippines, amulets known as anting-anting and mutya (literally "pearls") are used to provide the warrior with special powers.

Obtaining particularly powerful mutya involve tales often coded in the fantastic. For example, to obtain an amulet capable of protecting one from all types of blades, one waits for the banana tree to bloom during a particular phase of the Moon. If one sees a fire pearl you must grab it and not let go as you are attacked by various malevolent spirits.

There are documented cases of persons who will allow themselves to be attacked with swords, spears and sometimes even guns to demonstrate the power of their anting-anting or mutya. Some of these cases have resulted in death but in others the subjects apparently were unharmed. Obviously I have no way of verifying this documentation, but the examples are important because they show how strongly the people believe in these amulets.

In Bali, during temple dances like ngurek and rebong, dancers in a frenzied trance attempt to stab themselves with the keris (kris) often bending the sharp weapons in the process. If they are not in a perfect trance, they are injured, but otherwise they emerge from the dance unharmed.

The anting-anting differs from the mutya in that it is usually linked with one's ancestors through a special empowering ritual. The pendant becomes a sort of partial home for the protective ancestral spirits. In many ways it is similar to the Indonesian heirlooms known as pusaka.

Pusaka are most often in the form of weapons like the kris or spear. Among royal families one of the most important rituals in the transfer of power to the royal heir is the ceremony involving the family pusaka(s). The heirlooms are also invested with magical power like the anting-anting.

The traditions of amulets and talismans like the anting-anting (also galing-galing) and pusaka are remarkably

similar to those of the Holy Grail.

The finder of the grail becomes the Grail King, invested with special powers. Before Parzival can find the grail though he must first heal the Fisher King. Again, this resembles the tradition of the warrior healer found in eastern martial arts.

The mystical quest in finding a sacred pusaka or mutya is an established feature in the cultures of insular Southeast Asia. Here are a few examples from the Philippines taken from the Beyer Museum (<http://www.beyermuseum.com>):

To secure the magic stone that protects its owner from fire, one has to find the exact place where someone died from burning. It is believed that the spirit of the dead person returns as a crawling stone. To possess this stone, you have to pray day and night earnestly for nine days until the stone crawls faster and in a zig-zag motion making it difficult to catch. Upon catching the stone a hideous creature will appear and challenge your right to keep the stone, you must defeat this creature then can you keep the stone forever.

The ultimate anting-anting was stiff hair from a tikbalang a dangerous creature that looks like a human being but its face and legs are those of a horse. To possess one ensures a life of wealth, strength and power plus the tikbalang becomes your personal slave. Capturing a tikbalang involves getting a cord blessed by a priest, jumping on the back of this elusive creature, forcing it into submission by strangling it with the blessed cord and demanding the creature to give you its hair; failure to do so means instant death.

When a banana tree bears flowers that points skyward, on a moonless night a little stone of fire called "Mutea" dances around the flower bunch. Catching this dancing ball will cause your hair to stand and open your eyes to the supernatural realm. One will see threatening gigantic devils and other malevolent creatures. If you stand steadfast showing courage and fortitude you will succeed in keeping the "Mutea" as a powerful anting-anting against any metallic objects such as bullets and knives.

Unusually large boas are said to possess a nail concealed under its tail. To get this amulet, one must tie a small animal under the tree where the boa is and wait until the snake is distracted while eating the bait. As soon as the boa lowers its tail you will notice a black and elongated nail, which you must fearlessly grab before the snake runs away. The boa's nail gives one the super human strength of ten men.

The "tanlad" or "tanglad" plant bears flowers only once a year. Watch for a plant that blooms in the midnight of New Year's Eve. As soon as the flowers open you will see a stone. However the plant is guarded by a powerful spirit which one must conquer. If you fail death will follow, but if you succeed this magical stone has the power to make you invisible.

Very large eels carry a white and square stone found within their head. This requires the patient capture of several eels. Halve the eel's head with a large sharp knife, grope for the square stone inside the head. The eel's stone gives you the power to become slimy and slippery and no ropes or chains can bind you.

By medieval times, the Nusantara had assimilated various foreign religious influences including those from Hinduism, Buddhism, Nestorian Christianity and Islam. This was all part of the exchange inherent in Nusantara society. Syncretism was the rule.

In the exchange though, the Nusantara hoped to sell some of their own beliefs as well. By this time, the spice trade was the dominant relationship with the "West." The spices of tropical Asia were in fact associated with the Garden of Eden.

In Muslim lore, for example, ginger and camphor are both aromatics of Paradise. Although the lore of the ancient cosmic battle may have been preserved at that time mainly only by the most sacred experts, the importance of the trade had not vanished. The rise of Islam was threatening to cut off the old trade routes of the Nusantara and thus we surmise that the "King of the Indies" took initiative by contacting the kings of the West.

In Indonesia today, many people considered Muslim are in reality Kebatinan, or syncretic religionists. The corresponding term for Kebatinan in the Philippines is kalooban and in the same way many Filipinos practice a syncretic spirituality. Both kebatinan and kalooban refer to the practice of inward personal spirituality.

Here the emphasis is less on communal religion and worship as on personal inner transformation. The practitioner thus may "seek" with only a few other people, or a small group, or alone. The search involves finding one's amulets and other types of quests. And invariably it involves a holy mountain of some type. The searcher either makes pilgrimage to this mountain or becomes a "guardian" of the mountain.

These practices I believe are rooted in the history of the ancient clan confederacies.



Regards,
Paul Kekai Manansala
Sacramento



[1]Buy now!

[2]

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Mog (2007-12-18 15:45:00)

Wow, though am or have been syncretic throughout this life, kabitanan or kalooban, are...well all I can say is wow.

<http://en.wikipedia.org/wiki/Kejawen>

Was trying to link up the Carnatic Tala and "beats" or Tabla with Sundacentric origins, came across the origin of metal gong instruments as West Java. Gamelan is apparently "pre-anyone" even Hindu influence.

I am struck with the similarity of the three levels in some Kabitanan beliefs, and it's close association with Buddhist Trikaya doctrine, gross, subtle, very subtle.

It is so odd, as I finish up giving you my notes, that my current meditation teacher is from the Gelug tradition (Atisha) whose teacher was Serlingpa.

What my Vajrayana/Buddhist teacher has been emphasizing is...

"The mind is at the level of the heart".

Now, I've heard my teacher say this is Buddha's teaching, but have never in my dharma research come across this exact phraseology.

Kebatinan Schools

The "Sumarah School:" according to this school, man and his physical and spiritual world are divided into three parts: The physical body and brain, an invisible world, and a more elusive and sublime world.

*In the Brain the faculty of thinking has two functions - one to record memories, the other to serve as a means of communion with God. One section, "Sukusma," governs the passions, while the other, "The Jiwa," provides the driving forces governing thought and reason. The invisible world, which is situated within the chest, is the Jiwa, the ineffable soul. It is here that the deeper feeling (Rasa) is located. **The most elusive and sublime world is hidden somewhere near the anatomical heart.***

Of course the heart is the central chakra (in the 7 chakra schema, star of david being meeting of ascending/descending energy) and the "shamash" candle (servant) of the menorah, but it is interesting how deeply this is in all original cultures.

This "mind at the level of the heart"...

My current meditation teacher states that Atisha was from Southern India, possibly it might be a good thing for me to constantly remind everyone his principle teacher was Serlingpa (Dharmarakshita) of Sumatra (little Java).

Interesting how this journey of giving you my cacophony of notes as a terminus to getting back to meditation has a direct correlation to my meditation "mind is at the level of the heart".

But it's really not about me to begin with...

Utang ng Loob

Peace.

The Message (2004-12-20 08:33)

In Eden in the East, Oppenheimer uses techniques practiced by geneticists to arrive at a most likely origin location for a large body of ancient myths.

Myths are combinations of motifs. As they diverge from their area of origin, each group branching away tends to contain only a subset of the original motifs. Also, new motifs emerge in each branch. This phenomenon is known as drift. Consequently the original motifs become less diverse the farther one moves from the place of origin. While the original location retains the greatest diversity of motifs.

With so many myths of apparent Southeast Asian/Pacific origin found far from the home region we can see that the eastern sages were really effective "messengers."

And it seems as though the message they had to deliver was usually presented in the form of analogy or allegory. In this sense, it was characteristically Austronesian. In ancient Hawai'i the kaona or "hidden meaning" is more important than the obvious one. The same thing can be found in proverbs and wisdom throughout Austronesia.

The most common way to convey hidden meanings was to give examples in nature. The Austronesian generally brought three animals with them during their migrations – the dog, the chicken* and the pig. Sometimes, at a later date, they also brought the water buffalo and zebu. These animals were often used in conveying messages.

We posted previously an image of water buffaloes in Sumer and also mentioned the copious use of water buffalo horns adorning the heads of Sumerian gods and kings. Worship of buffaloes and bovines in general is widespread in this region extending eastward to the Harappan civilization. At the ancient site of Ban Chiang in Thailand, we also see the use of miniature zebu and buffalo statues that have been interpreted as religious objects.

In Chinese tradition the Dong Yi king Chiyou is depicted with a bull's head. Such bull-headed humans also appear in Sumerian myth, usually associated with the water buffalo.

The water buffalo thus represents authority, either divine or royal. In my home province of Pampanga, accomplished warriors would wear gold-plated water buffalo horns in their turbans. The water buffalo head is a sign of power throughout Southeast Asia.

In South Asia, the "Lord of the Beasts" motif includes the great divinity sporting buffalo horns. In latter times, during the royal asvamedha horse sacrifice, the primary queen called the Mahisi (literally buffalo-cow) would take part in a fertility ritual with strong sexual overtones. Many see this ritual as rooted in Harappan iconography included those using buffalo imagery.

[1]Buffalo sacrifice & mortuary ritual

Yama the first king in Indian tradition and the model of the Dharmaraja or "King of Righteousness" has a water buffalo as his vehicle.

Thus when we see Enki providing the Abzu waters to water buffalo via his ever-overflowing jar, the buffalo represents something else than simply the animal. It could represent the gods or the king, and thus heaven and/or earth.

Another interesting animal in both Sumerian and Hebrew myth is the sea dragon. It is known as Tiamat in Sumer and Leviathan among the Hebrews. Oppenheimer and others have wondered whether this creature has its origin in the saltwater crocodile of Southeast Asia and the Pacific. Certainly there is some resemblance.

[2]Tiamat

[3]Shang Dynasty dragon as crocodile

Both Tiamat and Leviathan are sometimes seen as representing malevolent forces possibly in reference to saltwater intruding on freshwater sources. Oppenheimer notes that the saltwater crocodile becomes a threat to human populations mainly when flooding allows saltwater to encroach into freshwater estuaries.

Another possible meaning here is that Tiamat and Leviathan point to another threat from the sea – the mercantile trade.

Not that Austronesians saw trade as inherently evil at all. People living in small island networks need trade much like those living in the steppe or in the Arctic tundra. A tiny atoll, for example, has only very limited natural resources.

For thousands of years trade flourished in this region with little sign of any connected social problems. Then during the Nusantara period we see the rather sudden extreme stratification resulting eventually in signs of human slavery and deadly clan warfare. What brought about this change?

While external factors like the expansion of trade routes and the possible development of shell money certainly helped, the Nusantara sage would probably offer a more fundamental cause. That cause lies in the concept of balance.

Previously in this blog we mentioned the dual phratry system based on residence on opposite sides of a river. To some extent this survives today. Arranged marriages, for example, in my paternal grandfather's hometown usually involved finding a spouse from the other side of the river.

Crossing over to the other side to find a spouse was a way of maintaining balance. Even the practice of taking heads found among some indigenous peoples had a concept of equilibrium involved that prevented all-out war. As long as balance was maintained, bloodshed was limited. In the native healing arts, the words for native physician often translates literally as "balancer."

At some point the Nusantara became unbalanced according to this line of thinking. The reason we can surmise from the myths is simple desire and greed. While it is certainly mathematically possible for people in a society to become rich without impoverishing others, we see rather the opposite by the end of the Nusantara Middle Neolithic.

In the story of the temptation of Adam and Eve and their expulsion from Eden, the serpent manipulates desire to tempt the couple into partaking of the forbidden fruit. Immortality can be seen as a metaphor for a stable society. The loss of immortality comes from giving into excess desire or greed. The couple was unable to be satisfied with the other fruits of Paradise. The lost immortality points to a society of imbalance and thus conflict that must eventually come to a head and cause the death of the society.

Regards,

Paul Kekai Manansala

Sacramento

Chickens may be present in the Aegean as early as the Neolithic (A. Sampson, *E neolithike periodos sta Dodekanesa* (Athens 1987) 135-145). Chicken egg shells and bones suggesting domestication are verified by the Aegean Bronze Age. Wild chickens are present only in the rainforests of tropical Asia.



[4]Buy now!

[5] ✖

1. <http://www.svabhinava.org/friends/FrancescoBrighenti/BuffaloSacrifice-frame.html>
2. <http://www.mythofcreation.co.uk/images/tiamat.GIF>
3. <http://asiapacificuniverse.com/pkm/DragonShang.gif>
4. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>
5. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

The Noble Savage (2004-12-21 08:30)

If modern humans have been around for about 150,000 years as anthropologists suspect, then for less than 4 percent of that time has there been evidence of significant social stratification.

While there almost certainly was some minor difference in standards of living, people were more or less "equal."

During the last 4 percent of modern human history there has been an explosion of social divergence which has led to extreme gaps in standards of living. The disparity contributes in no small way to the amount of instability and conflict seen in our world.

The ancient way of life was a simple one and probably much more democratic. Rousseau spoke of the "Noble Savage" and Marx admired the Iroquois and other indigenous nations for their equality.

The traditionalists among the Nusantara must have seen the increasing trade competition as a formula for world conflict. Greed after all is more infectious than any disease.

The Nusantara, like all Austronesians, were keen observers of nature. The Chinese texts relate this quality among the Dong Yi, and Fu Hsi was said to have studied natural phenomenon. The Austronesian mariner was a keen observer of the weather, ocean conditions, migratory birds, etc. as such observation was essential to survival.

They looked also for signs from the spirit world. They had binary divination systems which they used to inquire about personal matters and possibly also cosmic matters. These systems include the dice divination of the Ayta and the knot divination of the Caroline chain.

Fu Hsi's trigrams were based on the idea that weather patterns are similar to patterns of human events. For the Nusantara, the dualistic eruption in nature could have meant only one thing.

For the traditionalists among them, the cosmic balance had been disrupted. A cycle had been started that had only one possible conclusion.

Regards,
Paul Kekai Manansala
Sacramento



[1]Buy now!

[2] 

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Land of Gold (2004-12-22 06:09)

In addition to the spice trade, Southeast Asia became associated with precious metals especially gold at an early date.

Indeed, a major discovery in the area of metal technology was made at Ban Chiang in Thailand which has produced the earliest radiocarbon dates for bronze technology. These dates have been the focus of much dispute. Recently a socketed bronze adze from the Balobok Rockshelter shellfish gathering culture in the Philippines was

dated to 5,140 years ago.

The early date would help confirm the Ban Chiang dates and also suggest long-range trade as tin, a component of the bronze alloy, is not readily available in this region.

There are two other important indicators of early metal technology in this area, the discovery of a brass needle at Musang Cave in the Philippines dated to 4,000 years ago, and the distribution of the tumbaga word for a gold-copper alloy.

The word tumbaga and related forms appear in Central and South America also for an alloy of gold and copper. It was once thought that these words had traveled over from the Philippines during the Spanish galleon trade. However, archaeological evidence now clearly shows that metal technology including the smelting of tumbaga predates European contact (see [1]Prof. Dorothy Hosler's site). In fact, the earliest metal working may go back 3,000 years ago.

Words for gold and other metals have been reconstructed for the languages of this region:

lujang "brass" PAN Dempwolff
luyaN "brass" PAN Lopez
timah "tin" PAN Dempwolff
bulaw "gold" PAN Dyen
bulaw-an "gold" PAN Streseman
hemas "gold" PAN Lopez
bari "metal" PAN Blust

PAN = Proto-Austronesian

The ancient Indians knew Southeast Asia as the Gold Land or the Gold Islands. The ancient Greeks had the same terminology. The texts are a bit ambiguous but there is some suggestion that Dilmun was a source of gold and silver. The ships coming from Dilmun were also said to have carried tin although it is not specified exactly where this metal came from.

In latter Biblical and Phoenician literature, we hear of long trade journeys that lasted three years and brought back gold, silver, tin and lead among other products of tropical nature. These trade missions started from the port of Ezion-geber on the Red Sea. According to the historian Josephus, the destinations of these voyages was Southeast Asia, the Land of Gold.

The Phoenician writer Sanchuniathon tends to confirm this when he states that the Phoenicians sailed across the Erythraen Sea during these trade voyages.

The mention of tin is important because this metal was very rare in the ancient world. The known sources in Central and West Asia and in Europe are not nearly sufficient to have supplied the tin used during the Bronze Age.

The greatest source of tin in the world is Southeast Asia specifically Malaysia, Indonesia and Thailand. Tin here is derived from alluvial deposits as was most ancient world tin. This metal also occurs naturally here with copper, thus offering a convenient situation for the discovery of the bronze alloy.

The Bronze Age in China also relied on Southeast Asian sources of tin from Yunnan and possibly from further south.

Thus, the Nusantara trade may well have supplied the tin necessary for the bronze age. It is also possible that bronze technology was an invention of Daic peoples from Thailand and was carried by Nusantara seafarers to other locations.

Then there is evidence suggesting the transfer of tumbaga and at a late date possibly brass technology.

Large amounts of gold and silver were brought from Southeast Asia helping provide the capital that created empires of wealth in different regions of the world.

The wealth and technology also had its negative consequences. The dragon from the sea had brought with it the ingredients for wars of conquest and greed.

May the mountain overpower you!
May the mountain hold you back!
May the mountain conquer you!
May the mountain frighten you!
May the mountain shake you to the core!
May the mountain hold you in check!
May the mountain subject you!
May the mountain cover you!
May the mighty mountain fall on you,
May you be held back from my body!

- The Conjuraton of Mt. Mashu

Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3]

1. <http://dmse.mit.edu/faculty/faculty/hosler/>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut>

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3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=
3

Mog (2007-12-18 11:29:00)

*lujang "brass" PAN Dempwolff

luyaN "brass" PAN Lopez

timah "tin" PAN Dempwolff

Actually quite a bit is fitting into place. The same habits of the Sulu people, the Tau Sug, very similar to Phoenician style settlements.

An alchemy (though more anciently likely alchemy and yin / yang, bird/serpent(dragon) symbolism predates metallurgy, i.e. African secret societies, Native American warrior etc). Basic wisdom of alchemy in fact likely originated with women, in having to struggle with mood swings of menses, finding the "middle" in extremes.

But here lays a convincing argument, from Nusantara to Phoenician (South Indian haplo J2, Arab haplo J1, NW Semitic J2, North African E3a?) and carried to Southern Britain (tin).

lujang "brass" PAN Dempwolff

luyaN "brass" PAN Lopez

Quite possibly we've found origin of LUGH of the SILVER HAND...

<http://en.wikipedia.org/wiki/Lugus>

*The contemporary compilation of etymological lexica at the universities of Leiden and Wales[11][12] suggests an alternative etymology for lloer, from Common Celtic *lus-rā, where the root would be cognate with that of Latin luridus [earlier *lus-idus] "pale yellow". Another possibility is Proto-Indo-European *leug- meaning blackness, dimness, darkness (thought by Pokorny to be the root of the ill-attested Gaulish word lugos 'raven'), or *leug- 'swamp, peat-bog'. Proto-Celtic *Lug-u-s may equally be related to Proto-Celtic *lug- meaning "oath, pledging, assurance" on the one hand and "deceive" on the other (derived from Proto-Indo-European *leugh- 'avowal, **deception**'). Juliette Wood interprets his name as deriving from Proto-Celtic *lug-, oath, which would support this identification of Mercury as a god of contracts.*

*The name may also be related to Old Irish lug "lynx", perhaps indicating the existence of a Proto-Celtic root that denoted an animal with "shining eyes", from PIE *leuk- "to shine" (compare Greek lunx "lynx", perhaps from a zero-grade form *luk- with infixed nasal).*

Or even the Maui like trickster, LOKI

<http://en.wikipedia.org/wiki/Lugh>

*Lugh's father was Cian ("Distance") of the Tuatha Dé Danann and his mother was Ethniu (Eithne/Enya), daughter of Balor, of the Fomorians. **Enya/Ain/Ainu/black Annis/Hina?***

There may be further triplism associated with his birth. His father, Cian, is usually mentioned together with his brothers Cú ("hound") and Cethen, who nonetheless have no stories of their own, and two characters called Lugaid, a popular medieval Irish name thought to derive from Lugh, have three fathers: Lugaid Riab nDerg (Lughiadh of the Red Speckles) was the son of the three Findemna or fair triplets, and Lugaid mac Con Roí was also known as mac Trí Con, "son of three hounds". Notably, in Ireland's other great "sequestered maiden" story, the tragedy of Deirdre, the king's intended is carried off by three brothers, who are hunters with hounds. The canine imagery continues with another Lugaid, Lugaid mac Con, and of course Lugh's son Cúchulainn ("Culann's Hound"). In some stories Cian was able to transform into a dog.

So in fact the Nusantara possibly kicked this off, with assistance of South Indian trade networks (**Toda** in India are 47 % Haplogroup J2, possible "origin" group?) and Phoenicians.

And separately, back to Laghu, Lagu, Laghutantra (which just means "abridged tantra" no mystical meaning), Laghu or Lagu in Carnatic South Indian music, is a term based on "hand" clapping (**Tala**, or Thala) and finger counting to keep track of beats bars. Of course one is familiar that gypsies and Spaniards still do this clapping, and I think North Africans too, but in rudimentary form.

Lagu/Laghu IS A kind of numbering or dualistic partition, just as a "Loch" is a body of water separated from sea, or Lagoon is too. Beautiful still water. Lakh (means 10,000 in India) and Laksamana means sea admiral in Indo-Malay. Likely origin of "LAKE".

But back to my "musing" very interesting that "LUGH"'s foster mother is TAILTU, and to me this is a striking corollary to Carnatic

music or **TALA**, which is hand clapping.

And of course TARA the Polynesian sea goddess (of great expanse) and related TAN-TRA (continuum).

Of course all of the Druids "Tree Alphabet" was done pneumonically on fingers and we must not forget Moses - Aaron and Sons, Kohanim blessing, which is called

Shefa-Tal

http://i57.photobucket.com/albums/g233/mogrhod/Shefa_Tal.jpg

Thala, or Thalum lessons

[http://www.petelockett.com/pete %20new %20pages/Thalum %20south %20india.html](http://www.petelockett.com/pete%20new%20pages/Thalum%20south%20india.html)

The "King of the East" in ancient and medieval tradition (2004-12-23 08:35)

The concept of the King of the East is intimately linked with that of the King of the Underworld.

In Sumerian literature, Enki, the King of the Abzu, swims to Sumer from the island of Dilmun in the east. The entrance to both the underworld and skyworld was found on Mt. Mashu in Dilmun in the Sea of the Rising Sun.

Enki in the form of a fish-human is the main advisor to humanity from among the Annunaki who had come to Sumer. Among the things conveyed was the idea of the priest-king. Each Sumerian city had a patron god whose instrument was the priest king. The temple of the god was usually in the form of a ziggurat.

The ziggurat is a terraced, truncated pyramid that symbolized the holy mountain of the Sumerians. The flat top of the ziggurat is similar to the appearance of a volcano's profile. Enki would send fish-being sages known as abgal (Akkadian apkallu) from Dilmun to advise the priest-kings.

In ancient India, the first king Yama is also the lord of the underworld both for good souls (Devachan, Yamasabha, Pitriloka, etc.) and bad souls (Kamaloka, Patala, etc.).

Although the location of the underworld is a bit more ambiguous here there are both eastern and southern indications. Devachan in Buddhist tradition is placed in Sukhavati, a blessed land to the east of India. The Devas themselves in Vedic literature always come from the East and one faces in that direction when praying to the Devas. On the other hand, one faces the South when praying to the Pitris, the departed ancestral fathers. The southern course of the Sun is known as the way of the Pitris.

The underworld was also associated with the ocean. Patala was said to be located under the earth and in the ocean.

As Dharmaraja, Yama was associated with dharma, the mundane and spiritual law. In fact, the word yama can also mean dharma. Although kingship and priesthood diverged in Indian society, the spiritual law or yama is personified by Yama. He is also the model for kingship in Indian tradition according to the dharmasastras (lawbooks).

The Indian view of the renewal of the ages involves the rise of the king known as Kalki, an avatar of god Visnu, from the village Sambhala. This is similar to the Tibetan tradition of the Golden Age prophesied king Rigden Drakpo who comes from Shambhala, which is likely the same place as in the Indian prophecy. Shambhala is associated with the Sita River, which among the four great rivers of Indian tradition is the river of the East. Shambhala is likely also linked with the Milky Ocean where Visnu is said to slumber on a bed of serpents. The Puranas state that Kalki rises out of the ocean on a white horse during the last days. In the Churning of the Milky Ocean myth, the white horse Uchchaisravas ascends from that ocean.

Indian tradition links the apocalypse with an underwater fiery formation known as the Vadavamukha or "Mare's Head" located far to the east and south. The Vadavamukha sounds much like an underwater volcano and in Indian literature the world is destroyed in a cataclysmic explosion.

Among the Hebrews we also find the idea of an apocalyptic King of the East contained in the prophecies of Isaiah and the Book of Revelation. These prophecies were likely the source of the King of the East motif in the writings of the medieval astrologer Nostradamus.

In Persia also during medieval times, the King of the East as a future savior appears in the Rivayats and other works. The savior king is said to come from the direction of Hind (the Indies) and China.

In Hebrew literature, Melchizedek, the priest-king who meets Abraham may be modeled after the Sumerian prototype. The name Melchizedek means "King of Righteousness" and Hebrew tzedek "uprightness" is roughly the equivalent of the word dharma in India. Thus Melchizedek is very close in meaning to Dharmaraja, the title of Yama.

In medieval times, the King of the East becomes the King of the Indies. The model for Prester John, the king of the Three Indias, and Shahriyar, the 'king of the Indian Isles and China,' in the One Thousand and one Nights is likely the real-life medieval king of the kingdom known to the Muslims as Zabag and to the Chinese as Sanfotsi.

This was a late Nusantara realm located in the eastern Malay Archipelago.

[1]The Medieval Geography of Sanfotsi and Zabag

Regards,
Paul Kekai Manansala
Sacramento

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[2]Buy now!

[3] 

1. <http://asiapacificuniverse.com/pkm/sanfotsizabag.htm>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

The King of the East (2004-12-24 06:05)

The medieval descriptions of Shambhala, Prester John's kingdom, Sanfotsi and Zabag all allude to local volcano-like activity, and in the case of the first three to subterranean regions.

The two are of course linked as volcanoes produce vents and lava tubes which, when dormant, become extensive cave systems leading deep into the earth – the Underworld. The idea of the "water of life" located in a netherworld lake or in a volcano occurs repeatedly in Southeast Asian and Pacific myth.

The water of life will be discussed more later in this blog. It served not only as a metaphor but as something real and valued among the Nusantara and others. The water of life stand for nothing more complicated than the quest for a long happy life on earth and, abstractly, immortality after death. The Egyptian phrase: "Ankh, udja, seneb!", or "Life, prosperity, health" sums up this idea quite well.

The quest for immortality is, on the earthly plane, a quest for health and long life, and few objects were more valued than the water of life in this quest.

The Juili confederacy of Chiyu, as mentioned earlier, was divided into nine tribes and 81 clans. A Hmong religious incantation *Jiao E Ke You* translates literally as "Nine Buffalo Chiyu" referring possibly to that leader's buffalo totem. The Hmong who claim to have come from Chiyu's united tribes adorn their shrines and central rooms with buffalo horns.

Interestingly, the angels of the Bible have also been classified into nine groups or "choirs."

In Ezekiel 28:12-19, the "covering cherub," usually identified with Satan, is adorned with nine gems thought to represent nine "tribes" of angels. In the same way, the High Priest of [1]Israel wore a breastplate of 12 jewels representing the twelve tribes of Israel.

The idea of nine choirs first came into vogue among the early Church fathers Ambrose and Dionysius and became established in the time of St. Gregory. The choirs include the Thrones, Dominations, Principalities, Powers, Virtues, Archangels, and Angels mentioned in the New Testament.

From the Old Testament are added the Seraphim and the Cherubim.

The descriptions of Shambhala mention a kingdom shaped like a lotus with nine petal-shaped provinces extending from the central mountain. I believe this points to the holy volcano from which eight rivers descend dividing the land into eight parts. Thus, when the central region is included, there is a division of nine areas.

This original partition into nine geographic tribes later served as the basis for the non-geographic organization of the confederacy.

Chiyou was credited with founding the art of smelting and metal weapons in Chinese texts, and it was only the alliance of his enemies that allowed his defeat. He immediately became deified as a god of war.

In the same sense, the messenger sages in Sumer and Israel were also associated with arts, crafts and other valuable skills. The transfer of societal models and technology undoubtedly made an impact on the area as the texts make clear. The changes associated with the expulsion from the Garden were revolutionary.

Interestingly, the move toward "civilization" did not bode well for women. Although today we often associate liberated women with more urban environments, there is no indication of this in the reconstruction of our past.

As many thinkers of the Enlightenment recognized, the position of women among indigenous and so-called "primitive" peoples was often much better than that found in more "modern" societies. Women could inherit property instead of being viewed as property themselves.

They sat on councils of elders and not infrequently they stood on an equal level to men. In rarer cases, their position was superior to that of men.

From ancient archaeological sites we can say that this appears also to be the case in older pre-urban societies. The cult of the Mother Goddess ruled, at least iconographically, and women had burials equal in all respects to those of men.

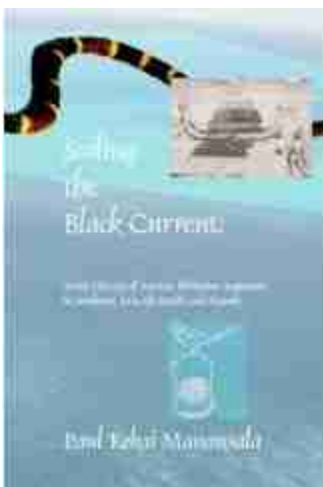
In Dawenkou and Lungshanoid China we see an interesting divergence. With growing social stratification, we see in communities associated with Upper Yellow River the appearance of male-only elite burials, while those of the Lower Yellow River continue to accord elite burials to both men and women although the grave riches are much more modest.

The exclusion of women as property holders only meant more gravy for the in-group of men in the patriarchal society. Although both clan confederacies were dominated by men in the military hierarchy, for the traditionalists the power of the union must always draw from both sides. The female component, of course, represented by the Dragon Clan.

Regards,

Paul Kekai Manansala

Sacramento



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1. <http://sambali.blogspot.com/2007/05/british-israelism-america-and.html>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut>

The Marine Folk (2004-12-24 13:13)

In Robert Temple's *The Sirius Mystery*, the author explores widespread testimony of ancient water beings that were usually part human or humanoid and part fish, serpent, dragon. Often the human part was replaced by a bull or horned goat.

These creatures were nearly invariably linked with the sea. While there are theories that these marine fish folk might even have come from other star systems, the most logical terrestrial explanation cannot avoid the Austronesian hypothesis.

The shell mound culture belonged to the marine people par excellence. At the end of the last Ice Age, the shell mound folk in Asia were mostly harvesting around shallow intertidal areas or in freshwater rivers and streams near the seacoast. With the coming of rising sea levels, the shellfishing gathering activities moved more into mangrove estuaries and the coral reefs.

The archaeological evidence suggests they became skilled at fishing and sea mammal hunting producing a wide range of gear – net sinkers, spindle whorls, fish-hooks, harpoon heads, etc.

I mentioned previously that there is early Paleolithic evidence of beyond-the-horizon navigation. Toward the beginning of the Nusantara period, the evidence appears again in apparent voyages from mainland Southeast Asia to the Philippines and Taiwan. The latter was, at the time, a much smaller target than today as most of the island was still underwater.

Unfortunately it is difficult to reconstruct the earliest ships of the Austronesians, although some good basic clues exist. We do have fairly good knowledge of their vessels by about the 3rd century thanks to archaeological finds, Chinese texts and the famed Borobodur relief.

According to historian Pierre-Yves Manguin the largest ships could carry up to 1,000 people and 250-1,000 tons. The ancient Chinese writer Wan Chen wrote that the ships stood from 15 to 23 feet above the water and resembled 'flying galleries,' possibly a reference to the appearance of outriggers as "wings." The author describes ships with four obliquely set sails that allowed sailing in strong winds and high waves.

The boats used to this day by the Badjau, Samal and other "sea gypsies" of Southeast Asia are both lashed-lug and bifid. The lashed-lug construction gives tensile strength to boats as the frames are flexibly tied to cleats on the hull's planks. Instead of nails, wooden pegs or bindings are used again to decrease rigidity in the structure.

The bifid construction involves the use of a dugout as the base of the ship upon which the lashed-lug plank-built boat is added. This design results in "split" or bifid ends.



Lepa-lepa boat, Sabah, with bifid and lashed-lug construction

Many of the sea gypsies like the Badjau continue to live on their boats or on houses suspended over the water on stilts along the coast. They depend on fish and other marine life for sustenance moving from place to place

according to tide and season.

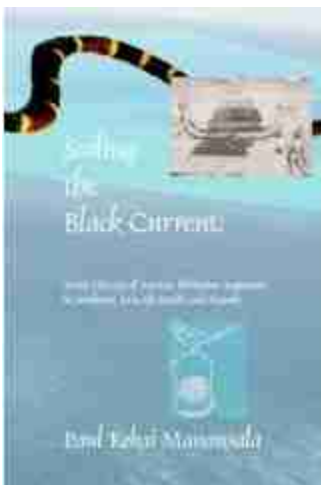
Strongly linked with the tales of marine folk are the Fisher Kings. These watery monarchs figure largely in various Grail bloodline scenarios of the "Holy Blood, Holy Grail" type.

What we clearly see though in the various cultures that possess this motif is that the Fisher Kings are ultimately traced to sea peoples. The kings themselves often arise out of the sea dressed in fish costumes or portrayed as part fish. And they tend to have a fish diet and/or to teach fishing.

What is indicated is the extreme maritime adaptation mentioned by Oppenheimer.

Regards,
Paul Kekai Manansala
Sacramento

✕



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Abgal or Counselors (2004-12-25 06:42)

Sumerian tradition states that Enki sent seven abgal to Sumer to instruct humanity. The number seven matches the number of archangels in Hebrew tradition. One can also find instances of seven messengers/instructors in many other cultures.

Some researchers believe the number seven may relate more to the date of an event more than anything else.

The seven sages are often compared directly to seven stars – the Pleiades or the Great Bear.

The heliacal rising of the Pleiades was recognized very widely in Austronesian and other cultures as the beginning of the new year and the agricultural season. This might indicate that the sending of the abgal took place at a time when the heliacal rising of the Pleiades coincided with or was very close to the spring equinox, a logical date to begin planting.

At the same time, the heliacal rising of Sirius, the dog star, would have been close to the summer solstice. Indeed, if the great volcanic eruptions took place during a Venus transit sometime around the middle of the 4th millennium BC, these transits would have occurred close to June and inferior conjunctions would occur in that month.

There are various historical traditions of an ancient "conjunction" of Venus and Sirius although these celestial bodies have such differing declinations that this would be astronomically impossible.

Could such a conjunction instead refer to the coincidence of a Venus transit/inferior conjunction and the heliacal rising of Sirius?

If so, the eruptions would have taken place during the typhoon and rainy season in June. Volcanoes, all by themselves, can generate their own storms through heat convection and other factors. Combine this with a natural weather system or typhoon and the effect can be even more cataclysmic.

A recent example of this would be the June 1991 eruption of Pinatubo that coincided with the impact of Typhoon Yunya.

The image of a smouldering volcano shrouded in the clouds of Heaven with flashing lightning and thunder presents the idea of Heaven and Earth in battle. The Underworld and Heaven appear linked through the volcano.

If the number seven and the star connection does indicate a timing of events, then we have further evidence to place the great eruptions in the 4th millennium BC.

I have mentioned that in many cultures Venus and Sirius are closely related. For example, both are associated with the goddesses Innana and Isis. In Austronesia the word tala and its cognates can mean either Venus, as the Morning Star, or Sirius, as the brightest star in the heavens.

The abgal helped set up a system of priest-kings who ruled specific geographic areas each under a patron/matron god. These priest-kings were linked with a ziggurat temple that represented the holy mountain/volcano.

In the same sense, the priest-king leader of the clan confederacies was the leader of the families of ritual officials of that same holy mountain/volcano. Even today in the region, the tradition of mountain guardians has persisted.

The mountain guardians live or camp on or near the sacred mountain. Their job is to prevent profanation of the area or to set up special sacred spots. These are taboo regions where one must not engage in activity that will anger the mountain spirits.

The idea of taboo locations or activities on sacred mountains is very widespread. In ancient times, these taboos were instituted by the local ritual officials.

The abgal might also have introduced the shell money system (PAN *huwaN) to Sumer. Shell money in Sumer was of the string type.

In Austronesia today, string shell money is valued depending on the quality of the shell and the length of the string. The size of the coin-like shell discs is regulated.

In the western Pacific, the shell color is of importance in judging value. The general scheme would have a descending order of value of pink, orange, brown, white and black.

In Yap, the giant stone rai appear to have originated from string shell money. They even still have the hole in the center. Here both the quality and size of the stones is important. The rai are so big that they traditionally were not moved. Instead rai were collected in "banks" and the ownership of the rai was recognized through an honor system.

Anybody could make money, but of course they had to find the right shells or stones and finish them to the correct standards.

The abgal also acted as personal counselors to the king. This may have been the start of the tradition of the royal vizier.

The sending of the abgal demonstrates again that there was some agenda involved. And the number of the abgal along with their association with stars may encode the timing of the event.

Regards,
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Twin and Triple Peaked Mountain (2004-12-25 16:31)

The earliest shell mound people did not apparently have any special usage for the mounds they built. As time goes by, we see they eventually use the artifices as religious platforms and burial sites.

Possibly the religious nature of the mounds is linked directly with the worship of mountains. The first Sumerian ziggurats were constructed upon large mounds and they were models of the sacred mountain.

The idea of the dueling volcanoes is often contained in a hybrid motif. These types of motifs were quite common among the ancients. The dragon in Chinese art, for example, can contain features of the snake, crocodile, fish, bird, goat and bull. Each part of the hybrid motif might have very important symbolic significance. Unfortunately, in many cases this significance is lost.

The twin-peaked mountain could represent both a single volcano with its caldera, and two closely positioned volcanoes, at the same time. Mandara, the mountain involved in the Milky Ocean story, is described in the Ramayana as having two peaks.

There are a number of symbols of a three-peaked mountain showing either the middle peak collapsed or with the Sun representing the third peak and, at the same time, a volcanic eruption. In the image below we see the Sumerian cuneiform representation of "mountain," the Chinese character *Shan* with the same meaning and possibly the higher middle peak also representing a volcanic dome, and the Egyptian hieroglyph *Akhet* representing the twin-peaked mountain in which the Sun resides and from where it arises. The lower part of the image shows the sun god Shamash standing between the twin peaks of Mashu.



Sun God between twin peaks

Similar types of symbols can also be found among the Moche of Peru and at Teotihuacan in Mexico.

The Chinese geographer Chau Ju-Kua states that in Sanfotsi a "Buddha" known as the "Hill of Gold and Silver" was worshipped. This may be a symbolic reference to the double volcano. Gold often represents the Sun and Yang polarity, while silver represents the Moon and Yin polarity, although sometimes this order is reversed.

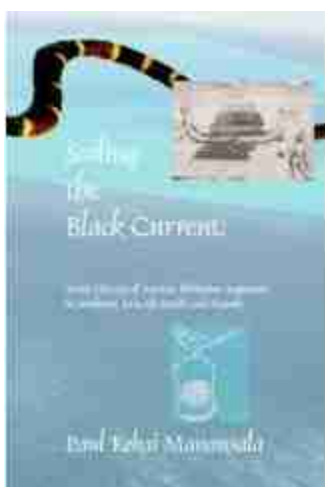
In Southeast Asia, the names of two early kingdoms, the Sailendra and probably Funan, both translate to "King of the Mountain." Similar titles are found throughout the region.

These titles derive ultimately from the priest-king of the clan confederacies.

Regards,

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Tower of Babel (2004-12-26 08:42)

We have already discussed the evidence of Austronesian linguistic influence along China's coast northward to Japan.

My friend Torsten Pedersen has conducted extensive research demonstrating even much longer range influence. Torsten, a former linguist turned computer expert turned avocational linguist again, has set up an excellent website detailing his research:

[1]Torsten Pedersen's Research on Austric Languages

Torsten believes that much of the evidence used to reconstruct the massive Nostratic super-family of languages actually originates from early Austric, mostly Austronesian, contributions. He notes that many of the cognate words reconstructed for Nostratic also appear in Austric and other languages.

Many of these words are related to traveling, boats, cargo and the like. He also found a relationship between words indicating social position and those indicating command of a ship. Some of these words appear based on a polarity of straight/orderly vs. crooked/wavy/chaotic.

At first he attributed these links mainly to Proto-Austronesian but recently has modified this to Proto-Malayo-Polynesian as per discussion on the **[2]Austronesian discussion group**.

In particular, Torsten has researched the influence of pre-Indo-European substrate languages on Proto-Germanic and other northern European languages. These substrates have been called variously by such names as Old European, Atlantic, Folk, the "bird language," and the "language of geminates."

Many scholars believe the name of rivers and other bodies of water (hydronyms) in northern Europe originate from the substrate language(s).

The area of linguistic research investigating Nusantara migrations is an exciting one. I will try to connect some of the dots with regard to the numerous languages included in Torsten's study.

Regards,

Paul Kekai Manansala
Sacramento



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1. <http://www.angelfire.com/rant/tgpedersen/austriac.html>
2. <http://groups.yahoo.com/group/austronesian>
3. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
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Pyramid as Model of Sacred Volcano (2004-12-27 05:51)

The pyramid as a model of the World Mountain is found in far corners of the Earth. Whether this is due to diffusion of ideas or independent development has long been a subject of controversy.

Those Nusantara far from the sacred volcanoes may have desired to create models of these mountains for worship.

In Egypt, I have mentioned the glyph Akhet which is often translated as "horizon." However, at times the glyphs refers to the "Mountain of Light" in Egyptian cosmology, or to pyramids or temples as in Akhet Khufu "the Pyramid of Khufu." The word can also refer to the start of the summer solstice season and, according to one theory, to the solar eclipse.

The Mountain of Light is a twin-peaked "stairway to Heaven" which has folding double doors. The Sun is said to rise between the two peaks on the fiery pillar of god Shu. The fiery pillar rising between the peaks is strong imagery of a volcano. The Mountain of Light is the same thing as the "Isle of Fire" or "Primordial Hill" in the Egyptian Book of the Dead, which rises from the sea, and from which the first Sun is said to arise.

[1]Hieroglyph of the Primordial Hill

The pyramid is a model of the Primordial Hill. Also the Benben Stone upon which Atum as the Isle of Fire alights is said to be the abode of the Sun. The Benben Stone is often in the form of a truncated pyramid with a pillar rising from its center. This pillar may represent the flames that shoot up from the Mountain of Light.

[2]The Benben Stone

In Southeast Asia, where many of the Hindu and Buddhist temples are believed to be built on previous indigenous ziggurats, the concept of the holy volcano is often preserved by the placement of a jyotir lingam, representing a pillar of fire, at the top of the temple. A similar practice is found in South India.

The Southeast Asian temples are usually models of Mt. Meru, which itself has the double mountain coded into a single symbol. In this case, Meru has two peaks, Sumeru and Kumeru, the latter located on the opposite side of the world. A similar idea is found far away in Mesoamerica, where the sacred mountains are represented as two opposing triangles connected at their bases.

Indeed the double mountain motif often is compacted into one symbol. This usually takes the form of a mountain with a hole at its base through which the Sun enters at sunset in the West. The Sun then travels through the underworld at night and arises through a hole at the summit of the mountain in the East at dawn.

In some cases, both the western and eastern parts of the mountain are represented as peaks, although in these cases the eastern part is itself still viewed as twin-peaked.

The alignment of the mountain of the Sun to the east (paralaya) and the mountain of the Moon to the West as found in the Kapampangan myth referenced earlier is fairly closely represented at Teotihuacan. There the Pyramid of the Sun stands to the southeast of the Pyramid of the Moon.

Both the Mayans and Aztecs had ideas of the Sun rising from the top of a pyramid. Among the Aztecs the Sun of the fifth and present era in their calendar arose in such a way.

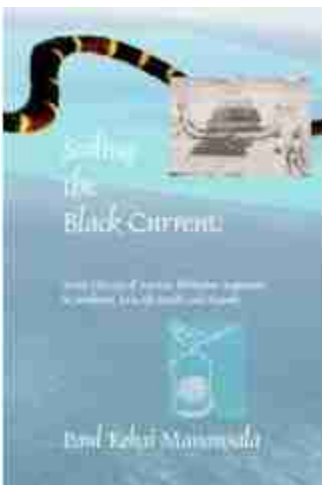
Among the Sumerians, the ziggurat was called the "Mountain of Heaven and Earth" or by similar names which represented both the world and duality. Anu, the god of Heaven, came to earth on the top of the ziggurat and this was also the location of the sacred marriage between mortal and god. In the same sense, Mt. Mashu was seen as a portal to both Heaven and the Underworld from which the Sun arose.

The idea of a mountain with an opening at its summit associated with the Sun and a pillar of fire clearly gives some idea of a volcano. The concept of the double mountain or a mountain with two peaks also is found repeatedly together with the cosmic duality. Is this too many coincidences to suggest independent invention? Could the Nusantara have spread the idea of the pyramid as a model of the dual volcano to so many widely-scattered peoples?

Regards,

Paul Kekai Manansala

Sacramento



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1. <http://www.crystalinks.com/hillsm.JPG>

2. <http://www.ipstarships.com/images/gifs/budgebenben.gif>

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Seven Heavens (2004-12-27 18:38)

Many cultures think of the universe as consisting of seven heavens or layers. The concept may relate to some ancient Paleolithic thinking, to independent invention even possibly to diffusion. Whatever the case, what is more unusual is that they should represent the seven heavens in the form of a seven-staged ziggurat.

Yet we find that from Sumer to India and Southeast Asia and across the seas to Central America, the seven-staged cosmic mountain is the default type.

Whatever the significance of the number seven, whether it is related to some astronomical phenomenon or the like, I do believe I know the source of the general prototype. As I mentioned earlier, the land of the sacred volcanoes was often represented by the spiral.

The spiral represents a serpent, the daughter of the Sun. This serpent was seen as lining the horizon at dawn with the double-peaked mountain in the foreground giving it a wavy appearance. The serpent is also mentioned in the Churning of the Milky Ocean story where a giant snake is used as a rope wrapped around Mt. Mandara.

If you think of a serpent coiled along the sides of a mountain looking down at the mountain from the top, a spiral appears. Starting from the outside of this spiral as you work your way toward the center you ascend the mountain.

This spiral motif easily converts into the Mt. Meru symbol of concentric circles. These circles, again from the top view, represent from the outside towards the center different stages of ascent of the mountain. Such a concept of a staged mountain would come natural among people who terraced hillsides for agricultural purposes.

[1]Rice Terraces

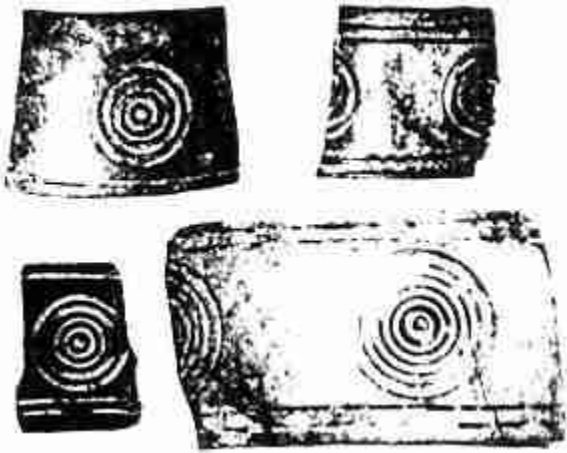
According to the Japanese treatise on pottery trade, the Tokiko, all jars coming from the island of Rusun were marked with the rokuro (spiral) symbol:

 Rokuro

The Japanese had great interest in jars coming from a region of islands in the southern seas known as Mishima, the "Three Islands." These islands were called Rusun, Amakawa and Formosa. In Taoist belief there are three islands linked to the search for immortality somewhere to the east of China but inaccessible in early times. These islands were thought to have floated around in the sea before being anchored down by giant sea turtles. This may be an allusion to the apparent movement of islands due to rising sea levels.

The Tokiko also mentions that pottery made with clay from Rusun is marked with symbols resembling an upper or lower-case letter "T". I mentioned earlier that this symbol likely is that of the tree of life and is connected with the bird clan.

While it is difficult to know how far back the practices mentioned in the Tokiko extend, we do know that the symbols involved appear often in the area deep into antiquity.



Mt. Meru designs on bracelets from Ban Chiang
Regards,
Paul Kekai Manansala
Sacramento



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1. <http://www.notsorry.com/photos/banaue.html>
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The Magic Battlefield (2004-12-28 08:18)

The spiritual clan wars were fought on two planes – the earthly and the shamanic. Where ever the clan confederacies went they almost certainly marked their territory.

Boundary markers were both emblematic and talismanic. The marks were as permanent as possible – petroglyphs on stones, cave walls or their own or others megaliths. The shaman's sacrifice was used to expel "evil" spirits and propitiate the beneficent ones.

For the Nusantara, more important than "owning" land was gaining the alliance of the local forces of nature.

In the syncretic Devaraja or "Divine King" practice of Southeast Asia, the king's authority was strongly linked with the construction of a ziggurat or at least a simple mound of earth. It was through this pyramid or mound that the royal power came as the monarch had no rights except through the sacred mountain.

Gaining ground in both the trade and spiritual wars required the shaman's work to bring the natural and spirit world into a type of spiritual treaty.

I wrote about this naturalistic view among the Dong Yi, and a Confucian commentary on the I Ching has a relevant sentiment regarding the coalition of the ruler with the forces of nature.

The great man accords in his character with heaven and earth; in his light, with the sun and moon; in his consistency, with the four seasons; in the good and evil fortune that he creates, with gods and spirits. When he acts in advance of heaven, heaven does not contradict him. When he follows heaven, he adapts himself to the time of heaven. If heaven itself does not resist him, how much less do men, gods, and spirits!

(Translated by Richard Wilhelm and Cary F. Baynes)

By aligning themselves with nature, the clans sought to further their cause.

If the title of Lord of the Mountain was important of equal or more importance was that of Lord of the River. In Kapampangan, this title is Apung Iru, which is also the name of the River God. The river is important for two reasons – the link with the old river-based dual kinship system and the "control" of the waters of life in the underground World River.

In modern times, Christians have used the term Apung Iru to refer to St. Peter as the founder and leader of the Church and was also a fisherman. Sometimes a very respected person known for their mystical powers is also referred to by this title. In ancient times, it was also the title of the King of the Mountain, the priest-king of the dragon and bird clans.

Regards,
Paul Kekai Manansala
Sacramento

Helpful reading suggestions

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[1]Buy now!

[2] ❌

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

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Apung Iru (2004-12-28 16:09)

The deity Apung Iru was often visualized as a gigantic crocodile that supported the earth on its back. The [1]crocodile was located under the great [2]World River.

If angry, Apung Iru caused all the rivers to flood, so at Bayung Danum the "New Water," the beginning of the year and the flood season, a fluvial procession was celebrated to propitiate the deity. This festival occurred in June like the ancient [3]Egyptian new year which also marked the beginning of the inundation.

Today, the Bayung Danum is celebrated either as a fluvial parade for St. Peter on the Pampanga River or as a time when everyone sprinkles each other with water.

❌

Libad (fluvial procession) of **Apung Iru** during the Full Moon nearest to the summer solstice In Sumer, [4]Enki, often portrayed as a part-dragon creature in latter cultures, was known as the Lord of the Abzu and the Illu. The word illu refers to the flood or deep waters i.e., the Lord of the Flood. The flood could also refer to a river or the sea. Thus, when the Hebrews were said to have come from the 'other side of the flood' it probably refers to the rivers of Mesopotamia. In ancient Egypt, the start of the year and the flood season began with the heliacal rising of the dog star Sirius. This season again was called [5]Akhet, which also was the name of the [6]twin-peaked "Mountain of Light." And, as you may remember, the great eruptions we propose here also would have occurred during the month of June near the time of a Venus transit/conjunction and the heliacal rising of Sirius.

It was during a period of flooding and misery when the people cried for help that the sun god [7]Apung Sinukuan sent [8]Tala, the Morning Star, to rescue the world. This motif of a god sending a savior or coming to save in person during times of crisis recurs quite often in Austronesian mythology.

In the great clan war, the king with the title Apung Iru must come to save the day at a time of great decay and despair.

This is part of the great cycle. His role is like that of Tala at the start of the cycle.


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[10] 

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The Chosen Land (2004-12-29 07:35)

People choose sacred sites for different reasons. Among some of the reasons are special events that occur at those sites, or geographical features like the elevation of mountains for example.

Both of these factors were likely important factors for the Nusantara. As observers of nature, phenomenon of heaven and earth were indicators of the will of the dual forces and the workings of the spirit world. The growing clan divergence in the Nusantara trade network was certainly something that had its mirror in nature.

The Nusantara shamans observed signs and timing of events. The eruption of two volcanoes in conjunction with certain celestial phenomenon would have been an unmistakable sign. The war had broken out. The Sun and Moon had chosen their locations for combat.

Naturally each camp had selected a site that suited its own nature. Thus, the mountain of the Moon had

ideal Yin characteristics while the mountain of the Sun had ideal Yang energy. The incinerated ejecta or bhasma from these volcanoes mixing together created a mingling of the two polarities – the elixir of life.

Thus, the entire chosen land is coated with the new alchemical product and becomes necessarily associated with immortality. The fruits, water and even the soil and clay possess the balanced properties of Sun and Moon.

Although the Nusantara trade developed into one involving mostly spices, precious metals and timber, the most valuable items were those from the sacred mountains. These were very difficult to obtain, but the Nusantara were originally not willing to relinquish them to others. However, people of great means, sages and rulers from abroad, sought them.

Eventually, as the thalassocracy (sea empire) of the dragon and bird clan went into decline and decay, the masses forgot the value of the sacred mountains. At this time, these items became much more available.

The legendary region was thought of as tripartite in geography as evidenced in the names Sanfotsi and Mishima, and also in the Chinese legend of the three Islands of the Blessed. Even Atlantis of Greek legend was described as consisting of three concentric islands surrounded by concentric rings of water.

While the Greeks thought of Atlantis as located in the West, we have to remember that the Atlantic Ocean to them was the World Ocean that stretched across the globe. The three isles of the blessed ruled by Cronus are yet another example.

We shall examine later how the Nusantara actually came to the region of Europe partly from the direction of the West.

Reconstructed Greek Maps (notice position of Oceanus and the Atlantic)

[1]**Hecataeus, 6th cent. BC**

[2]**Eratosthenes, 195 BC**

[3]**Strabo, 18 AD**

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[5]

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Lucifer (2004-12-29 18:36)

Hebrew tradition calls the leader of the fallen angels by the name Lucifer. He is also known as the Morning Star. The same term is used by early Jewish Christians to describe the Messiah.

Both the Messiah and Lucifer claim the throne of the mountain of God, the holy assembly. Indeed, there are two astronomical morning stars – Venus and Mercury alternate in that position depending on their orbit relative to the Sun and Earth.

The Bible uses two analogies for Lucifer's camp of fallen angels – the cities of Tyre and Babylon. Both were known for their rich markets and international trade. As the king of Tyre or Babylon, Lucifer entices the rulers of the earth to enter into trade relations by the promise of riches.

By increasing his wealth and power, Lucifer attempted to raise himself above the heavens:

Because thine heart is lifted up, and thou has said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God...By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches.

Ezekiel 28:2-4

The prophetic condemnations of Tyre and Babylon have more of a moral sense than a focus on idolatry. The luxurious nations through their commerce have become haughty and their greed has engendered violence. They attempted to rival the seat of God with the beauty and wealth of their great cities.

Sometime before the middle of the second millennium BC, we see evidence of a great spike in trade between Southeast Asia and the regions of eastern Africa and West Asia. The trade consisted primarily of aromatics and precious metals.

The earliest hard evidence of the spice trade comes in the discovery of cloves at Terqa in ancient Syria dated to 1,700 BC. These dates were confirmed just in 2004 after lab tests at UCLA. Before modern agricultural techniques, the clove flower grew only in selected locations of insular Southeast Asia mostly in the eastern Malay Archipelago.

After much study, I believe there were two main spice routes out of Southeast Asia, each controlled by one of the clan confederacies until medieval times. The cinnamon route was controlled by the fallen angels camp, while the traditionalists controlled the clove route.

[1]The Spice Routes

The clove route started in the Moluccas and southern Philippines, the source of cloves, and continued northward to the mainland and then along the coast of Asia to marsh ports in present-day Iraq. The cinnamon route started in Indochina and southern China, one of the main sources of cinnamon and cassia, and went southward into Indonesia, and then across the Indian Ocean to the port of Punt in present-day Tanzania.

As long as they were not at war (of the non-spiritual or non-commercial type) both confederacies could use the other's routes after paying the appropriate tariffs.

Because spices were consumed and perishable, the hard evidence of this trade has been hard to come by. In ancient Egypt dating from the New Kingdom to the Ptolemaic period, we find evidence of black pepper, orange, camphor and nutmeg. Aloeswood, the most precious aromatic that was and is more costly than gold, has not been found in ancient sites likely because it was rare and nearly always burnt as incense.

However, there is one more durable type of evidence that may be able to unlock the earliest dates and most intricate geographic details of the trade. Cowrie shells used as money endure very well in all types of climates. Although cowries have a wide natural distribution, the different sub-species are more limited in geographic origin. A study of specific sub-species of cowries found at ancient sites can offer valuable clues in reconstructing early long-range trade.

For example if a certain type of cowrie shows up at sites from a specific period at two locations, but not at intervening sites from the same period, it may be seen as a clue pointing toward direct trade between the two locations.

The great opening of the spice trade to the west coincides with the expansion of the southern Nusantara culture known as Lapita. Sailing technologies were improving allowing for easier long distance journeys. It was this advance that allowed the fallen angel camp to open a major transoceanic trade route. Previously the northern, more coastal route, had been dominated by the dragon and bird clan.

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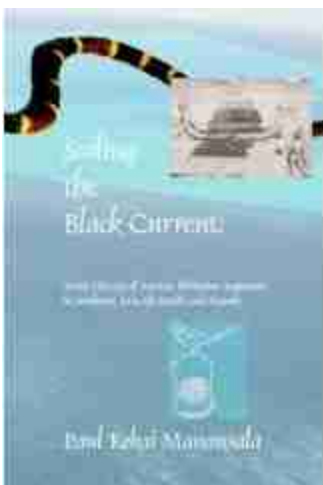
Relief of ocean-going outrigger ship from Borobodur, Java

The increased competition helped bring about a period of increasing wealth and social divergence. The first signs of strong class resentment begin to appear in the literature. The empires of luxury were rather distasteful to some of the regional peoples especially those of pastoral background. The great wars of conquest were about to begin. The signature of these wars is the heap of one destroyed city directly upon the heap of another. Today, these heaps appear in the region as hills, some of them quite high in elevation, testifying to the level of human destruction.

Regards,

Paul Kekai Manansala

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 2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
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Scents of Paradise (2004-12-31 13:34)

The word "paradise" in most cultures refers to a tropical paradise not by accident. In the same sense, the scents associated with paradise – aloeswood, ginger, camphor, cinnamon – are not coincidental. If the idea of paradise as a group of islands (of the blest) has its origins rooted in a real place.

In Austronesia, aromatics were derived more from fresh flowers and plants rather than dried ones like spices. Of course, the shipment of aromatics in dried form is a practical consideration.

The Tahitians extracted the essences of fragrant flowers into coconut oil used as for perfume, massage and skin therapy. In the mountains of the Philippines, warriors rubbed themselves with fresh ginger before battle. People all over Austronesia adorned themselves with the most odiferous flowers strung together as leis or crowns, or placed behind the ear.

Aromatherapy and fumigation with aromatics was widely practiced. The widespread of citrus in herbal medicine derives in large part from the fragrance of these fruits. Fragrance also plays an important part in the cuisine of many [1]Austronesian peoples. Lemongrass, lemon, ginger and mint are common fragrances associated with cooking in the region.

For a people where the sense of smell is so important to culture, it would be natural that they would also like to bring at least some of these scents with them.

Ancient tropical Asian spices found at ancient sites

Cloves, Terqa, 1,700 BC

Whole orange, Thebes, 19th Dynasty

Opium poppy, Deir el-Bahri, 1473-1458 BC

Black pepper, Mummy of Ramses II, 1279-1212 BC

Camphor, Mummy of Ramses V, 1153-1147 BC

Silk, Egyptian mummy dated at about 1,000 BC

Cinnamon, northern Mediterranean, 6th-7th cent. BC

Cinnamomum camphora, PUM II mummy, 2nd cent. BC

The sacred incense and anointing oil in many cultures consists primarily or entirely of aromatics originating in Southeast Asia. For example, the holy anointing oil of Exodus 30:23 is believed by some experts, using ancient sources, to consist of myrrh, cinnamon, cassia and lemongrass ('sweet calamus'). Three of these four ingredients originate in Southeast Asia.

These aromatics were used often to recreate the atmosphere of Paradise – the Garden of Eden. Aloeswood, the main ingredient in holy incense used by Buddhists, Christians and Muslims throughout the world is associated with the [2]Eden in Jewish, Christian and Muslim tradition.

The Muslims also considered ginger and camphor as scents coming from Paradise:

"The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their utensils therein will be of [3]gold and their combs of [4]gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk." (Bukhari 4:468)

"They will be given to drink therein of a cup tempered with ginger." (Quran 76:18-19).

The virtuous shall be given a drink which is tempered with camphor from a spring wherefrom the servants of Allah drink. They cause it to gush forth through their own efforts." (Quran 76:6-7)

For those who had been there, the scents of Paradise transported them back to Eden, for others it gave a whiff of the wonders the blessed lands.

These spices are still important today in more than religious ceremonies. One of the best examples of this involves a look at the formulas for the various cola drinks now popular worldwide. The following flavorings are used in the original Coca-Cola recipe and the Pepsi-Cola recipe, notice that with the exception of coriander all the other flavors are of southeastern Asian origin:

Original Coca-Cola

Oil Orange

Oil Cinnamon

Oil Lemon

Coriander

Nutmeg

Neroli

Pepsi-Cola

Lime Juice

Oil Lemon

Oil Orange

Cinnamon Oil

Oil Nutmeg

Oil Coriander

Oil Petit Grain

Regards,

Paul Kekai Manansala

Sacramento

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[5]Buy now!

[6] ❌

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2. 2005

2.1 January

The "Apples" of Eden (2005-01-01 08:40)

When Marco Polo visited India he said that the locals considered the banana as "Adam's apple."

Muslims and medieval Christians also believed the banana was the forbidden fruit and that Adam and Eve used banana leaves to cover themselves after the temptation. Previously we mentioned that the banana tree fit fairly well the description of the tree described in the Book of Enoch.

Greek legend speaks of the golden apples of the "Garden of the Hesperides" that was located "beyond the river Oceanus at the outer limits of the world."

The banana tree occurs as the tree of life or the tree of death, the two are related, in many Southeast Asian and Pacific cultures. In ancient Persia, the fruit was thought to grant perpetual youth. Interestingly in some Pacific cultures, as in ancient Hawai'i, the tree was forbidden to women – something that reminds us of the temptation of Eve and the Freudian aspects of the banana. The taboo on bananas for women may be connected with the widespread notion in the Pacific that bananas increase male potency.

From the health standpoint, bananas are rich in mucilage, fiber, vitamins and minerals. The plant is good at absorbing nutrients from the soil in the form of colloidal minerals. They are also one of the best sources of tryptophan, which regulates serotonin the neurotransmitter that affects mood and emotion.

An ester in banana oil gives the fruit's sweet fragrance which is known to strongly attract mosquitos.

Bananas may have been one of the first domesticated fruit crops. The practice of vegetative propagation of crops in Southeast Asia and the Pacific dates back to at least 17,000 years ago and possibly goes back even 30,000 years. The banana appears to have been cultivated starting at least 10,000 years ago.

The area between Indonesia and New Guinea is believed to have given rise to the diploid banana, the plantain and the hybrid "Maia Maoli/Popoulu" banana. The diversity of plantains is highest on the island of Luzon.

According to archaeologist Dr. Felix Chami the oldest bananas in Tanzania, using associative dating, may go back more than 4000 years. Evidence of bananas in southern Cameroon dates to about 2,500 years ago.

The diversity of banana species around the Great Lakes region suggests this is the area to which they were introduced from the east. Evidence of plantains in the same region dates to at least 3,000 years ago. The "Maia Maoli/Popoulu" banana seems to have been introduced into Ecuador during pre-Columbian times via transoceanic voyages possibly some 2,000 years ago.

If the banana was considered beneficial to health, how much more so those that came from the islands of the blessed where all the plants and mushrooms were thought to bestow renewed youth.

Here is an example of a myth with the banana as the tree of life/death:

[1]<http://www.sundaytimes.co.za/1998/11/01/lifestyle/life02.htm>

An Indonesian legend gives the banana a crucial role at the beginning of human society: the Creator one day let down a stone on the end of a rope, as was his way with his gifts to his creatures. But the first man and woman scorned the stone and asked for something else.

The Creator complied, the story continues, and hauled away at the rope; the stone mounted up and up till it vanished from sight. Presently, the rope was seen coming down from Heaven again, and this time there was a banana at the end of it.

The man and woman were delighted, but then heard the patriarch's voice boom out: "Because ye have chosen the banana, your life shall be like its life. When the banana tree has offspring, the parent stem dies; so shall ye die and your children shall step into your place. Had ye chosen the stone, your life would have been like the life of stone, changeless and immortal."

Regards,
Paul Kekai Manansala
Sacramento

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[4]Buy now!

[5] ✕

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Heaven and Hell (2005-01-02 08:26)

A fire devoureth before them; and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yes, and nothing shall escape them.

Joel 2:3

The quote above refers to the great battle of good and evil predicted by the biblical prophet Joel. It does illustrate, though, a common theme found in many cultures – the ancient knowledge of a place at the same time both paradise and hell. On the Austronesian discussion group, I discussed this at length with other participants such as Loreto Bagio, Robin Day and Torsten Pedersen.

The recent sombering and humbling catastrophe in southern Asia is a well-documented example of how a tropical paradise can suddenly become a land of death. Some of the world's most popular winter tourist destinations stretching from Thailand to the Maldives were destroyed within a few hours. Damage was experienced as far as East Africa.

Oppenheimer writes of "superwave" myths common in the Pacific and among the aboriginal peoples of Taiwan. Mountain-topping superwaves are mentioned in connection with flooding events of longer duration.

Paradise is often linked with fire as in the revolving flaming sword that guards the way of Eden, or the Lake of Fire in Osiris' realm in Egyptian cosmology. The dichotomy of the lush tropical island homelands and the fiery wrath of the volcano left its imprint on the dual mind of the Nusantara.

A people living in an area so plagued with volcanoes, earthquakes, floods, tidal waves and typhoons would benefit greatly from close observation and understanding of nature. Among a few peoples still remaining today, remnants of ancient knowledge exist in pieces here and there. One such people are the Morgan Sea Gypsies of Thailand who speak Yawi Malay and Thai.

The news report posted below from CNN comments on how their ancient knowledge saved them and others from the wrath of the tsunami:

[1]CNN News

Report: Sea gypsies' knowledge saves village
Newspaper says Thai fishermen warned of tidal wave

Saturday, January 1, 2005 Posted: 1:20 PM EST (1820 GMT)

BANGKOK, Thailand (AP) – Knowledge of the ocean and its currents passed down from generation to generation of a group of Thai fishermen known as the Morgan sea gypsies saved an entire village from the Asian tsunami, a newspaper said Saturday.

By the time killer waves crashed over southern Thailand last Sunday the entire 181 population of their fishing village had fled to a temple in the mountains of South Surin Island, English language Thai daily The Nation reported.

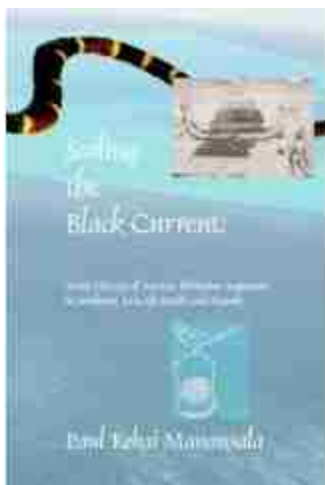
"The elders told us that if the water recedes fast it will reappear in the same quantity in which it disappeared," 65-year-old village chief Sarmao Kathalay told the paper.

So while in some places along the southern coast, Thais headed to the beach when the sea drained out of beaches – the first sign of the impending tsunami – to pick up fish left flapping on the sand, the gypsies headed for the hills.

Few people in Thailand have a closer relationship with the sea than the Morgan sea gypsies, who spend each monsoon season on their boats plying the waters of the Andaman Sea from India to Indonesia and back to Thailand.

Between April and December, they live in shelters on the shore surviving by catching shrimp and spear fishing. At boat launching festivals each May, they ask the sea for forgiveness.

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[2]Buy now!

[3] ❌

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Spice merchants and Sea Kings (2005-01-02 15:31)

The early term for "merchant" in [1]Austronesian is *dagang (Dempwolff) and this word is very similar to one of the terms for "ocean."

That the word for merchant might be derived from the word for ocean would make sense in light of archaeological evidence showing the earliest [2]Nusantao trade involved coastal shell tools traded further inland. The tradition of maritime trade would expand to unprecedented levels with the introduction of spices and precious metals.

The movement of spices from [3]Southeast Asia to Tanzania and other ports of southeastern Africa continued well into medieval times. The Muslim texts speak of merchants from [4]Zabag and Wakwak in [5]Southeast Asia conducting regular trading missions to Africa. The merchants from [6]Zabag and Komr appear to have had a friendlier trade relationship with Africa at this time, while Wakwak was more militaristic. Madagascar may have been populated originally by people engaged in the [7]spice trade. The local Malagasy language is of [8]Austronesian origin.

By the time the [9]spice trade was roaring around 3,500 years ago, the names of spices coming via the clove route, even those of certain Southeast Asian origin like cloves, usually were of Indic origin further west in Europe and the Middle East. Those coming via the cinnamon route usually had more Austronesian-looking names in the West. This would indicate that the [10]Nusantao were mostly only traveling as far as [11]India on the clove route, but were moving all the way down the line along the cinnamon route.

For such long distance trade to work in this early period, autonomous sea kings had to manage things in their own regions along the [12]spice routes.

Torsten Pedersen has reconstructed *H-r-g- as a probable [13]Austronesian word linked with these early types of rulers.

[14]*H-r-g-

Regarding the word *rex*, Torsten quotes E. Benveniste:

Rex, which is attested only in Italic, Celtic, and Indic - that is at the Western and Eastern extremities of the Indo-European world, belongs to a very ancient group of terms relating to religion and law. The connexion of Latin *rego* with Gr. *orégo*: "extend in a straight line" (the *o-* being phonologically explainable), the examination of the old uses of *reg-* in Latin (e.g. in *regere fines*, *e regione*, *rectus*, *rex sacrorum*) suggests that the *rex*, properly more of a priest than a king in the modern sense, was the man who had authority to trace out the sites of towns and to determine the rules of law.

However, Torsten suggests the *rex* words may belong instead "to a very ancient group of terms having to do with navigation which were introduced by invaders arriving from the east into exactly those Western and Eastern extremities of the IE area because they have a coastline."

He links *rex* and related terms with the idea of a [15]ship captain whose duties include ship-building and navigation. Indeed, one of the [16]Austronesian terms for "ruler" is *ratu/datu*, which can also mean captain of a [17]ship (*barangay*). Some likely cognates of this word in the Pacific - *ratu* and *latu* - have the meaning "master builder."

The builder and navigator must both use measurements for accuracy.

The idea of a builder is strengthened by some ancient images associated with early kings.

[18]Fu Hsi and Nu Gua as part sea-serpents with entwined tails (sometimes fish tails) and holding carpenter's square and bow compass respectively (Shandong temple)

[19]Shamash shown holding the royal lapis lazuli measuring rod and looped measuring cord The practice of [20]ship burial of kings and chiefs may be another remnant left by the ancient [21]Nusantao sea kings. The practice was found in ancient Egypt, among the Vikings and of course among the Austronesians.

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8. <http://www.geocities.com/pinatubo.geo/austro.htm>
9. <http://asiapacificuniverse.com/pkm/spiceroutes.htm>
10. <http://sambali.blogspot.com/2004/12/nusantao.html>
11. <http://asiapacificuniverse.com/pkm/spiceroutes.htm>
12. <http://asiapacificuniverse.com/pkm/spiceroutes.htm>
13. <http://www.geocities.com/pinatubo.geo/austro.htm>
14. <http://www.angelfire.com/rant/tgpedersen/Hrg.html>
15. <http://sambali.blogspot.com/2005/01/ship-types.html>
16. <http://www.geocities.com/pinatubo.geo/austro.htm>
17. <http://sambali.blogspot.com/2005/01/ship-types.html>
18. <http://www.water-consciousness.com/images/chinesefounders.jpg>
19. <http://www2.centenary.edu/m&m/urnambig.jpg>
20. <http://sambali.blogspot.com/2005/01/ship-types.html>
21. <http://sambali.blogspot.com/2004/12/nusantao.html>
22. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>
23. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr c=3

Mog (2007-12-17 12:47:00)

Dear Paul,

Borders Books in Santa Rosa, has a wonderful World Mythology (also in pictures) Book for discounted 19.99. My wife got it for me for Christmas, but I've already been reading it.

*Torsten Pedersen has reconstructed *H-r-g- as a probable Austronesian word linked with these early types of rulers.*

H-r-g-

Regarding the word rex, Torsten quotes E. Benveniste:

<http://sambali.blogspot.com/2005/01/spice-merchants-and-sea-kings.html>

There IS a common thread here with H-r-g. Don't mean to be overly artistic (or creating more delusive obscurity), but for me the Esoteric or prophetic talking of the "Man of the West" bowing to the "Man of the East" is not of two fascist type new age gurus, but in fact a plurality of peoples recognizing common threads, which lay in the peoples of the East. Of course if we think of primordial man, it is likely that the common philological / phonological roots are of a small number of African & Chinese & South Indian & SE Asian people 70,000 - 50,000 years ago. So "Man of the East" could very well be the Austronesian "KEY" which unlocks our common heritage.

Looking back beyond the layers of patriarchy, within H-r-g, we have

Hera (H-r)

Durga (r-g)

Herakles (H-r-g/k) or Hercules (H-r-g/c)

Also using the Polynesian and Scots/Pictish interpretation, there used to be Sky/Sun/Clouds designation for Goddess, Hina, and Earth/Moon/Chaos/Sorcerer for man, Maui, Loki. This "switching" is often forgotten in the later fixed roles of God-Sun, Goddess-Moon-Menses. But of course the storytelling switching, could also not mean that the motifs were permanent, because of the inner alchemy (neuroscience) that in fact all of us have sun/moon within, it's reconciliation occurring through nondual indigenous view, or a kind of tantric crossing of a threshold in a Kingship ritual. E.g. the very male, straightforward non-manipulative Thor, having to dress up as a woman bride, in order to infiltrate and slay a giant. Or the fact that Odin and Loki (associated with trickery, much like Coyote in Native American Mythos) have a kind of blood brotherhood, or that Set/Seth is a secret aspect of Horus or Osirus.

Maui's attempt to have sex with the Death Goddess and Herakles having as a babe sucked on the breast of Hera, are indications of warrior societies, even "builders" who had meditated on Death.

Let's not forget that Maui represents the left side of the body (chaos, whole) and that Tapa represents the right side of the body (linear, building activity, brick by brick, stitch by stitch). Cannot forget that tapa refers to using a kind of round mallet (straightforward, like Thor's hammer) to pound out "clothing" sometimes especially where Hina is concerned, WHITE as the clouds. So Maui red warrior sexual energy and arising wisdom (left side) and Tapa is activity of patroness of building, Hina, descending method (right side) or organized behavior, rythm. Where does the word tapping come from? This Polynesian word TAPA, is most certainly related to Tagalog TAPANG (bravery, weapon is in right hand) as well as Indonesian/Hindu practice of Tapas (austerities, purification), or Sanskrit base TAPA (heat, or spiritual heat, like a crucible).

Let's take Hindu root words in relation to H-r-g.

First Durga. The Hindi term Durga means "fort". Durgadagudi means 'temple near the fort'. And Durga usually has many weapons, associated with warriorship at least in light of defeating demons. Dagudi as fort, surely correlates with Irish deity Dagda. http://en.wikipedia.org/wiki/The_Dagda Dagda with the wooden (oak) club is the very basic representation of Herakles as well. And then we have Dagda's lover Boan (similar to Ba'l, Babae, Banna) and wife Brega (r-g) which takes us to later Brigit and Brigid, and Brigantia. In Irish the High King would tantrically, or ritually wed the land via a consort or woman, or a few representative queens (like Naginis?), all representing Maeve. Curiously the word High King in Irish is Ard Righ (H-r-g).

And this linking with Durga is evocative and linking anciently even with "Don" "Danaan" or even the Scandinavia Goddess Iduna. A "dunum" is another pan-celtic word for fortress. Lugodunum (fortress of Lugh), Rigodunum (fortress of the king).

Now curiously both the Hill fort Toponyms in Celtiberian (North Western) Spain, all ended with Briga, and the people in the hilly country of Northern England were called Brigantes. And a town in Northwest Spain called A Coruna (meaning the Crown, evocative of ancient buffalo horn/dear horn wearing priest kings, or Cernunnos(Celtic)/Kronus(Phoenician)), and A Coruna was originally called Brigantium. Curiously in A Coruna is an old roman "Tower of Hercules", which is the towns present symbol, possibly dating back to pre-Roman times.

So we've digressed into Celtic, but let's go back into Hindu again with Briga, in light of "hill fort" (building) and the root word

for Brahman. The word "Brahman" is derived from the verb brh (Sanskrit:to grow), and connotes greatness. Curiously Briga directly means "exalted" as well as indirectly meaning "hill fort" or in the Alps, a wooden structure/town extending over a lake (lake Bregenz, Austria). The famous Nemetobriga (or exalted grove) in Spain, used to have a meeting of Druids from all parts of Europe, every 12 years, extremely similar to the major Kumbh Melas in India.

And back to rex, we also have raja, and rey, and even Arya (rya = ra). Arya not being the mistaken racial term, but Arya having same meaning as root of Brahman, Brh, which is "exalted" or "noble one". There is a further extremely critical Egyptian juncture with Rex-regulus, and Ra-Ma'at. We must not forget that the BASIS of Greek culture is actually North African. The word METIS is fascinating. http://en.wikipedia.org/wiki/Metis_%28mythology%29 It means "magical cunning", but somehow it is much more like the LEFT HAND and Metis, being related more to MAUI (left handed wisdom).

Also we see Metis being associated with Kronus (Phoenician) which is just another name for royalty/crown/kingship/realization of timelessness tantra, or Chronos etc.

Kronus (as timelessness) and Metis (as timing) is EXACTLY the same root meaning as the full meaning of Shambala teaching which is **Kalachakra Lagutantra**.

Kala (is timelessness, even death, which eats all) Lagu (is Hindu/sanskrit word closely associated with women's dance timing and numbering). Possibly LAGU also relating to Kapampangan word for beautiful or "defined" by makeup or rythm, or grace.

We see a kind of more HINA, or possibly ORIGINAL sky goddess association with Ma'at <http://en.wikipedia.org/wiki/Ma%27at> which means Truth, Order, Morality and Justice, Ma'at being more TAPA (methodical, not necessarily Wise). Well, back to RA (r-g), this is quite obvious relationship to priest kings, and solar dynasties, including Surya (r-g) or "SHU-RA". Obviously Akhenaten saw this, and so has Subhash Kak (see Akhenaten, Surya and the Righ Veda) <http://www.ece.lsu.edu/kak/Akhenaten.pdf> You also have righ (or Rig, as an r-g).

So did Maui come about AFTER a patriarchal shift? The patriarchal shift can be dated in China to 2,500 B.C. Anyway, sorry to meander, there is no one clear path, but obviously this is all related. It is unmistakable, and hopefully you can apply a more academic method to my maui'ness.

- Bill

Mog (2007-12-19 18:02:00)

First of all, messed up a bit on solar/lunar associations of Maui/Hina. Maui is solar (red bodhi), Hina is lunar (white bodhi), and interesting that the legends say Hina was usually accompanied by a **dog** (Asu). And of course in New Guinea we have sorcerer as SU-ANGI.

Can't believe where this has all led, and though the Philippines seems more recently somewhat accessory historically to the major Javanese influence, it is now appearing that Nusantara inquiry is actually **unlocking** a common ancient tradition.

Now please meditate on the Kapampangan word "BADUI", as "old fashioned" and realize that "old fashioned" relates directly to Sunda megalithic culture (with some crossover to Hindu/Buddhist) which was a mystery tradition with endless taboos. I'm sure Filipino culture originally had endless taboos and somehow this Javanese word for a sacred retention of tradition, ended up with the Pampang, as **Badui**

<http://www.xs4all.nl/wichm/javmys1.html>

Is there really any other explanation?

Some esoteric Indonesian words (don't remember area "Puya" comes from), if we take NUSANTAO as ORIGINATORS.

PUYA (Paradise) became PUJA for Hindu

JIWA (Javanese esoteric word for "self") became JIVA (as in Jivanmukta) for Hindu

BUDHARA (Javanese word for Mountain) became BUDDHA/BODHI (awakened, sitting like mountain)

Now working our way Westwards, we can link Murugan (Tamil) with former Maui and Maori, and even further West in East Africa we have the name of G-d as Murungu in 26 different tribes (Bernard Sergeant).

Why is Murugan (Tamil) significant here?

Murugan's opponent is typical battling demon/Asura motif (Asu-possible indigenous peoples of India, or older shamanic forms), but really it could just be evocative of an inner battle of self (linear vs chaotic). In fact let's look at Murugan's named opponent. *confront and vanquish the titan **Surapadma** and his demonic horde*

In brief, the Surasamharam goes like this. Around 3pm or so, a huge palanquin bearing the titan Gajamukha ('Elephant-faced') is carried by men of a local caste group down to the beach where he stands and dares Senthil Andavar to come out of His temple

and fight. Some say that **Gajamukha** is "**Surapadma's brother**". But the most ancient Tamil traditions mention only the terrible and cruel **Soor** ('**Terror**' personified) who is described as a **shape-shifter who can take any form and who cannot be killed**. (do I hear **BERSERKER**?)

**Note: I cannot help but remember that T.V. special where New Guinea people were TERRIFIED of someone speaking to spirits as SUANGI. In fact that's how they justified cannibalizing within their own family group, if someone went SUANGI.

On the sixth day of Kanda Sashti, Lord Senthil Andavar and his army of devotees engage the army of supertitan **Cur** in battle on the beach at Tiruchendur and vanquish them in an hour-long running battle. At last **Cur** hides in the form of a monstrous mango tree (below) at the bottom of the ocean, but Murugan hurls his Vel and splits the tree/demon into a cock and a peacock.

<http://murugan.org/temples/tiruchendur2.htm>

No let's look at supertitan CUR. Is this not a similar word to KUNA/TUNA who Maui has to battle? (Eel, Dragon?).

And let's look again at battle deity of Hawaii...

Ku-Kaili-Moku

Ku's name means "to stand" and "to strike" and he was the god of war to whom human sacrifices were made. In Hawaii, where he was known as Ku-of-the-deep-forest, Ku-of-the-undergrowth, Ku-adzing-out-the-canoe, he was also the patron of wood workers; but he was also known as Ku-the-snatcher-of-land and Ku-with-the-maggot-dropping-mouth, who received human sacrifices. The family of gods classed as Ku were formidable gods of war in Hawaii.

The Meaning of Kaili

From: Hawaiian

Sex: Both male and female

Meaning: Hawaiian God

Is this not CUR/KUR of Tamil?

So we have

Murugan-Kur

Maui-Kunu (Eel)

Isn't Kunlun somehow related to (Dragon?)

And then let's take middle name of Hawaiian Ku, which is Kaili, and kind of male/female, and read more on Murugan interpretation...

Tamil Murukan is also clearly a solar deity. In calendar terms he may represent the bright half of a year. But if we interpret the myth of hiw war with the demons as a calendar myth (Murukan and Cur representing accordingly bright and dark parts of a year otherwise hot and rainy months), we see that Murugan having overcome Cur becomes the sole protector of the year. This is in accordance with the fact that Murugan is seen as commanding the central position, which is symbolically represented by his act of cleaving his enemy in two (Cur and the Krauncha mountain). An interesting parallel to this tendency to occupy the central position is found in Kuriñci-tinai of akam poetry: the hero, who represets Murugan on his level, comes to a tryst precisely at midnight – a detail which is considered by Tolkappiyam as characteristic of Kuriñci-poetry.

The marriage of Murugan to Valli is a myth symbolising the union of male and female natural principles. The idea is also expressed by way of vegetative (marriage of venkai and mango trees) and astronomical (union of sun and moon) symbolism. The latter has a striking parallel in the Mahabharata: it is said that before Skanda was born the sun and moon joined together. <http://www.xlweb.com/heritage/murukan/speakers/dubiansk.htm>

Pretty clear.

And the Priest Kings of old had to be warriors too, am sure...

Sure as Sooth!

The Ruler's Rod (2005-01-03 09:25)

The word "ruler" comes ultimately from Latin regula "a straight piece of wood," one of the rex-derived words.

Bamboo was used as an early measuring stick in Asia. The cane of this plant is divided into segments of rela-

tively equal length similar to a ruler. If the measuring stick of the king originally was a carpenter's and/or navigator's tool, it eventually took on other meanings associated with royalty.

The rod became a symbol of justice as measured out equally by the king as judge. It could also symbolize the armies of the ruler as a weapon, or an instrument of punishment. The bamboo stick is still a popular weapon in some parts of Southeast Asia.

As an emblem of the ruler, it could symbolize the entire nation. A similar example would be the use of the phrase "the crown of France" at one time for the nation of France.

In the latter sense, it is interesting that the word bansa "nation" in western Malayo-Polynesian languages is linked with the word for "bamboo."

I have argued with Waruno Mahdi, Ross Clark and others on the Austronesian list who think bansa and related words were borrowed from Sanskrit. Here's how I recapped my own views on the subject in that forum:

Indo-Aryans coming from Central Asia would not have known of bamboo. Thus they either had to borrow a word or make one up. Monier-Williams who usually was passionate about finding IE sources for Sanskrit words could not find one for _vaMza _.

A root from Austronesian is readily available in the form of b-(n)(t/s)-(ng) which could account for PPH *b-t-ng "bamboo" and PPH *b-ns- "bamboo flute." Similar types of transformations can be seen as in Tagalog lansa and lantong.

The argument for a west to east borrowing would have been stronger if bansa/bangsa had additional meanings like bamboo or cane, which are in fact the primary meanings of _vaMza _ in Sanskrit. However, they lack the broad range of meanings found.

The Austronesian words have been reconstructed by Dempwolff and Lopez. Also by Zorc and Charles in PPH which would be too early for a supposed late first millennium borrowing.

Bansi/Bangsi is less likely for "flute" than bansa/bangsa or at least one should see both forms as in Sanskrit. Also, the specification "bamboo flute" indicates the term is more ancient.

The evidence indicates that Sanskrit /v/ became /w/ in both Javanese and Malay. A good indication of this is the names of the gods which would have been among the first words borrowed from Sanskrit in both Javanese and Malay. The words showing a /v/ to /b/ change often display characteristics of NIA, where Sanskrit /v/ had already changed to NIA /b/.

It can be easily demonstrated that the Philippine words have a change from PPH *ng (*N) and not from Malay /ng/.

A reed scepter was used by Mot, the god of the Canaanite underworld. There are those comparative mythologists who think this is related to the New Testament story of Christ receiving a reed, often thought of as bamboo, scepter.

In my next post, I will show how many motifs we have discussed appear in the story of Christ.

Regards,
Paul Kekai Manansala
Sacramento



[1]Buy now!

[2] ❌

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

The Return of the King (2005-01-03 21:30)

Many comparative mythologists have seen parallels between the Christ story and a host of ancient regional motifs.

In particular, the theme of the crucifixion and the resurrection strongly resembles the death and resurrection of Dumuzi (Tammuz). Even the cross is referred to as a tree, a reference that points towards Dumuzi's identity as the personification and lord of the tree of life.

I mentioned earlier my views that the upper and lower case letter "T" symbol, i.e., the cross, represents the tree of life and, at the same time, the home domain of the bird clan.

[1]Church painting of Christ with bamboo scepter, Oaxaca, Mexico

In the painting above, the vegetative crown, loincloth, cape and bamboo scepter might, with some alterations, fit the garb of a Nusantara prince of Eden!

Christ is the son of a carpenter and befriends fisher folk. He fits the Fisher King archetype. The pastoral environment of the Old Testament gives way to one in the New Testament where we constantly encounter water, boats, nets, fish, etc.

Dumuzi, whose names indicate a close association with the waters of the Abzu, also is considered a shepherd. The Fisher King, the Shepherd King and the Sea King all share a link with nature. They are not divorced from the wild as in the more conventional royal court. Their native environment is linked with the town or even the village rather than the city.

In Sumerian literature, the bringing down of kingship from Heaven is described in terms of Inanna planting the

cosmic tree upon a mountain. The cross on Mt. Zion would represent the same thing. The emblem of the bird clan would appear again later in the form of the Dove, the spirit that guides the church, i.e., the kingdom.

In Revelation, Christ or one of his angels returns on a white horse from the east just like Kalki of Hindu belief and the Tibetan savior-king Rigden Drakpo. The concept of the returning savior is an important one.

We see it in many cultures – Lumauig among the Igorots, Lono among the Kanaka Maoli, Quetzalcoatl among the Toltecs.

The return of the savior is part of the cycle. His antithesis must also return. In the same way, the morning stars return to their stations at the end of the year.

Regards,

Paul Kekai Manansala

Sacramento



[2]Buy now!

[3] ✖

1. <http://www.christusrex.org/www2/santos/ejutla/penaEjutla.html>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Prediction and Prophecy (2005-01-04 15:59)

Early European visitors to Tahiti found that the people were skilled at the art of weather forecasting :

"What took me most in two Indians whom I carried from Otahiti to Oriayatea was that every evening or night, they told me, or prognosticated, the weather we should experience on the following day, as to wind, calms, rainfall, sunshine, sea, and other points, about which they never turned out to be wrong: a foreknowledge worthy to be envied, for, in spite of all that our navigators and cosmographers have observed and written about the subject, they have not mastered this accomplishment (B.G. Corney, (ed.)(1913-19) The Quest and Occupation of Tahiti by Emissaries of Spain during the Years 1772-6 (3 vols.), London, 286-287).

J.C. Beaglehole wrote regarding Tahitian weather prediction:

"The people excell much in predicting the weather, a circumstance of great use to them in their short voyages from Island to Island. They have many various ways of doing this but one only that I know of which I never heard of being practised by Europeans, that is foretelling the quarter of the heavens from whence the wind shall blow by observing the Milky Way, which is generally bent in an arch either one way or the other: this arch they conceive as already acted upon by the wind, which is the cause of its curving, and say that if the same curve continues a whole night the wind predicted by it seldom fails to come some time in the next day; and in this as well as their other predictions we found them indeed not infallible but far more clever than Europeans." (J.C. Beaglehole, (1962) Endeavour Journal Vol. I, 1768-1771, Sydney, p. 368)

Similar accounts of accurate weather forecasting are found in other parts of Polynesia and Micronesia.

The ability to forecast weather no doubt relied on a deep understanding of lunar, solar and other cycles and the way they interacted. This understanding of interaction between polar forces in weather extended by analogy from weather prediction to all cosmic phenomenon.

In [1]binary divination, like the [2]knot system of Micronesia, one gets answers in a form that represents some interaction of two dual forces. To the trained mind, the logical result from this representation can be interpreted.

Another way of predicting the future involved contact with spirits – gods and ancestors. In the [3]great clan war, the ancestors and friendly spirits were important allies in battle. They had a way of seeing that earthly beings ordinarily do not. The medium could be a woman as with the baylan of the Philippines, or a man. Possession by spirits often resulted in frenzied activity on the part of the medium or oracle.

The spiritual battle can not go on without consulting the ancestors since they, after all, were the ones who would have started the whole thing. They would know things long since lost through the ravages of time.

Some people in all cultures were also said to be blessed with the gift of foresight. The [4]Nusantao were no different. Probably this can be seen best in the messianic culture of present-day Java.

One hears about prophecies of the Ratu Adil "the King of Righteousness" and the Satria Piningit "Hidden Warrior" in everyday discourse, in news editorials and even in popular comic books and television cartoons. The words of popular or even street soothsayers often make front-page headlines.

✕

Ratu Adil comic book Messianic cults are first recorded back in the time of King Joyoboyo in the 11th century. His predictions on the future [5]Ratu Adil have been used as a measuring stick in judging Indonesian history and current events.

Sociologists and psychologists have speculated on humanity's need for future messiahs. Some say that millennial prophecies are borne of desperate times, but there are instances of doomsday prophets in even the most prosperous of societies.

I would propose that among the Nusantara, at least, prophecies were a way of showing that there was really something to their claims of a war between the angels of Heaven. It was a way of showing that they were not mad. In some cases, prophecies were made that would be fulfilled only long after the prophet was gone. One has to believe that they believed in their own abilities to foretell the future.

[6]Painting of Rigden Drakpo from Nicholas Roerich Museum

Regards,

Paul Kekai Manansala

Sacramento



[7]Buy now!

[8] ✖

1. http://sambali.blogspot.com/2006_05_29_archive.html
2. http://sambali.blogspot.com/2006_08_23_archive.html
3. <http://sambali.blogspot.com/2004/12/fallen-angels.html>
4. <http://sambali.blogspot.com/2004/12/nusantao.html>
5. http://sambali.blogspot.com/2005_03_08_archive.html
6. <http://www.esonet.org/pinacoteca/Roerich/CommandRigdenDjapo.htm>
7. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>
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Migrations toward the North (2005-01-05 13:04)

As noted earlier, Solheim believes the Nusantara were instrumental in transmitting Yayoi culture from Shandong to Korea and then from there to Japan.

Susumo Ohno and Shichiro Murayama have studied the Malayo-Polynesian component of the Japanese language. It is often said that Japanese is similar to Altaic languages like Mongol and Turkish in grammar, but has a Malayo-Polynesian sound system (phonology).

Solheim identified the important indicators of this northern branch of the Nusantara which he believes was responsible for bringing rice cultivation northward from southern China:

The complex of artifacts associate with rice cultivation in Korea has been noted before, in part (Kim Won-yong 1964; Kaneko 1966:18-21; Kim Jeong-hak 1978:78-81; Solheim 1990, 1992) . . . Kim Won-Yong (1964) brings together rice, the semi-lunar stone knife, and the stepped adze. . . . The artifacts that appear to me to be a part of the rice associated complex include: the table and capstone dolman, cist grave, double burial jar, semilunar or crescent stone knife, stepped adze, pediform adze, perforated disk [probably a spindle whorl], stone dagger, concave based and longstemmed polished stone arrow- or

spearhead, the so called plain pottery of Korea, and relatively rarely carved-paddle pottery.

(Solheim 2000)

The northern branch was highly megalithic in culture – they erected large unfinished stones for different purposes. In insular Southeast Asia, we see evidence of two "waves" of megalithic people.

The earlier set of megaliths is associated with people who used only Neolithic tools. The more recent megalithic culture is connected with bronze tools.

We also see in the Neolithic the development of curved blades like the semi-lunar knife and the round axe. The linguistic reconstructions show that a number of blades that in latter times were of the curved type existed possibly back into Proto-Malayo-Polynesian or even Proto-Austronesian times.

sun(dDj)ang "kris" Proto-Austronesian (Biggs)

p@dang "(curved) sword" Ur-Austronesian (Dempwolff)

The northern Nusantara and others allied with them may have carried a variant of the human polyomavirus known as haplotype MY. The distribution of this haplotype suggests early migrations following the Japan Current to the Americas. The MY marker is found mostly along the Pacific coast of America from northwestern Canada to the southern central coast of South America.

The clade from which MY descends is apparently associated strongly with Austronesian migrations into the Pacific as we have shown in an earlier map.

There is other genetic evidence supportive of early Japan Current migrations:

<http://www.geocities.com/pinatubo.geo/austro.htm>

Rebecca Cann and J.K. Lum have studied the possibility of gene flow between Polynesian and Amerind populations based on mtDNA findings (R.L. Cann and J.K. Lum, "Mitochondrial Myopia: Reply to Bonatto et al.," (letter to the editor), *Am J. Hum. Genet.* 59:256-258, 1996; Cann, R.L., (1994) "mtDNA and Native Americans: a southern perspective," *Am. J. of Hum. Genet.* 55:7-11.) and have raised the following questions:

"Why is the B-lineage clade, a clade most common on the western coast of the Americas, not found in Beringia? Why does the B-lineage clade have lower sequence diversity and a different mismatch distribution than do the major A, C, and D clades (as well as others recently documented by T. Schurr and colleagues) in Amerindians? Why are other lineages, not just in the B group, found in Pacific and Amerindian populations?

Finally, how do we account for the prehistoric distribution of the sweet potato in Oceania-

nia (Yen 1974)? [Cann and Lum, p. 258]

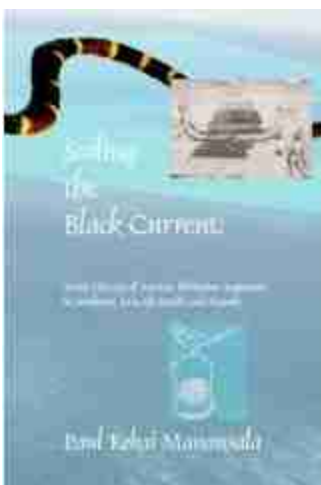
Dr. Rebecca Cann can be contacted regarding her research at rcann@hawaii.edu.

Dr. Cann's work has recently been supported by other research (Leon-S, F E; Ariza-Deleon, A; Leon-S, M E; Ariza-C, A; Parham, P.,(1996) "Peopling the Americas," science Volume 273, Number 5276, pp. 721). In this article, these interesting points are brought to light suggesting seaborne migration from Southeast Asia and Japan to South America in pre-Columbian times via the Japan Current (using the route of the Manila Galleons):

1. A new allele found in the Cayapa or Chachi of Ecuador displays molecular similarity in aldehyde dehydrogenase deficiency to that found in Southeast Asia and Japan, but not in Northeast Asia.
2. HTLV-I strains from Japan similar in molecular structure to those found in South American (including Chile, Columbia and Brazil).
3. HTLV-II present in South America and Japan but not in far eastern Siberia.
4. Similarities in major histocompatibility complex type 1 (MHC-1), MHC type II, haplotypes and mtDNA found in Japanese, Pacific and South American native populations but absent in far eastern Siberia.

Movement along the Japan Current would have brought the Nusantao into the Bering Sea region. The weather here, of course, was extreme, but the Nusantao had some advantages that would have helped them to adapt quickly.

Regards,
Paul Kekai Manansala
Sacramento



[1]Buy now!

[2] ✖

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
 2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3
-

Bering Sea Cultures (2005-01-07 06:42)

The movement of southern peoples into Arctic areas like the Bering Sea possibly did not start with the Nusantao. There is a leading theory that the Jomon originated in the south and eventually migrated into the Siberia region.

The Sundadont dental pattern is believed to have originated in Southeast Asia, probably specifically Sundaland. The Jomon were strongly Sundadont. They had other anthropological and cultural traits pointing to the south. Some cultures in contemporary southern coastal China and Vietnam had similarities to Jomon culture.

At least 17,000 years ago, the Jomon had reached Japan. Despite their probable southern origins they were able to proceed further northward into the cold expanse of Siberia. The Jomon were a maritime culture and practiced shellfish gathering and sea/aquatic mammal hunting. In other words, they were very similar to the Nusantao who followed them.

Hunting sea mammals provided skins and blubber that were important in surviving in the Arctic. The Nusantao practice of building on mounds eventually led to semi-subterranean structures, according to Russian researchers, that also helped in adapting to extreme cold weather environments. The Arctic maritime people built both semi-subterranean homes and plank-built longhouses.

Shellfish were available everywhere even in places where agriculture was impossible as long as the sea or a river was available and this was yet another advantage in migrating northward.

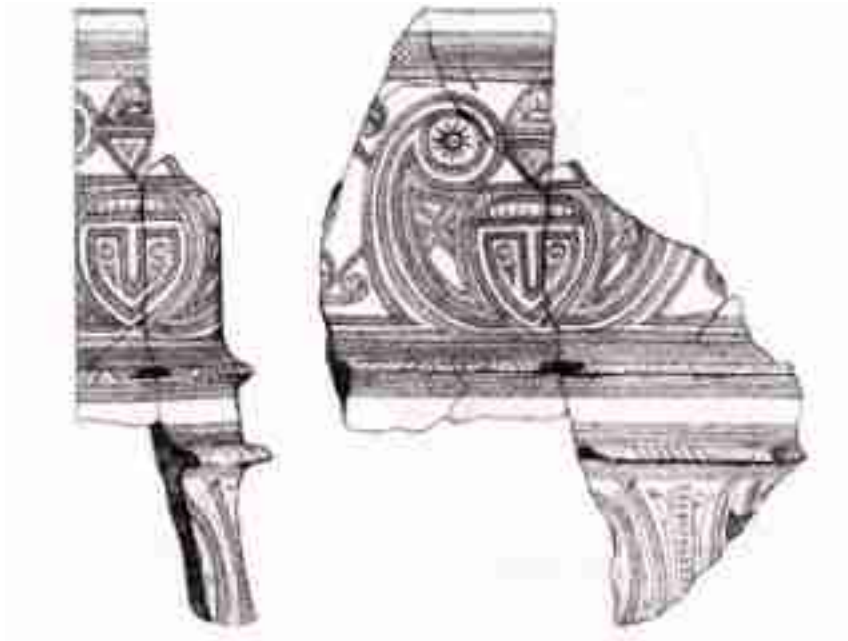
The early Bering Sea and Eskimo/Inuit cultures appear to have been influenced by the Nusantao in the same way as the Shandong and Yayoi cultures.

We find shell middens with net sinkers, fish hooks, toggling harpoons, projectile points and other implements similar to those used further south. There are similar designs on paddle-stamped pottery. This type of pottery was also found in Neolithic Southeast Asia.

[1]Old Bering Sea paddle-stamped pottery with "lizard man" and sun designs

Jade and nephrite was used, and some of this likely came from the Yangtze delta, the major source for eastern Asia. A peculiar motif that occurs in the Lianzhu culture of the Yangtze Delta known as the *taotie* is of particular interest. The *taotie* is a stylized "face" with circle dot eyes (a sun symbol).

[2]Taotie face with circle dot eyes from Liangzhu culture, Yangtze delta, Neolithic Lapita pottery



Bronze age axe from Roti, Indonesia



[3]Tunghat "winged" design on Old Bering Sea harpoon

The winged design of the Tunghat above has been compared to the bicephalous Sisiutl motif of the maritime Northwest coast Kwakwaka'wakw Indians. The winged and bicephalous designs are similar to those found on lingling-o and the bicephalous pendants of the Sa-Huynh-Kalanay culture of Southeast Asia, which we have noted was a middle period Nusantara derivative.

[4]Sisiutl of Kwakwaka'wakw Nation

[5]Bicephalous lingling-o

"Winged" and other Lingling-o ([6]<http://madeinthephilippines.com>)

✖

The movement to the north also appears to have brought the bifid ship construction used by Arctic and sub-Arctic maritime cultures. This particular technology together with lashed-lug construction appears even much further away in Scandinavia, something we will deal with later in this blog.

Als boat from Denmark ([7]<http://axelnelson.com>)



Regards,
Paul Kekai Manansala
Sacramento



[8]Buy now!

[9] ✖

1. <http://www.mnh.si.edu/arctic/arctic/features/croads/ekven8.html>
2. <http://www.upf.es/materials/huma/central/historia/eo/imatges/prehist/liang2.jpg>
3. <http://www.mnh.si.edu/arctic/features/croads/ekven12.html>
4. http://www.coastalpeoples.com/purchase/masks/sisiutl_by_simon_dick.htm
5. http://www.kriscutlery.com/Kris/philippine/linglingopendant/lingling_o_pendant_sm.jpg
6. <http://madeinthephilippines.com/>
7. <http://axelnelson.com/>
8. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut>

Sailing the Japan Current (2005-01-08 13:59)

While it may seem logical to sail directly from one destination to another in a straight line, prevailing winds and currents create a different reality.

The rotation of the earth tends to cause winds to blow from the east to the west making journeys from Asia straight to America difficult. Instead, ships tend to follow currents which carry them to their destination although not always via the most direct path.

From Southeast Asia, the best way to sail to the Americas is to first travel north and catch the Japan Current (Kuroshio Current) off the east coast of Japan. The flowing waters would carry the ship northeast toward the Aleutian Islands and the Bering Sea. Then ships could go either eastward toward the Pacific coast of North America or southeast to the same coast of Mesoamerica.

In Mesoamerica, we meet motifs which again remind us of the holy volcano. In fact, one frieze from the Yucatan depicts a person in a boat evidently fleeing an erupting volcano.



Human body and apparently dead fish seen floating with volcano in background

The Aztecs believed in an island called Aztlan where there existed a "hump-backed" mountain with seven caves known as Chicomoztoc. The depiction of the caves was similar to the Olmec imagery of the entrance of the Underworld as that of an open space or cave at the base of a mountain.



The migration from Aztlan, the image on the right is similar to the Mayan glyph for "mountain" or "town"



An image of Aztlan made during Spanish times, the hollow at the base of the mound represents the Underworld or the Seven Caves

The taotie-like tunghat image used on Old Bering Sea harpoons was decorative and meant to induce the animal spirit to offer itself to the hunter. Interestingly, it resembles a stylized version of the Olmec mouth of the Underworld. In this sense, the tunghat may have represented to the animal spirit an opening to join its ancestors in the life beyond.



Olmec depiction of entrance to Underworld as taotie-like image with quatrefoil maw



Olmec altar at La Venta showing ruler seated before mouth to Underworld from drawing by Reilly 1990

These images remind us of the pagoda spires of temples in Myanmar and Borobodur meant to portray an inverted lotus. This was a symbol also of the cosmic mountain. In Vedic literature, the god Prajapati is sometimes said

to be in the form of this cosmic inverted lotus with a fire burning within and suspended over the navel of the universe.

[1]Shwezigon Pagoda, Myanmar

[2]Pagoda spire at Borobodur with cave-like niche containing image of Buddha

[3]Aztec glyph for "mountain" or "town"

The Nusantao traveling in this direction likely carried with them the dog and at some time apparently also brought the chicken to America. Interestingly a specific type of blue egg-laying chicken that developed in America eventually made its way into the Pacific showing that contacts were rather persistent. They may have also brought the practice of tattoo.

In the Egyptian Book of the Dead, Atum as the "Isle of Fire" is also described as a lotus rising from the sea: "I am the cosmic lotus that rose shining from Nun's black primordial waters, and my mother is Nut, the night sky. O you who made me, I have already arrived, I am the great ruler of Yesterday, the power of command is in my hand."

[4]Eskimo/Inuit Tattoo

[5]Map showing migration from Aztlan to Teotihuacan, the former is the rectangle of water at the top right

Regards,

Paul Kekai Manansala

Sacramento

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[6]Buy now!

[7] ✕

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2. <http://www.thelongtriphome.com/ASbuddha1.jpg>

3. <http://www.buuck-prehistoric-space-knowledge.de/Pics/AZTBERG.jpg>

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6. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

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On Mocha Island off the coast of Chile, [1]chicken bones were found that apparently belong to the pre-Columbian period. Chickens are not native to the Americas and must have come ultimately from Southeast Asia where they were domesticated.

This evidence is also supported by the existence of the blue egg-laying and melanotic (black-skinned) chicken, which form links between the Americas and tropical Asia. It is interesting that the domesticated chicken did not appear to be consumed nor its eggs during early times on either side of the Pacific.

One of the earliest breeds of chicken was the fighting cock. From the fighting cock, special breeds of long-crowing cocks were developed in Asia.

The trail of evidence of [2]transpacific voyages might be obscured a great deal by the northern route which would have led to a thinning out of cultural kits. The drift factor here would loom very large.

Still we do see sometimes some very interesting correspondences. For example, the practice of making [3]barkcloth and the specific tools used to make this cloth. Also, we find the rather unusual practice of [4]ear elongation with disc-like ornaments. Such practices date back in southern Asia to at least the Neolithic period. Shell ear discs have been found at Duyong Cave in the Philippines with a calibrated date of 4,300 BC.

The opening to the underworld in Mesoamerican cultures discussed previously takes on an interesting form known as the double merlon or double step motif. The motif somewhat resembled a letter "U" or "V" in upright or inverted form. This resulted again in the "twin peaks" profile that we have discussed in detail. One example of this are the carved Olmec faces where both the "frowning" mouth and cleft head form inverted and upright double merlon motifs respectively.



Hacha from Oaxaca and a celt from Cardenas, Tobasco from Reilly 1989. The cleft head and mouth represent the Underworld maw. Notice the "twin peaks" appearance of the head. The monumental heads of Easter Island often have "hats" known as pukao. What exactly the pukao represent is not known but hats, crowns, headdresses and top-knots have been suggested. They may also be a representation of the cosmic mountain.

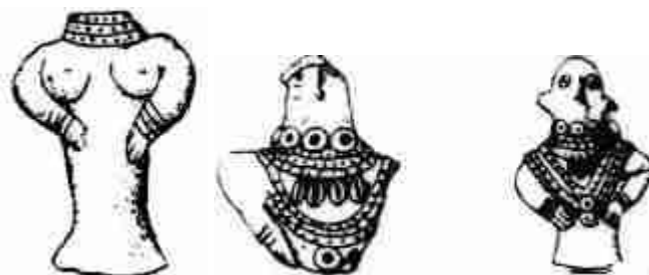
[5]Easter Island heads with Pukao hats. Notice second figure from left.



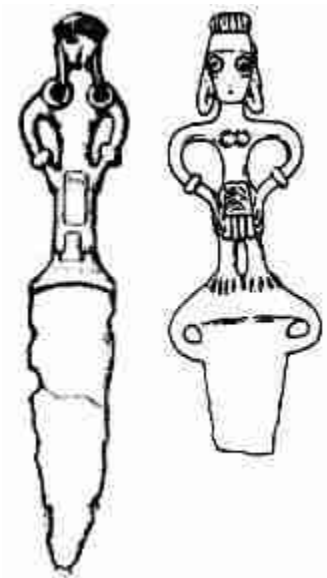
Indigenous-style images of Jesus and Mary with child from Easter island. They wear the bird headdress of the Make Make cult. The hacha image shown above has its hand/feet placed symmetrically on its chest. This posture or mudra is a very common one that occurs early on on both sides of the Pacific. In this posture, the hands are placed in symmetrical fashion either on the hips or across the waist or chest. Here are some examples:



'Mother Goddess' from the [6]Jomon period. Female figurines like this with the hands on the hips or waist are common in Jomon culture.



Figurines from the Kulli culture of Baluchistan.



Dagger hilts from [7]Dong Son and Lang Vac.



The figure on the far left is from Mexico, the other two are from the Marquesas Islands in the Pacific (First two photos from Musee de l'Homme, and the third from the Musee d'Ethnographie).



Monumental stone statue from Raivaevae, Tubuai Group, Bishop Museum.



Statue from Behoa, Sulawesi in Indonesia from Van Heekeren 1958. These are just a few of numerous examples. Notice that many statues using this posture are female. The symmetrical position of the hands (sometimes the arms are not visible) is key as I believe this is a symbol of [8]duality. The same symbolism is found in the [9]circular eyes often associated with this posture. In most cases, when legs are represented they are square, spread apart and usually in a half-squat position.

The head is disproportionately large as is the mouth, with the latter often gaping wide open representing probably the entrance to the Underworld.

The cleft head motif probably has reference to the anterior fontanelle, a "hole" or soft spot at the top of the skull that hardens as one ages. In many cultures, the anterior fontanelle was viewed as an opening through which the soul ascends to heaven. Notice the feathered plume that extends from the top of the head depicted on the Roti bronze ceremonial axe.



Roti axe head I submit this plume represents the same thing as the pillar of the [10]Benben Stone of Egypt and the projection at the top of the [11]Aztec glyph for "mountain." They symbolize a volcanic plume which was associated with the Sun.

In Mesoamerican art, we often see the Underworld maw portrayed in dual form as with the Olmec "dragon" and the Mayan [12]bicephalous serpent. This represents the polar openings related to Sun and Moon of the [13] two sacred volcanoes of the [14]Dragon and Bird Clan.

Regards,

Paul Kekai Manansala

Sacramento

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[15]Buy now!

[16] 

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Carl (2010-06-23 06:07:18)

My research of Olmec influences on Easter Island and transpacific contacts, led me to your web page.

You make a great statement in which you mention that the cleft head motif probably has reference to the anterior fontanelle, a "hole" or soft spot at the top of the skull that hardens as one ages. In many cultures, the anterior fontanelle was viewed as an opening through which the soul ascends to heaven.

You also mention that the opening to the underworld in Mesoamerican cultures takes on an interesting form known as the double merlon or double step motif. The motif which somewhat resembled a letter "U" or "V" in upright or inverted form. A symbol which forms the "twin peaks" profile, examples of which are depicted on carved Olmec faces (baby were-jaguars) were both the "frowning" mouth (Olmec snarl) and cleft head form inverted and upright double merlon motifs respectively.

As a result of my study (see mushroomstone.com) which follows up on my late father's research Maya archaeologist Stephan F. de Borhegyi, I now believe that Mesoamerica and Easter Island shared, along with many other New World cultures, elements of a Pan American belief system so ancient that many of the ideas may have come from Asia to the New World with the first human settlers. These include ideas concerning resurrection based on observation of the constant cycle of death and rebirth in nature, and veneration of the planet Venus based on its predictable cycle of death and rebirth as both an evening star and

as a morning star. By the time the first native Mesoamerican religious texts appeared, whether in pictorial codices or, at the urging of various Spanish priests and chroniclers, in Spanish or one of the indigenous languages, there is evidence that this religion was identified with a supreme creator deity. This deity, although known by different names in different languages and culture areas, is clearly identifiable by his attributes. He is probably best known by his Toltec/Aztec name, Quetzalcoatl. I have chosen to call this ancient belief system the Mushroom-Venus/Quetzalcoatl-Tlaloc religion. This Olmec/Maya inspired religion of Venus worship can be found on Easter Island.

Venus was the central component of Maya cosmology. The late Maya archaeologist J. Eric S. Thompson (1960:170-172, fig. 31 nos.33-40) identified the Maya quincunx glyph as a variant of the Central Mexican Venus sign. This symbol found on Easter Island is of great antiquity, having been found at the Olmec site of San Lorenzo on Monument 43 dated at 900 B.C. The quincunx is a design that archaeoastronomer Susan Milbrath (1999:187) refers to as a reference to the "fiveness" of Venus in the five Venus cycles of the Venus Almanac in the Dresden Codex. The quincunx design also appears frequently in Maya glyphs symbolizing the four cardinal directions and a central entrance to the underworld. The Maya believed that it was through this central portal identified by the color green that souls were resurrected by the planet Venus in its guise of Quetzalcoatl as the Morning Star. According to Maya archaeologist David Freidel (1993, p.124) the Maya called this sacred center, *mixik' balamil*, which means the navel of the world". Coincidentally the quincunx is a symbol and altar which I mentioned is found on Easter Island. The words "navel of the world" were used by the Easter Islanders to describe their island and their place in the universe.

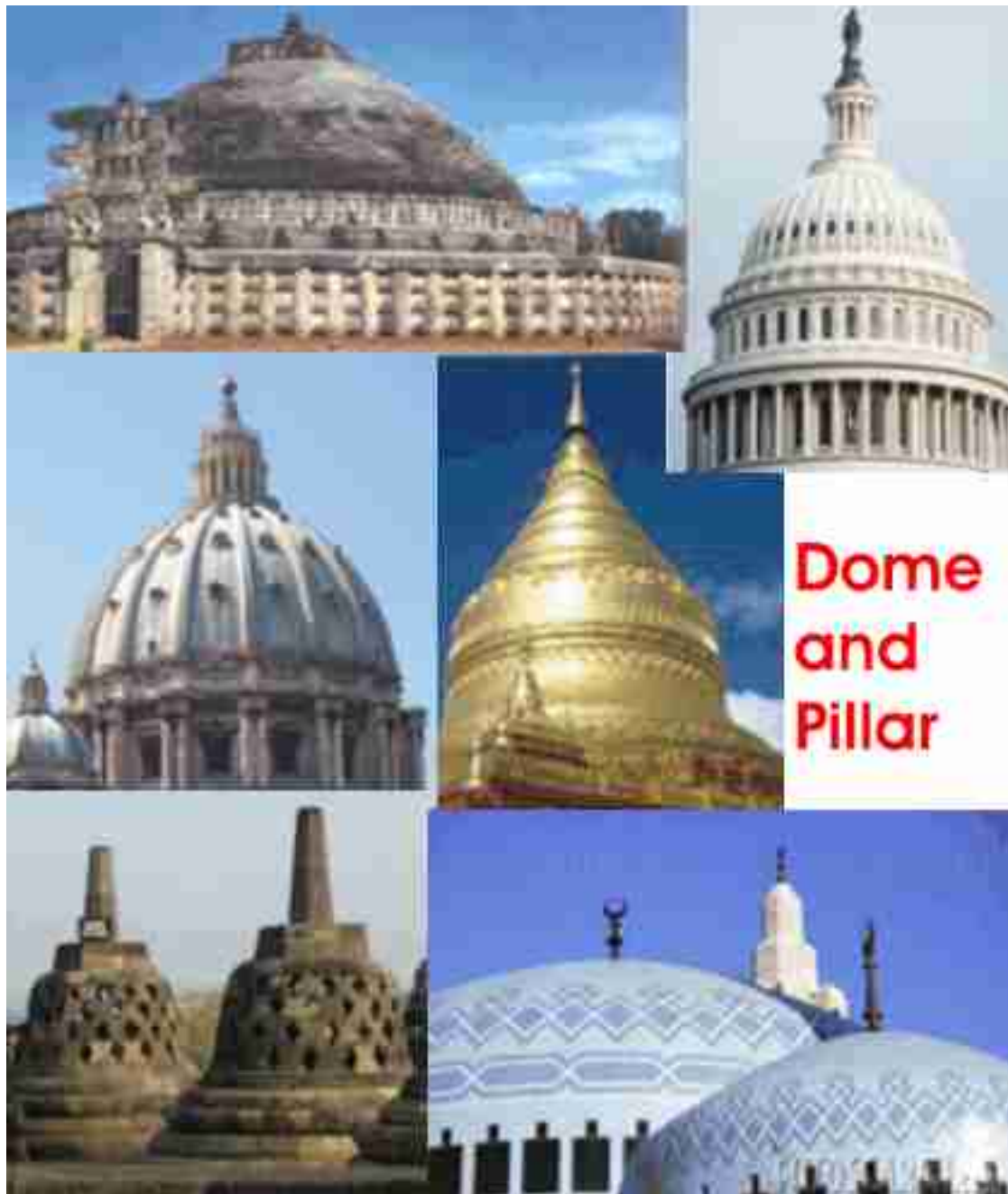
Carl de Borhegyi

For more visit mushroomstone.com

The Survival of Motifs (2005-01-11 23:24)

The motifs carried by the [1]Nusantao have persisted thousands of years into modern times. In many cases, these motifs are propagated by people who have little idea of their origin or intended meaning.

Take, for example, the various representations of the divine volcano in the form of a mound-like dome topped with a pillar or similar motif. In the following image you will see from top to bottom and left to right, the Sanchi stupa in India, the U.S. Capitol dome, the Vatican, the Bagan Pagoda in Myanmar, the stupas of Borobodur and the Blue Mosque of Amman.



The number of interlinked motifs pertaining to the sacred [2]mountain argues against independent invention, at least in all of the known cases. A random survey of some of the more commonly-found motifs at different distribution nodes shown in the table below suggests coincidence is unlikely as a blanket explanation. This is particularly true when we consider that many of the locations did not have local volcanoes. In half the examples below, the sacred [3]mountain is not considered part of the local geography.

Distribution of Sacred [4]Mountain Motifs

Location Motifs

Egypt !@ # \$ % = + ? >

Mesopotamia !@ # \$ % * = + - ? >

India !@ # \$ * = + - >

Java !@ # \$ & * = + - >

Philippines !@ # % ^ & * = + - ? >

China \$ & * + - >

Hawai'i ! &*=-
Mesoamerica !@ # \$ %^=+?>

! Opening in cosmic [5]mountain to Underworld
@ "Twin peaks" or "double merlon" motif
Dual [6]mountain openings to Underworld
\$ Truncated [7]pyramid as model of sacred mountain
% Sun rising from or residing in sacred mountain
^ Sun and Moon associated with dual sacred mountains
& Sacred [8]mountain considered local
"Water of life" associated with sacred mountain
= Cosmic tree of flower associated with sacred mountain
+ Sacred [9]mountain viewed as fiery or as a volcano
- Sacred [10]mountain linked with great heavenly war
? Venus linked with fiery mountain
> Sacred [11]mountain viewed as divided into regions or layers

A list of large Holocene (post-Ice Age) period eruptions can be found at the **[12]Smithsonian Volcanism site** . Of particular interest to me is the corrected radiocarbon date for a Pinatubo eruption at 3,550 BC with a 500 year margin of error. This event registers at magnitude 6 on the Volcanic Explosivity Index (VEI) making it a very powerful eruption at the same level as the 1991 eruptive episode.

The last eruption of near-by Mt. [13]Arayat has not been dated by radiometric means. It is known to have been a Neolithic event as the volcanic strata associated with the episode contains no post-Neolithic artifacts. The boundaries of the Neolithic period for this region are not precisely known.

According to the legend, the great eruptions occurred near the time when rice was first introduced into the area. The oldest regional dating for rice is about 3,000 BC, while in near-by Taiwan the dates are at 4,500 BC. Again these dates have significant margins of error. All evidence agrees though with a primarily Neolithic period expansion as suggested by Solheim with regard to the Nusantara.

That the motif-carrying [14]Nusantao venturing over the Pacific revered their ancestors and were strongly clan-oriented might be indicated by the distribution of totem pole-making.

Totem poles carved from trees as pictographic clan records are found among Amerindians of the Pacific Northwest coast, the Ainu of northern Japan, the tribes of Borneo, the Maori of New Zealand, the Asmat of New Guinea, the Malagasy of Madagascar and among various peoples in West Africa.

[15]Haida Totem Pole, Pacific Northwest Coast [16]Ifugao Totem Pole, Philippines

[17]Maori Totem Pole

[18]Totem Pole, Borneo

The totem pole served as a clan monument to revered ancestors especially recent ones. It was not worshipped neither was it meant as a substitute for oral genealogies.

Regards,

Paul Kekai Manansala

Sacramento



[19]Buy now!

[20] 

1. <http://sambali.blogspot.com/2004/12/nusantao.html>
2. <http://sambali.blogspot.com/2004/12/twin-and-triple-peaked-mountain.html>
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Turtle Island (2005-01-14 07:43)

[1]Ainu totem pole collection in British Columbia

[2]Totem pole, Alaska

The cultures of the Pacific Northwest Coast and Austronesia shared many similarities. They both used [3]communal longhouses, built similiar war canoes and possessed complex [4]dual clan systems.

[5]Gavin Menzies claims these were features were brought by the Chinese admiral Zheng He, while Thor Heyerdahl invokes "Aryans" who came from the West possibly from the Canary Islands. These theories have gained much

publicity but the Austronesians and indigenous Americans are rarely considered as more than passive recipients in such scenarios. This view ignores the well-accepted ancient [6]seafaring prehistory of this region.

X

Haida war canoe with totem prow, similar to those of Pacific islands, <http://www.sd91.bc.ca/webquests/firstnations/>
The importance of the clan is evidenced by the frequent appearance of the totem in indigenous art. Much effort was put into learning long [7]oral genealogies. In some cases on both sides of the Pacific these genealogies could take many days or even weeks to recite.

Oral records have some advantages over written ones. There are cases of oral traditions that survive written ones as with the Maya to the south. While written genealogies in the pre-modern era were limited to the elite and usually only to royalty, we have many instances of ancient oral genealogies among the common people.

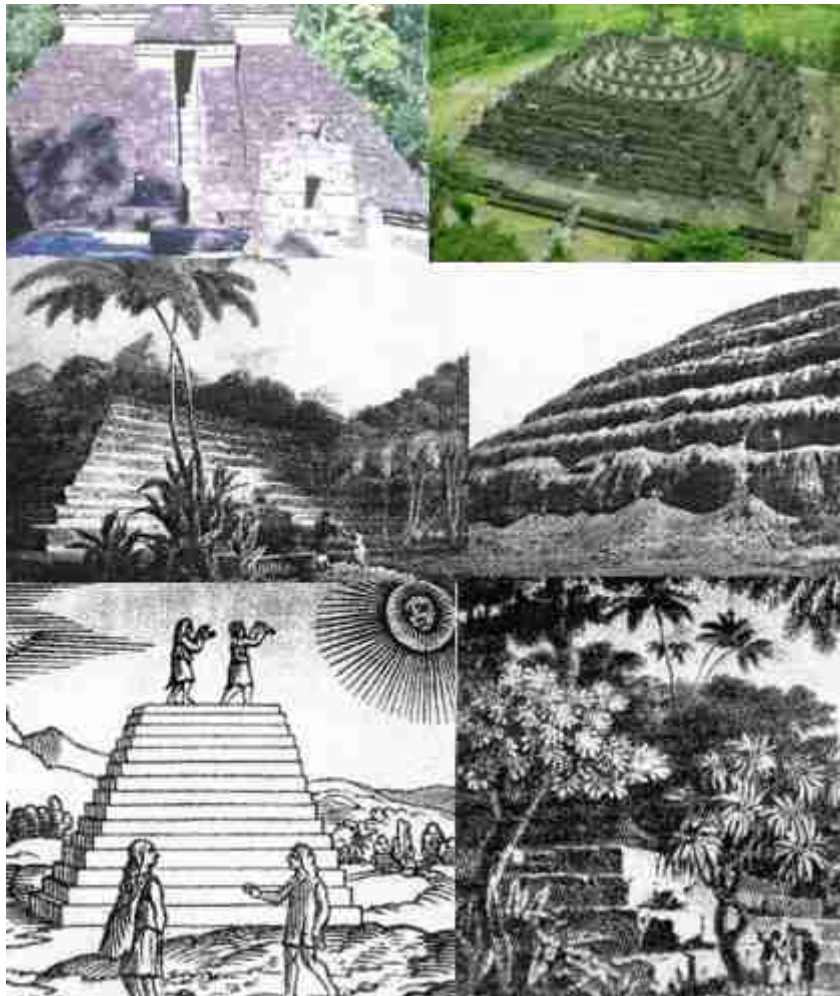
To aid in the memorization of oral traditions, we find the use of devices like [8]string records on both sides of the Pacific. The use of knot language make much sense for people who traveled extensively on the sea. The totem pole also records, at times, large amounts of information in the form of symbolic records. At times, these special symbols are known only to a small group of people such as the makers of the pole. In order to understand the meaning of the symbols, one has to consult these initiates.

The importance of clan identity was often shown through the wearing of special emblems on one's person. Especially important in our context are ear ornaments. The use of ear discs and related earlobe extension, often bearing clan insignia, apparently was widespread.

X

Kalinga woman with ear disc and shell ear disc from Duyong Cave with calibrated date of 4,300 BC (Philippines) These types of ear ornaments were also worn in Peru by the Orejones "Long-Ears." In Easter Island, people with extended ear-lobes were associated with the large stone heads carved out of volcanic rock.

The practice of making stepped [9]pyramids has been mentioned earlier. Ancient shell mounds have been found along the Pacific coast of America including Mexico. As we have noted, [10]shell and earthen mounds in Asia eventually became used for burial and ritual purposes probably signifying a link between the mound and the sacred mountain. The tops of these mounds were flattened as ritual platforms or to support homes. Here are a few examples of stepped pyramids in the region under consideration:



From top to bottom and left to right: Candi Sukuh, Indonesia; Borobudur, Java; Papara temple and burial place, Tahiti; Chimu temple/burial place, Peru; temple, Peru; royal tomb, Tonga. Regards,
Paul Kekai Manansala
Sacramento



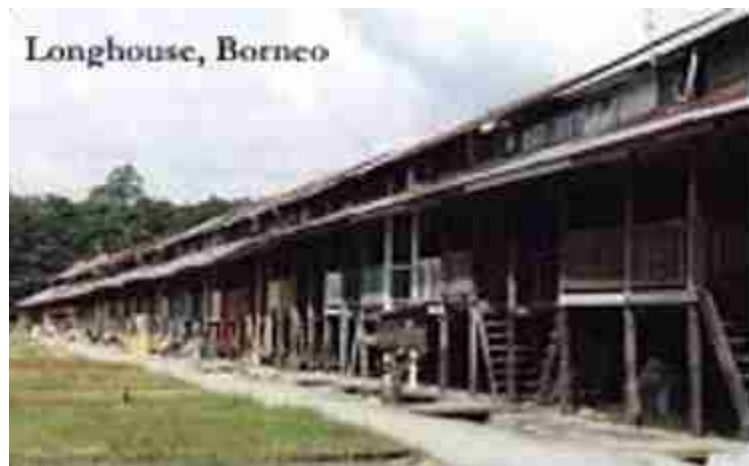
[11]Buy now!

[12] ❌

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Maps of the Sea Kings (2005-01-15 06:08)



From <http://www.seridanmulu.com/>. Many longhouses are of great size. One Salish longhouse in the Pacific Northwest, for example, was 1,250 feet long.

[1]**Lombok longhouse**

[2]**Sarawak longhouse on high piles**

[3]**Longhouses built over water**

The works of Thor Heyerdahl and Gavin Menzies contain much valuable information on relationships across the Pacific, although in my view both authors ignored the most obvious explanation for these relationships.

Menzies brings up a subject first tackled by Charles Hapgood in *Maps of the Ancient Sea Kings*. Both Menzies and Hapgood tend to get dismissed by the scholarly establishment, but as one who has studied ancient astronomy, I found many of their contentions compelling. Menzies did quite a lot of work in breaking down the key data traced by Hapgood.

He concludes that the sudden appearance of accurate maps in the 15th century originated from Chinese attempts to provide directions for countries bringing tribute. In Europe, one such map connected with Don Pedro, Prince of Portugal, is suggested to be the source of all or most of the latter maps used in early Portuguese and European exploration.

The following passages from Antonio Galvão are key:

In the year 1428, Don Pedro, the king's eldest son, who was a great traveller, went into England, France,

and Germany, and thence into the Holy Land and other places, and came home by Italy, through Rome and Venice. He is said to have brought a map of the world home with him, in which all parts of the earth were described, by which the enterprizes of Don Henry for discovery were much assisted. In this map the Straits of Magellan are called the Dragons-tail, and the Cape of Good Hope the Front of Africa, and so of the rest.

I was informed by Francis de Sosa Tavares, that in the year 1528, Don Fernando, the king's eldest son, shewed him a map which had been made 120 years before, and was found in the study of Alcobaza, which exhibited all the navigation of the East Indies, with the cape of Bona Sperança, as in our latter maps; by which it appears that there was as much discovered, or more, in ancient times as now.

The royal family of Portugal had strong Templar links. After the destruction of the order in France, the Templars in Portugal were cleared by the king and their name was changed to the Knights of the Order of Christ. Prince Henry the Navigator was an established member of this order.

Quite possibly, Don Pedro obtained this map from these Templar remnants during his trips to the Holy Land. It is interesting to note that the map sets out "all the navigation of the East Indies," something that became an immediate goal of Portuguese and other early European explorers.

When Magellan set out on his circumnavigation of the globe, he brought with him an indentured and baptized servant he had obtained in Malacca. Apparently Enrique, or "Black Henry" as he is known, was not Muslim as it is unlikely that a Muslim would have sold to Christians.

When Magellan reached the central Philippines on his approach to the Moluccas, Enrique encountered some of Bisayan-speaking natives with whom he was able to speak. At that point, Enrique acts as translator for Magellan till the latter's death at the hands of Raja Lapu-lapu.

It is often said that Enrique spoke to the Bisayans in Malay, which could have been known locally as a trade language. However, Magellan and probably many other members of his crew had spent many years exploring the East Indies before their voyage. Like other explorers of his time, they likely had better than a passing knowledge of Malay.

Could it be that Enrique understood the indigenous local language and that the landing in the Central Philippines was not a mistake? We know from earlier records that there was indeed a colony of workers from the Philippines in Malacca under contract of the Sultan. Did Magellan obtain Enrique for some special knowledge he possessed? Although Enrique is thought to have been only 12 to 18 years old when he joined Magellan, this would not have precluded him from indigenous navigational lore.

A note from the 1800s shows how Santa Cruz boys (Solomon Islands) had already acquired considerable skills from any perspective:

...teaching the names of various stars to his younger companions, and [I] was surprised at the number he knew by name. Moreover, at any time of night or day, in whatsoever direction we might happen to be steering, these boys, even the youngest of the three, a lad of ten or twelve, would be able to point to where his home lay; This I have found them able to do many hundreds of miles to the south of the Santa Cruz group"

W.Coote (1882) Wanderings, South and East, London:Sampson Low.

Now getting back to the map of Don Pedro, I have commented earlier on my views that the king known to the West as Prester John was indeed a Nusantara monarch of the "Indies." His missions to the emperors of Europe were probably linked with a concern for the spice trade and possibly more spiritually-linked matters as we have been discussing.

The map found by Don Pedro contained information on navigating to the East Indies and on the Cape of Good Hope, both of which likely would have been known to the kings of Sanfotsi/Zabag (Prester John's realm). Of course, the East Indies would have been their own turf, but also we know from Muslim accounts that they sailed frequently to eastern Africa, and especially to southeast Africa. Now how they would have known of the Straits of Magellan off

the southern tip of South America is another matter.

One might wonder as to whether Austronesians had maps of their own to give to others. Generally speaking, the Austronesians did not make maps in the true sense. There are some examples of stick maps and astronomical domes used for teaching. However, the Austronesian usually memorized maps in the same way they memorized prodigious genealogies.

The Tahitian priest Tupaia, although not strictly a navigator, was said to have given accurate positions for hundreds of islands across the South Seas spanning a distance greater than the Atlantic Ocean! He did this all from memory and the information was sufficient to allow his European friends to draw accurate exploration charts.

The Austronesian memorized positions of stars and their relationships with geographical positions. The navigator could relay the latitude of a particular place by giving its zenith star, the star that passes directly overhead in that location when at its zenith (highest point in the sky).

The navigator always knew the compass direction from any point to any destination and the distance involved. Using right angled trigonometry one could use this information to ascertain geographic longitude in a grid system.

So whether or not Austronesian navigators ever viewed things in the light of Cartesian grids, they had knowledge that was accurate and could easily be converted into such a system.

The Portuguese voyages of exploration had as their aim, the East Indies, and I submit this was not entirely accidental. There were folk from the East that helped bring this result along, and it happened during a time of great crisis for the ancient Nusantara maritime networks.

Regards,

Paul Kekai Manansala

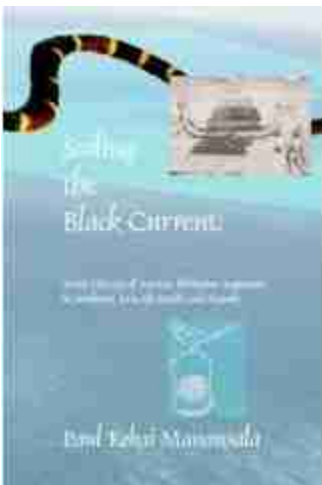
Sacramento

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Gavin Menzies site with references on medieval maps: [4]<http://www.1421.tv/pages/evidence/content.asp?EvidenceID=9>



[5]Buy now!

[6] ✕

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Maps of the Sea Kings II (2005-01-16 08:11)

When Magellan approached the Moluccas during his global navigation, he deliberately turned northward and then headed westward sailing at a latitude of 13 degrees North according to the journals of Pigafetta and Albo. At that time navigation involved attaining the same latitude as one's destination well east or west of the target and then sailing along that latitude as one's course.

Why did Magellan choose to sail so far north of the Moluccas? In Magellan's Voyage around the World, author Charles E. Nowell notes that a copy of a book possessed by Magellan offers the answer. The explorer's copy of Duarte Barbosa's geography labels, in Magellan's own writing, the region north of the Moluccas and south of China as "Tarsis and Ofir."

He was referring to the Biblical lands of Tarshish and Ophir to which Solomon and Hiram were said to have sent trade missions. Pigafetta states that Magellan turned north to reach the port of Gaticara, which is the far eastern trading port of Cattigara mentioned by the ancient Greek geographer Ptolemy. Evidently Magellan thought that Cattigara and Ophir were one and the same.

While sailing on this course, the ships reached Limasawa in the Central Philippines where Black Henry was able to converse with the locals.

If we study the history of maps, we can note that a significant evolution occurs in the 14th century starting with the Yuan dynasty maps of Chu Ssu-Pen. These culminate in the spectacular Kangnido map from Korea.



Kangnido map showing Africa, Asia and Europe, Korea, 1402

Not long after this we hear of the map discovered by Don Pedro of Portugal during his world travels. The same map credited with launching the great age of European exploration.

So the development of these maps takes place well before the voyage of Zheng He.

When looking at the activities of the Nusantara in the centuries leading up to this period, we know they were very active in trading off Africa. The Muslim writer Buzurg ibn Shahriyar in his *Marvels of the Indies* mentions an unsuccessful naval invasion by the Wakwak in the year 945 off the southern coast of Africa.

The Wakwak nation appears to be the same one known to the Chinese as Toupo located to the southeast of southern China and Sanfotsi.

According to Shahriyar, the invading fleet consisted of 1,000 ships and the journey to Sofala in present-day Mozambique took about one year. So we can see that the Wakwak were able to muster a huge fleet of ships even larger than those mentioned 460 years later during Zheng He's first treasure voyage.

Ibn al-Wardi states that the Wakwak were known for their large ships, so we might expect that some vessels in the thousand ship fleet were of the kind mentioned by Manguin. These would have been up to 200 feet long carrying as many as 1,000 people. Much larger than the 87 foot long Santa Maria of Columbus, but smaller than the massive 450 foot mahogany and teak treasure ship of Zheng He.

A few centuries later, in 1154, the Arab geographer Idrisi wrote in *Kitab Rujjar* about trade missions from Zabag and Komr to Africa:

"...the people of the isles of Zabag come to the land of Zanj on small and large ships...for they understand one another's languages."

"The residents of Zabag go to the land of Sofala (near Beira, Mozambique) and export the iron from there supplying it to all the lands of India. No iron is comparable to theirs in quality and sharpness."

"The people of Komr (Khmer) and the merchants of the land of the Mihraj (ruler of Zabag) come among them (the Zanj) and are well received and trade with them."

– Idrisi

Zabag had a massive trading empire that dealt with, among other things, the movement of spices. Here is what the geographer al-Mas'udi has to say about Zabag in the 10th century:

"In the sea of Champa (eastern South China Sea) is the empire of Maharaja, the king of the islands, who rules over an empire without limit and has innumerable troops. Even the most rapid vessels could not complete in two years a tour round the isles which are under his possession. The territories of this king produce all sorts of spices and aromatics, and no other sovereign of the world gets as much wealth from the soil."

(Mas'udi, 943)

Note that Shahriyar mentions the one year voyage from Wakwak to Sofala, while Mas'udi says the circuit of the empire of Zabag took more than two years. This gives an indication of the area involved.

However, it was in the centuries to come that the ancient Nusantara trade routes came under pressure from Muslim expansion. I believe this was the first real threat to these routes in their long history. Not only the Clove Route, but even the Cinnamon Route to the south was increasingly coming under control of new Islamic kingdoms and empires.

It was during this time that we hear of the first missions of Prester John to Europe, at a time when the Christian kingdoms too were in great crisis. Not long after these missions, the invasions of Mongol conqueror Genghis Khan brought relief to Europe. Although Europe itself was threatened for a period, they never were subjected to the same destruction as the Muslim empires.

However, Genghis' conquests did not so completely alter the situation along the spice routes. They had no effect on Islamic expansion in Africa and only minor consequences for India and Southeast Asia.

The Samudera Darussalam house of Aceh was the first powerful Muslim empire of Southeast Asia. Apparently Aceh was site of Islam's entrance into this region. The Samudera empire gained influence over Malacca and some believe it Islamized the kingdom of Patani in Thailand.

It was during this period of unprecedented foreign influence of a militaristic persuasion, that we see the great development of navigation and map-making in many lands.

In the next blog, we will examine why the Nusantara would have liked other parties to become involved in the spice routes "crisis."

Regards,
Paul Kekai Manansala
Sacramento

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[4]Buy now!

[5] ✖

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Maps of the Sea Kings III (2005-01-16 14:56)

When Hinduism and Buddhism spread throughout Asia, there was little disruption to the old spice routes. These religions were not strongly exclusive especially in the form they took moving eastward. They lived alongside other religions as in Japan where Shintoism was the state religion or in China where Confucianism was the "religion" of the state.

Nor were they connected centrally in a political or economic way with any place or government. Islam was different in its outlook toward other religions and toward the state in general. Technically, Muslims were required in many ways to favor other Muslims, and in theory, all Muslims pledged their allegiance to the caliphate.

If we look at the 10th century records, the empire of Zabag, which I believe represented the core of the Dragon and Bird Clan during this period, we could say that it was in a golden age. Maybe never before had it attained such power and wealth. Still, there is no real indication despite all this wealth of a strong move toward urbanization.

There is mention in Chinese texts of a brick wall linked with the capital of the empire, but this may have referred to the king's residence instead. About the only mention of opulence mentioned with connection to the island empires is the royal palace.

Still, we often see in excavations of this period, rich burials loaded with pricey Sung dynasty celadons, gold and other precious items.

Often empires reach their height just before the fall. This is the nature of cycles.

For all its great size and wealth, Zabag/Sanfotsi, still had problems to deal with. Not only with the expansion of Islam, but in a powerful neighbor to the south – the kingdom of Toupo/Wakwak.

The thousand strong fleet of Toupo demonstrates the type of naval power this empire could project across the South China Sea and Indian Ocean. If the people of Zabag had become fat through success, then their empire must have been very attractive to the mighty fleets of Toupo.

Indeed, according to the annals of the Sung Dynasty, the nation of Sanfotsi (Zabag) sent an emissary in 992 AD to the

Chinese emperor with news that his country had been invaded by Toupo and was seeking assistance. Apparently that invasion was not completely successful but it may have been the beginning of a gradual decline for the empire of the Clove Route.

The sending of the emissary to China occurred about 150 years before contact was made between Prester John and the kingdoms of Europe. In the most popular of the letters of Prester John, we read of a peculiar mention of certain Templars who were thought to be conspiring with the Muslims:

There are Frenchmen among you, of your lineage and from our retinue, who hold with the Saracens. You confide in them and trust in them that they should and will help you, but they are false and treacherous...may you be brave and of great courage and, pray, do not forget to put to death those treacherous Templars.

Note that Prester John here mentions Templars in his own "retinue." Not only that, but the historical records show that at least two letters brought to the Holy Roman and Byzantine emperors were brought by emissaries of Prester John himself. And in 1177, Philippus the physician of Pope Alexander III claimed to have met with Prester John's ambassadors who had a letter for him to deliver to the Pope.

The connection with the Templars is of particular importance. As we related, when the Templar order ended in other parts of Europe it continued in Portugal under a new name: the Knights of the Order of Christ. Prince Henry the Navigator was grand master of this order.

Antonio Galvão mentions a map found in 1528 that was made 120 years earlier, or in 1408. The map was found in the abbey of Alcobaza, which belonged to the French Cistercian Order of Saint Bernard de Clairvaux. This order wrote the Rule for the original Poor Knights of Christ, aka the Templars. The Templar oath has also been found in the archives of the Alcobaza.

I would submit that the maps found by Don Pedro in 1428 and by Don Fernando in 1528 both had Templar origins and that the information was linked directly to their contacts with Prester John, i.e., the ruler of Sanfotsi/Zabag.

When Don Pedro and his brother Prince Henry the Navigator set up their School of Navigation in Portugal they had several goals including gaining spices and gold in the East Indies and seeking an ally against the Muslims in the legendary "Christian" king Prester John.

They initially saw Prester John in the Christian emperor of Ethiopia possibly as he was the only powerful Christian king outside of Europe. However, this did not prevent them from continuing east towards the lands where the spices originated.

From the testimony of the Chinese and Muslim historical texts, we find that Sanfotsi/Zabag had declined markedly at the time of these early Portuguese explorations. Near the end of the Yuan dynasty, the kingdom was known as Lusung.

By this time, key areas in Africa and along the Strait of Malacca were in or falling into Muslim hands. For Lusung, it may have seemed the only hope was adding new elements into the game. The two obvious choices would have been China and Christian Europe. Much of India had already been lost to Islamic advances and the south had all it could handle holding its own.

It was during this time that we see the new maps coming into play. However, if these maps really had the origins I suggest, the result may have not been quite what the Nusantara thalassocracy had desired. The Chinese used their new geographical knowledge mainly for tribute missions. They showed no interest in getting into direct competition as long as they received presents for the emperor. The Muslim admiral Zheng He was perfect for this job.

Indeed, they showed more interest in conquering Lusung than in attempting to gain control of the spice routes. In 1404, Ming emperor Yung Lo sent Zheng He with 60 ships to reduce Lusung, but the latter failed after three attempts. Four years later, Zheng He would set out on the first of his tribute voyages.

The Europeans on the other hand were more than willing to take on the Islamic empire for the spice routes. However, here again the results may have not been what the Nusantara desired. The carnage was great and the contest eventually led to the genocidal conquests of the Americas.

A magnitude 5 eruption of Mt. Pinatubu in 1450, give or take 50 years, probably was the beginning of the end for Lusung as a major power. Muslim Malays had control of much of insular Southeast Asia and the Christians of Europe were not far off.

To a great extent, this result though, I believe, had been expected centuries before. Indeed, it had become part of their prophetic belief.

Regards,

Paul Kekai Manansala

Sacramento

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Some articles on Austronesian influence in West Africa (authors have some different conclusions than myself)

[1]**Roger Blench's Article on West Africa, especially Indo-Pacific cultigens**

[2]**Modern recreation of Cinnamon Route and West African voyages**



[3]Buy now!

[4] ❌

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Maps of the Sea Kings IV (2005-01-17 06:48)

The "Mongol Atlas" of Chu Ssu-Pen made during the Yuan dynasty is the first map to show Africa with a rather accurate triangular shape.

Maps in the European and Muslim world up to this time and for about a century afterward displayed Africa with its lower half pointing toward the East.

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Section of Mongol Atlas of 1320, notice correct orientation of Africa

❌

Section of Vesconte Atlas of 1320 with bottom half of Africa pointing toward the East

Where did the Chinese geographer get his information on Africa? The voyages of Zheng He did not start until nearly a century after Chu Ssu-Pen's atlas was published.

He did not get his information from Europeans or Muslims since his maps do not show similar morphology. The other people dealing in trade with Africa were the Nusantara merchants of Sanfotsi and Toupo. Interestingly, Chu Ssu-Pen actually mentions informants in his notes:

Regarding the foreign countries of the barbarians southeast of the South Sea, and northwest of Mongolia, there is no means of investigating them because of their great distance, although they are continually sending tribute to the court. Those who speak of them are unable to say anything definite, while those who say something definite cannot be trusted; hence I am compelled to omit them here.

The author states here that he rejects information of areas southeast of the South Sea (South China Sea) and northwest of Mongolia. However, what about informants from other areas?

If we believe Galvão then a map existed as early as 1428 showing the Straits of Magellan in South America. Gavin Menzies explains this as coming from the master chart of Zheng He whom he claims circumnavigated the globe on his treasure voyages.

Again much of the evidence Menzies uses to support this idea is identical with that used by Heyerdahl in his "American Indians in the Pacific" theory. Actually, Heyerdahl suggested that it was bearded trans-Atlantic "Nordics" from America rather than Amerindians who made the Pacific voyages.

A great deal of this evidence can easily be shown to predate the Ming period. For example, the ruins at Ponape in Micronesia mentioned at Menzies site are dated more than a millennium before Zheng He's voyages.

However there is one interesting bit of Ming period evidence cited by Menzies. The discovery of a junk in the Philippines off North Pandanan Island by Dr. Eusebio Dizon uncovered a store of metates in the hold. Zhu Di coins date this junk to about 1421.

[1]A metate "mortar" - corn was ground into the central hole

Metates are grinding stones used in pre-Columbian America. The metates found in the junk were similar to those used in South America. We should note that the Chinese name Lusung may be a transliteration of a local word in the Philippines meaning "mortar" as in "mortar and pestle."

While I can't trace specifically how Nusantara traders would have come to know about the Straits of Magellan, it might be helpful to follow what I call the "tumbaga trail." As mentioned earlier, tumbaga is a copper alloy, usually copper and gold. The word "tumbaga" in nearly the precise same form is found in the Philippines and in different areas of the Americas.

From Peru, tumbaga spread into Argentina and Chile and northward into Columbia. It was found in Mexico, in the Caribbean and in other areas of the Americas. However, it was not always found with the name "tumbaga" or its derivatives.

This expansion of metallurgy was undoubtedly due to the spread of indigenous cultures and empires. However, if we believe in rather regular Nusantara contacts with the Pacific coast of the "New World," we can expect that, like any good explorer/merchant, they would have expanded their "tree" of contacts thoroughly.

It is interesting to note that none of the maps suggested by Menzies to show the Americas, with the possible exception of Kublai Khan chart, are found in China. We take here that the Kublai Khan chart mentioned is based on the idea that a map found in 1911 in the Balkans came from a source map produced in Samarkand. It is therefore speculative that this chart came from Kublai Khan's court.

Such a scenario would make sense from the Nusantara perspective we have suggested here. For China to get involved in the spice trade, it makes no sense to sail eastward around the world to get to the Indian Ocean. However, for Europe sailing westward to this region was a viable alternative to sailing around the continent of Africa, especially from the point of view of trade winds and currents.

Regards,

Paul Kekai Manansala
Sacramento
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Evidence on Pandanan junk and metates presented by Dr. Eusebio Dizon at Royal Geographical Society on March 15th, 2002.

The Mongol Atlas (Kuang Ku Tu), [2]<http://www.henry-davis.com/MAPS/LMwebpages/227mono.html>



[3]Buy now!

[4] ✕

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Maps of the Sea Kings V (2005-01-18 10:40)

The other interesting medieval map is known as the *portolano* or portolan map.

The portolano first appears in full form in the early 14th century as a sailor's guide for navigating the Mediterranean. Although there are theories of a long period of development of these types of maps, the first hard evidence dates only to the work *Lo Compasso da Navigare* of 1296.

The usage of the portolano is **extremely** similar to the type of navigation documented among various Austronesian peoples. To understand this we will give a brief overview of the types of navigation discussed.

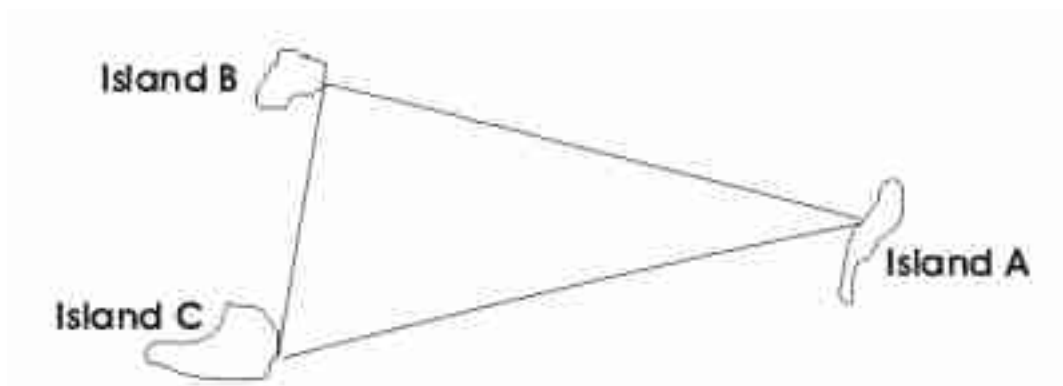
In early times, most peoples navigated by sailing within sight of the coastline. If they crossed bodies of water, there had to be some visible landmark, like a mountaintop, to use as a target.

However, some early peoples developed the ability to sail to destinations that were not visible.

Among such peoples who have been studied we find they often remarkable ability to orient themselves. That is they can point out the compass directions or the direction of their home without any reference aids. How they do this is not well-understood.

Using one's home port as a reference along with such orientation capability, one can confidently sail beyond the sight of land. This can be done because one can always point back to one's home and sail in that direction if needed.

When learning navigation one thinks of other destinations in terms of their compass direction from the home port/reference.



In the graphic above, we can think of Island A as the home reference. The navigator will then memorize the directions for Island B as a line AB, and for Island C as a line AC.

When sailing to these points, the navigator uses a type of dead reckoning by always looking back at the home reference – Island A. There is a widespread proverb among Austronesian speakers that deals with many subjects including preserving the past and can also be generalized to navigation. In essence it says:

To know where you are going and where you are, you must first know where you came from

Thus, the navigator judges his deviation from the true course by referring back to the home reference. But what if the navigator having reached Island B from his home port now wants to travel directly to Island C?

In such a case, the direction from his home reference is no long valid except as a new reference. We will call this by the Micronesian name *etak*. Island B now becomes the new home reference and Island A is the *etak*. To obtain the course to Island C, the navigator completes the triangle with the line BC. Generally this is done all within the mind of the navigator. Of course it requires an ability to visualize geometric relationships.



The *etak* island is used to complete the triangle and the bearing stars provide the right wind direction

In practical terms, the navigator applied the course to a *wind compass*. The wind compass was simply a linking of prevailing winds with certain stars (a star compass).

Now moving to the portolano map, it displayed a number of circles, some resembling compasses with *rhumb lines* radiating outward like spokes from a wheel.

[1]Portolano map of Piri Reis, 3.3 mb

From the image above of 16th century Turkish Admiral Piri Ibn Haji Mehmed, we can see the circles with the projecting rhumb lines.

These circles basically represented wind compasses! Unlike the coastal navigation of previous times, the navigator now sailed on courses using the wind compass linked with the newly-invented magnetic compass. In Austronesia, the wind compass was used with the star compass rather than a magnetic one.

When a navigator wished to travel to a certain destination, a line was drawn from the point of departure, the home reference, to the destination. The rhumb line that ran most closely parallel with this penciled line was selected. The navigator refers back to the circle for the compass direction and then uses this for guidance with the magnetic compass.

The different circles simply represent different etak that the navigator must choose from.

In the Austronesian method, when one sails past known areas, new etak are created. Thus, when Tupaia sailed to Batavia with Captain Cook's he probably created new etak at selected stops as he ventured thousands of miles into unknown territory where it was documented he could always point accurately to his home island/reference.

More than one commentator has noted that the portalano appeared suddenly in the Venetian and Genoese sphere. Did this represent a sudden innovation, or possibly a transfer of information? The charts arise during the same period of map evolution witnessed far to the east in China.

In China, new information appears to be incorporated into a grid system that had been developing for centuries. In Europe, new navigating charts appear using a previously unknown wind compass system.

Regards,

Paul Kekai Manansala

Sacramento



[2]Buy now!

[3] 

1. <http://www.prep.mcneese.edu/engr/engr321/preis/pirimap3.jpg>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

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Plants across the Pacific (2005-01-19 07:35)

Paleobotany, the study of plant diffusion, offers more evidence that cultural contacts were taking place across the Pacific before Columbus. These contacts would have provided information that could explain some controversy regarding early maps that supposedly show parts or all of the "New World" before they were "discovered."

The dispersal of the banana across the Pacific was mentioned earlier in this blog. A list of 36 plants of American origin has been compiled, mostly by Thor Heyerdahl, that supposedly were diffused into the Pacific and/or Asia in pre-Columbian times.

Firm evidence for all 36 plants is lacking but about seven stand out as good candidates:

Sweet potato (*Ipomoea batatas*)
Bottle gourd (*Lagenaria*)
Chili pepper (*Capsicum*)
Cotton (*Gossypium*)
Papaya (*Carica*)
Pineapple (*Ananas*)
Soapberry (*Sapindus*)

Of these seven, the sweet potato and bottle gourd are considered as established examples although there is argument on whether the diffusion was brought about by humans or by natural dispersal.

The sweet potato in particular has been the subject of continuing controversy and debate among scholars. The strongest evidence for a human diffusion of sweet potato cultivation comes in the very similar words used for the plant in the Pacific and in South America.

The words are of the "kumara" form. The two main arguments against the linguistic evidence are that the supposed cognates to this word in South America do not occur along the coast, and that Pacific varieties of kumara appear related more to current Mexican rather than Ecuadorian or Peruvian varieties.

However, there is no doubt that the kumara cultivation practiced over wide areas of Pacific is related as are the words for the sweet potato. In other words, someone started cultivating sweet potatoes either independently or by transmission and then spread the practice around so that it stretched from eastern Polynesia to New Guinea. There is also some evidence that sweet potatoes may have been found in the Marianas and the Philippines in pre-Columbian times. Pigafetta mentions them in both places during Magellan's voyage around the world.

That the sweet potato would become such an important cultigen independently on both sides of the Pacific and also have a coincidentally similar name seems rather unlikely to me. If we assume that Austronesians had contact with both Incans and Mesoamericans, it could be that the actual name and species were borrowed from separate but still American sources.

Regards,
Paul Kekai Manansala
Sacramento

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Jon Hather & P.V.Kirch, "Prehistoric sweet potato (*Ipomoea batatas*) from Mangaia Island, Central Polynesia". *Antiquity* 65:887-93 (1981).

Some interesting internet discussion on the subject between Yuri Kuchinsky and Ross Clark can be found at:

[1]<http://www.trends.net/~yuku/tran/8p2.htm>

Abstract from 21st Annual Northeast Conference on Andean Archaeology and Ethnohistory

[2]<http://www.pitt.edu/~neandean/abstracts.html>

Trans-Pacific Contact in the Ecuadorian Gulf of Guayaquil? Richard Scaglione (Univ. Pittsburgh) & Maria - Auxiliadora Cordero (Univ. Pittsburgh) Recent research in the Cook Islands has established that the sweet potato, a new world cultivar, was introduced into Polynesia by AD 1000. But how did it get there? Although several methods of dispersal without human agency are plausible, what seems to have sparked the imagination of many researchers is the possibility of trans-Pacific contact. One of the stronger lines of evidence suggestive of possible human agency in the diffusion of the sweet potato from the new world into Polynesia is the often-mentioned resemblance in certain terms for the cultivar: the word *cumar*, similar to the Polynesian *kumara*, has been reported from the highlands of Ecuador. This paper reviews literature establishing that *cumar* (in the form *comal* and/or *cumal*) was a term used by the Caari people of Ecuador, who were sweet potato cultivators. It further weighs evidence suggesting that Pre-Incan Caari territory stretched from the Andes to the Ecuadorian coast on the eastern margins of the Gulf of Guayaquil, thus contradicting Brand's (1971:363) dictum that "What is absolutely definite, is that nowhere on the Ecuadorian or Peruvian coast was there a people cultivating any kind of sweet potato under a name even remotely resembling *cumar* or *cumara*." Implications of this finding are discussed, and possible evidence for trans-Pacific contact is reconsidered.



[3]Buy now!

[4] ✖

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Back to the Northern Seas (2005-01-20 16:53)

James Hornell, one of the leading experts on the [1]history of seafaring in the 20th century suggested that a "South Seas" culture had managed to migrate throughout much of the Arctic and sub-Arctic regions during what he calls the "Maritime Phase" starting around 4,000 BC.

At this time, the weather was much warmer in the far northern regions than it is today. Hornell identified this culture based on the following similarities:

[2]Ship construction with tongue and groove method, no nails (at least by Neolithic).

[3]Ships had dual bifid ends and a double dugout and plank-built construction (Bronze Age possibly Mesolithic/Neolithic transition).

Vessels had high upturned ends (Bronze Age)

Hook-shaped thole pins were used instead of oar-ports (historical period)

The use of the "Oceanic" bailer (historical period)

The practice of [4]ship burial (Bronze Age)

Funerary sacrifice rituals (Bronze Age)

The primary release bow and arrow (historical period)

Similar totemic prow design (Bronze Age)

The "ship of the dead" and serpent motifs (Bronze Age)

In some areas, the lashing of the frame to the hull with flexible cleats (possibly Mesolithic-Neolithic transition, Bronze Age)

The raising of [5]megaliths (Neolithic, Bronze Age)

As can be seen, not all this evidence found by Hornell can necessarily be dated all the way back to 4,000 BC. Some other important links can be added this list to include:

Shellfish collection and building of [6]shell mounds (Mesolithic-Neolithic transition)

Use of tattoos (Neolithic)

Long bow (Neolithic)

Composite, circular fish hooks, composite bows (from horn bow), Neolithic

Toggling harpoons, sometimes of a very specific morphology

Communal longhouses

Semi-subterranean dwellings

Sea mammal hunting

Quadrangular stone adzes

Use of jade and/or nephrite

Similar motifs, myths and folklore

In some areas particularly in northern Europe, evidence suggesting linguistic contact

Some of the earliest examples of this south to north transition, as we have already discussed, may date back to pre-Austronesian Jomon times. There is evidence though that these contacts did not vanish after the warm Maritime Phase mentioned by Hornell. Enough knowledge was retained of the northern areas within the [7]Nusantao network to maintain links, and for periodic waves of contact or migration in both directions.

We will discuss some elements of this northern maritime culture in detail starting with the bow and arrow.

In the Churning of the [8]Milky Ocean myth, one of the products of the sea is the Dhanu, or long bow. This becomes in particular the weapon of the god Visnu.

In China, the "Yi" part of the ethnonym "Dong Yi" has been suggested to consist of a combination of the script signs ? meaning "large" or "great" and ? meaning "bow." Thus, 'Eastern people of the great bow.'

The long bow is particularly popular among forest or maritime people. Most bows in [9]Southeast Asia and the Pacific are long bows. One of the most famous long bows is the Yumi of Japan, a composite wooden bow more than 2 meters (6 feet) long.

There are some interesting similarities between bows in [10]Southeast Asia and the Pacific with those of Japan, the Arctic and the Pacific Northwest. Some of these similarities may relate directly to developments of the pure horn bow.

Pure horn bows occur infrequently in Asia but were rather regular on the island of Java. Horn bows are generally cut from water [11]buffalo horn because of their length and compressibility. The pure horn bow may have given rise both to the reflex bow and the composite bow.

The horn bow is always strung in the opposite direction of the natural curve as this is the only way to create sufficient tension. A bow strung like this is called a reflex bow. Although wooden and composite bows do not require this type of construction, a number of such reflex bows are found including those found among the Pacific Northwest Indians and the Andaman Islanders. Archery historian C.J. Longman thinks this may be a survival of a practice used previously in making pure horn bows.

Longman also believes the pure horn bow led to the eventual development of the composite bow. Because of the difficulty in stringing bows using the reverse curve, they tend to be strung continuously leading to quick wear-and-tear. He believed the archer would try to mend the bows artificially:

He would then restore them to their natural shape by running a thong along the back of the bow (the concave side when it is unstrung), which would be secured by being seized tightly at intervals along the bow, with transverse lashings. His thong would probably be made of animal sinew, and he would now find his bow restored to its former power, or perhaps something more. This picture of the actual course of events in the evolution of the composite bow is, of course, imaginary, and no doubt the ultimate result was, in fact, arrived at after many experiments and failures. Here, however, we have the groundwork of the weapon and the lines which are followed, in all the best types, the three main factors being:-

- (1) Horn, being a compressible material for the belly.
- (2) Wood as a stiffener, especially for the centre, and (as we shall see subsequently) for the ears.
- (3) Sinews, an elastic stretchable material for the back.

No doubt it was a bow roughly made of these materials which ousted the primitive wooden bow throughout Asia, and spread through the lands of the Tschutshis of Eastern Siberia to the Eskimo of North America.

Another morphological peculiarity of the long bow that might give an indication of common origin is the widespread occurrence of a groove at the end of the bow. In the vast majority of cases, the groove serves no practical purpose and even weakens the weapon.

However, Longman mentions that Tongans and South American Indians bind an arrow in the groove – a practical usage.

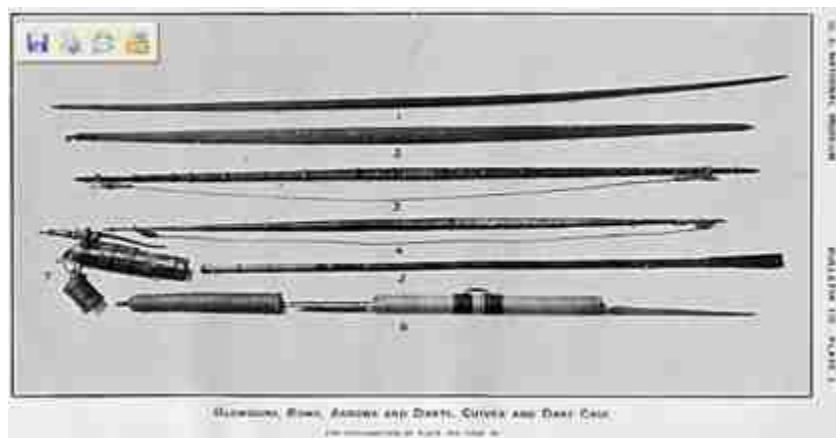
The long bow tends to be used by peoples who still use the primary release. This type of release is the most natural one in which one holds the arrow between the thumb and the forefinger. One can often distinguish primary release arrows as they tend to have bulbous or scored ends that make gripping easier. Primary release arrows are rather the rule in the Pacific and much of Southeast Asia.

The arrows of this region are also distinguished by the composite use of bamboo shafts and hardwood foreshafts. The maritime cultures of the north probably used the bow often during sea hunting expeditions. Toggling harpoon arrowheads were used for this purpose attached to a retrieving line.

[12]**Knobbed primary release arrows, Pacific Northwest Indian**

[13]New Hebrides long bow

[14]Japanese long bow



Philippine projectile weapons from Krieger, including 1) Ayta single-piece long bow, polished palmwood, Sambali, 2) Ayta single-piece, grooved heavy long bow, palmwood, Bisaya, 3) Bagobo palmwood bow bound in rattan, 4) Moro

palmwood bow with cord of bamboo splint.

Regards,

Paul Kekai Manansala

Sacramento

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[15]Buy now!

[16] 

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The Harpoon/Spear and the Underworld (2005-01-22 08:35)

Earlier we mentioned the ornamental motif on the end of Old Bering Sea harpoons which may have represented an entrance to the Underworld inviting prey to join their ancestors through self-sacrifice. In the Pacific Northwest we also find that the whale is said to offer itself in willing sacrifice.

Okladnikov suggests that throughout the Pacific littoral we find "a specific kind of inventory including harpoons of the toggling type with a socket and barbs at their base and unique slate points unknown in Siberia and, in general, to the north of the Amur river and the Chinese wall."

S.I. Rudenko stated that the distribution of toggling harpoon heads in both the northern and southern parts of the western Pacific matched that of ancient shell mounds.

The spear overtook the bow and arrow among many southern peoples particularly after the development of the iron point.

The connection between the spear and harpoon and the Underworld is rather widespread. In the Philippines, ceremonial spears are used to frighten away malevolent anitos or spirits from the land of the dead. In ancient Egypt, the deceased Pharaoh carried a harpoon for protection in the Underworld.

The lord of the dead is often associated with a spear or harpoon. Osiris is said to "preside over the harpoon" and Hades is said to carry a two-pronged fishing spear.

Neith, the counterpart of Wepwawet, the original Egyptian lord of the dead, often is shown holding a harpoon.

The ceremonial spear is often used in sacrificial rites and is particularly linked with the idea of self-sacrifice. In the Pacific island of Rotuma, a myth exists of a malevolent ruler who possessed invincible spear-throwing ability. He could only be defeated if someone offered to sacrifice themselves to the spear. In the end, a warrior volunteered so that his family could 'live in peace.'

In the New Testament, Christ is finally dispatched with a spear. In later Christian lore, this weapon became associated with supernatural powers. The story reminds us of the legend of Odin whose self-sacrifice involves impaling himself to the World-Tree with his spear Gungnir, made of wood from the same tree (the ash tree). The ash tree spear also occurs in Greek myth where Chiron offers one as a gift to Peleus for his wedding to the nymph Thetis. An ash tree spear was also the weapon of Hector in the Iliad.

Gungnir is portrayed with U-shaped prongs around the main point. This is similar in some respects to the decoration shown below on a spear-head from Mindanao.



A spear head from Mindanao, Philippines on the left, and the Gungnir spear motif

The ornaments on the Mindanao spear are of the mythical rooster-like bird the *Sarimanok*. This bird is often associated with the local concept that the human soul is transformed into a beautiful bird, the Sarinamok, at death.

In both cases, I believe the ornamentation, which serves no real practical purpose, represents the opening of the Underworld often thought of as the gaping mouth of a reptilian or bird-like creature.

[1] **Torsten Pedersen's article on distribution of "spear" and "arrow" words**

Regards,

Paul Kekai Manansala

Sacramento



[2] Buy now!

[3] ✖

1. <http://www.angelfire.com/rant/tgpedersen/sr.html>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

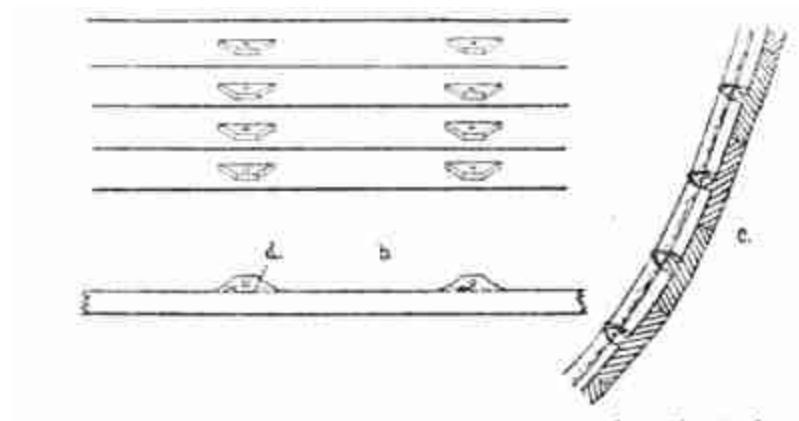
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Ship types (2005-01-23 11:30)

In studying the remains of the Old Gokstad ship of Denmark, Hornell comments:

In Europe, the type of boat characterized by frames lashed to cleats on the inner side of the skin is unknown elsewhere than from the Scandinavian region. In the countries bordering the Mediterranean the earliest plank-built boats of which we have any knowledge, those from Ancient Egypt, were actually built without frames....Neither is there trace nor suggestion of the use of inserted frames lashed to cleats among the constructional descriptions of any of the many types of boat design found in the Indian Ocean.

Cleats of the same shape with a central perforation were arranged in vertical rows in both the orembai and Gokstad ships. The frames were lashed to the cleats with cords.



(James Hornell, Water Transport: Origins and Early Evolution) The lashed-lug construction using U-shaped frames is found also in the present-day lepa or lepa-lepa of the Badjau people of the [1]Philippines and Borneo, the 10th century Butuan barangay ship, and in early Spanish descriptions of [2]ships among Waray speakers of the central Philippines.

Hornell also mentions a variation of this type of construction using continuous ridges rather than cleats that was found in Fiji, Tonga and Samoa.

Another important feature found in the orembai is the double-hull bifid construction. Boats of the type abound in the Arctic region and are found as far as Scandinavia.



Bifid boats depicted on Swedish petroglyphs Menzies has studied a number of [3]ships that he calls "junks" and connects with Zheng He's treasure voyages. We will discuss a few of those at this time.

Firstly, the Pandanan ship mentioned earlier is described as a junk, although Dr. Dizon who carried out the investigation of the wreck describes it distinctly as "Southeast Asian." For example, unlike junks of the time, this ship was constructed entirely of wood joints and had no iron nails.

On the Pacific coast of North America, Menzies mentions two interesting "wrecks." The first was found off the beach at Neahkahnie, Oregon. It consisted mainly of a teak pulley and beeswax. According to Menzies the pulley has been radiocarbon dated to 1410. However, others claim a 1993 test found a date of 1595.

Since the rest of the ship has not been found, it cannot be classified as a junk and some experts believe it may have been a wayward Spanish galleon. However, tests of beeswax associated with the find date as early as 1500 i.e. before the start of the galleon [4]trade in 1565.

Interestingly, pollen studies conducted by the University of Oregon show that old beeswax discoveries off the coast of Oregon are associated with holley found in the island of northern [5]Luzon in the Philippines. At least some of this

beeswax dates from the galleon [6]trade times and is in the form of European-style candles.

The other site of interest is the so-called "Sacramento junk." This wreck is of particular interest to me since I live in Sacramento. However, the supposed ship is actually nearly 200 miles to the north of the city along the Sacramento River.

The first indications of a possible wreck came when drillers found a piece of metal near a Sacramento River channel in the 1930s. The metal, which no longer exists, was analyzed and described as possibly being a chunk of Chinese armor.

Subsequent drilling has turned up pieces of wood and apparently some grains of rice and many black seeds. Radio-carbon dating suggests the wood ranges from as early as 1100 AD to as late as 1450 AD.

The excavator John Furry also found what he believed were pottery pieces that possibly held the black seeds. He claimed that [7]magnetic scanning of the site displayed the outline of the ship.

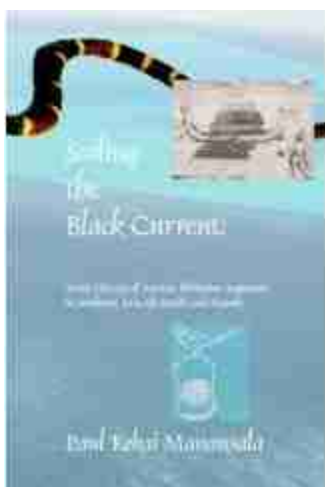
Maybe somewhat indicating that the zeal of the skeptics can match Menzies', each of these items has been, rather speculatively, explained away. The pottery pieces have been explained as something created by the drill, the rice and black seeds as probably something stored by a squirrel or other animal and the wood as a tree that had fallen in the water. No tests have been done apparently to analyze what type of wood was involved.

One has to wonder though exactly what [8]Nusantao or Chinese sailors would have been doing this far up river around Sacramento.

Regards,

Paul Kekai Manansala

Sacramento



[9]Buy now!

[10] 

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Thunderstones (2005-01-24 18:55)

A widespread belief in [1]Southeast Asia associates the stone axe with the thunderbolt or with the teeth of a dragon that causes thunderstorms. In fact, ideas linking thunder with stone axes is rather widespread being found among Amerindians, West Africans, Northern Europeans and others.

However, a number of researchers have noted that the association with thunder is particularly linked with the battle or sacrificial axe consisting of a curved blade – the round axe, the double axe and the throwing axe (tomahawk).

Earlier I mentioned the development of curved blades in Asia in relation to the Neolithic, which brought the technology needed to make good symmetrical curved weapons. Some early examples of these blades are the semi-lunar knife of Neolithic Asia and the crescent-shaped flint "sickle" of late Neolithic Denmark.

In China, where the battle axe was one of the first symbols of regal authority it was known by the name yuet ?. The name was the same used to describe the non-Chinese people of South China. Later the name Yuet was used specifically for the Vietnamese who pronounced it as Viet.

X

Jade axe or yuet from China The stone battle axe was followed by the bronze axe of the same form. The ceremonial nature of the bronze axe is often connected with sacrifice. However, the myths regarding thunder refer usually only to stone axes and in certain areas specifically to those made of flint. This may indicate the Neolithic age and dispersion of the belief.



Bronze ceremonial axe from Roti, Indonesia



Bronze ceremonial axes from Scandinavia, top, and Irian Jaya, bottom. The thunderstone was widely seen as having healing properties and as protecting against lightning. The god or king who wielded the battle axe was linked with thunder and thus with rain. In the case of the king, the battle axe represented the king as a controller of rain according to Frazer's notion of the "King of Nature."

In numerous cultures, we find that thunder is associated either with a [2]dog or a bird. The thunder [3]dog and thunder bird are totems that represent the sky as opposed to the dragon/serpent totem which generally represents the water. These emblems, of course, relate back to our original story of the two battling volcanoes.

Tala, the Morning Star, who descends to earth has as his totem, the dog. There is something similar to this elsewhere in the region where the Kimat, the [4]dog of the Tinguian supreme thunder-god Kadaklan, is the personification of lightning. Tala's father Manalastas has the rooster totem. The descent of the star is viewed in the same sense as lightning and thunder and thus one can see a model for the thunder [5]dog and thunder bird.

In his research, Torsten Pedersen has noted the resemblance of western words for the double axe such as *pelekus* in Europe with those in Austronesia, i.e. *palakul* of the Philippines. These words may stem from a root of the form *b/p-l-g.

Regards,

Paul Kekai Manansala

Sacramento



[6]Buy now!

[7] 

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7. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

The warm "Maritime Phase" of the Arctic (2005-01-25 19:36)

The earliest [1]shell mounds of the Mesolithic-Neolithic transition period in Europe agree well with the dating of the third and last rapid-rise [2]Sundaland flood.

In the latter part of the 19th century, the Marquis of Nadaillac commented on what he thought were clear similarities between the shell mound cultures of the Americas and those of Neolithic Europe.

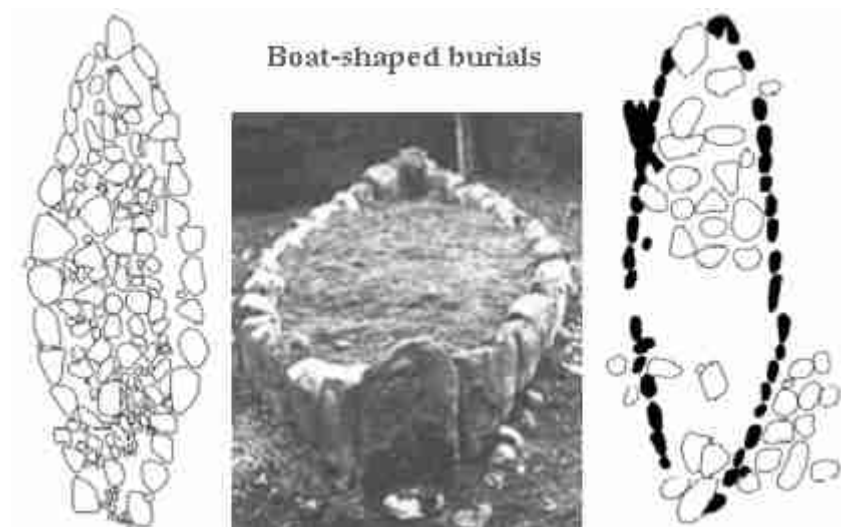
[3]<http://www.globusz.com/ebooks/Prehistoric/00000014.htm>

"I cannot close this account of the kitchen-middings, without calling attention to two very interesting facts. The importance of these mounds bears witness alike to the number of the inhabitants who dwelt near them, and the long duration of their sojourn. Worsaae sets back the initial date of the most ancient of the shell-mounds of the New World more than three thousand years. This is however a delicate question, on which in the present state of our knowledge it is difficult to hazard a serious opinion. It is easier to come to a conclusion on other points: the close resemblance, for instance, between the kitchen-middings of America and those of Europe. In both continents we find the early inhabitants fed almost entirely on fish; their weapons, tools, and pottery were almost identical in character; and in both cases the characteristic animals of Quaternary times had disappeared, and the use of metals still remained unknown. Are these remarkable coincidences the result of chance, or must we not rather suppose that people of the same origin occupied at the same epoch both sides of the Atlantic?"

It has been rather popular to theorize on pre-Columbian passages from Europe to the Americas. More recently, we have seen the theory that the Paleo-Indian Clovis culture originated in Europe. However, rarely do we hear of the possibility of pre-Columbian journeys from the Americas to Europe.

I would say that these definitely occurred and Austronesians played a part in these journeys.

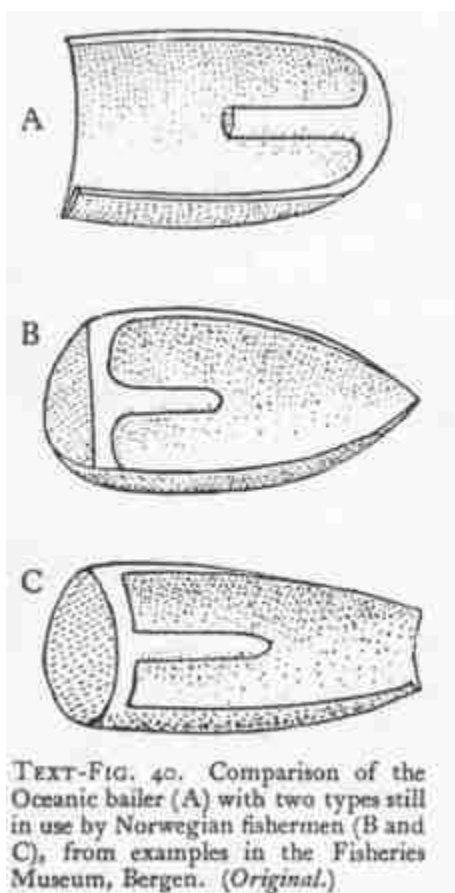
[4]Shell mounds from late Mesolithic Maglemose culture, Denmark [5]Maglemose cultural artifacts including bifid canoe and fish hooks



On left and right, renderings of boat-shaped burials from Slätteröd, Sweden and Batan Island, [6]Philippines (from Chris Ballard et al.), a Maglemose boat-shaped burial in center ([7]<http://cientual.com/7tesis/Paginas/C12/Ritos.htm>) The use of boat burial or boat-shaped burials were common in both Scandinavia and Southeast Asia. The Niah caves have examples of very early boat burials and also cave art showing what are apparently bifid boats. These are Neolithic burials and the artwork is positioned over the high water mark of the last major sea flood.

Another common cultural feature is found in the types of bailers used in both regions to empty water from boats. Pedersen has noted a similarity between the Proto-Oceanic and Danish words for this device:

*asu "scoop or ladle out; ladle, bailer," Proto-Oceanic
øse "bailer, scoop," Danish



The "Oceanic" bailer from Hornell. Similar bailers are also found in Pacific coast Amerindian culture We will study next the linguistic evidence that links the [8]Nusantao with these far-ranging similarities.

Regards,

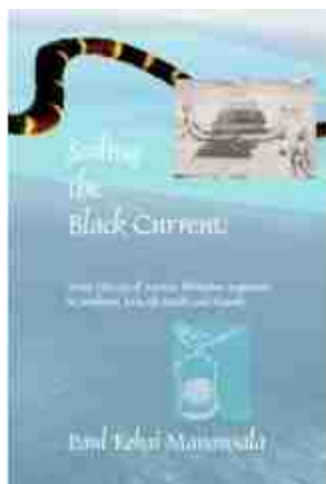
Paul Kekai Manansala

Sacramento

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[10]Buy now!

[11] ✖

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Folk Language (2005-01-26 13:34)

The reconstructed Proto-Germanic language contains a large body of words that do not belong to other branches of the Indo-European language family. Linguists have suggested that these words were borrowed from one or more languages spoken by peoples who inhabited northern Europe before the Proto-Germanic expansion.

[1]http://en.wikipedia.org/wiki/Non-Indo-European_roots_of_Germanic

There are many words in Germanic languages whose roots are difficult to identify. Some believe that the lack of clear cognates among other Indo-European languages is indicative of a mixed origin for the Germanic languages.

One group of these words has to do with ships and the sea; words like keel, oar, rudder, and steer are shared by almost every Germanic language (or at least by the Scandinavian ones), but cognates for these specific words and senses are not found in other branches of Indo-European. This likely reflects the land-locked nature of the Indo-European homeland. Another group of these words deals with war and weapons; words like sword, shield, helm, and bow are all found in almost every Germanic language, but again, not with these meanings among other Indo-European languages (knight is in this class as well, but does not usually have a military meaning).

– *Wikipedia*

The other word senses that occur in this group are names of animals, parts of the body and objects in nature.

While many of these words have been contested as having plausible Indo-European etymologies, others simply do not fit into the sound system of reconstructed Proto-Germanic. For example, those words with initial *p-*, since Proto-Germanic lacked this sound.

Some of these words are shared with a few other Indo-European languages found or originating in Northern Europe. There have been four major theories to account for this linguistic borrowing:

Theo Vennemann suggests that the loans in Northern European and Greek come from an Afro-Asiatic language he calls *Atlantic*, and from Vasconic, the ancestor of the modern Basque language.

Hans Krahe uses the term "Old European" to identify the source of ancient European river names.

Hans Kuhn identifies a *Nordwestblock* language from Northwest European placenames and from words in Celtic, Italic and Germanic which violate Indo-European root rules. He also uses the term "Old European," or the *ar-/ur-language* for a wider substratum source.

Peter Schrijver refers to a "language of geminates" in words from Celtic, Italic, Germanic and Finnic with roots of a certain form. A language of bird names is also associated with this substrate.

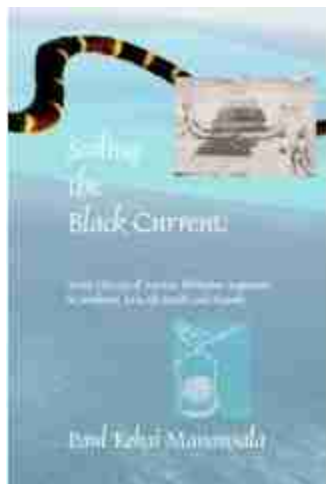
Torsten Pedersen has given a new theory that these influences may come instead, at least partly, from an Austronesian source. Again, he sees many of the words involved as related to the "waterfront" including words for fish hooks, fishing poles, bailers and the like.

Some researchers have referred to the substrate language as *Folkish* under the presumption that the word "folk" is also one of the borrowed words.

Regards,

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[2]Buy now!

[3] 

1. http://en.wikipedia.org/wiki/Non-Indo-European_roots_of_Germanic
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Among theories used to explain the non-Indo-European influence on northern European languages is that the people known in archaeological circles as the Battle Axe Culture were the primary source.

The battle axe is an important symbol in early Europe. The double axe or double hammer is the stone weapon of Thor known as Mjolnir. As in Southeast Asia, the crash of the stone axe causes lightning and thunder.

In earlier times, the double stone axe appears as the weapon of Pelasgian and Etruscan deities. In Crete and Lydia, the double axe is known as the labrys and again is associated with lightning and possibly with the maze known as the labyrinth. The latter link is surmised mainly through the similar looking words, labrys and labyrinth.

The double axe in Aegean art is often connected with animal sacrifice and it may be that the labyrinth link is related to the divinatory sacrifice.

The labyrinth is often compared to entrails, which were used for divination in Mesopotamia. The mask of the Minotaur in the Ritual of the Labyrinth appears covered with intestines. A similar feature is found in representations of the Sumerian god Humbaba, who we linked earlier with volcanic eruptions.



Humbaba with furrowed face thought to represent intestines



Face of Humbaba The face of Humbaba was itself used for divination purposes in Mesopotamia. The pattern on both the Minotaur mask and the face of Humbaba has been described as "unicursal" (having one path) in a manner similar to that of the Cretan Labyrinth.

The appearance also resembles that of the divinatory livers portrayed in Mesopotamian art.

In Sumerian texts, the seventh Sumerian king Enmeduranki learned the art of liver divination from the seventh sage or abgal/apkallu (fish-man) named Utu'abzu. As you may remember, the abgal were said to have come from Dilmun across the Indian Ocean in Greek texts.

The Book of Enoch states that the art of signs and other mystic arts were taught to humanity by the "fallen angels" led by Azâzêl"

Enoch 8

"1 And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all

2 colouring tinctures. And there arose much godlessness, and they committed fornication, and they

3 were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, 'Armârôs the resolving of enchantments, Barâqîjâl (taught) astrology, Kôkabêl the constellations, Êzêqêêl the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven..."

Azazel was eventually chained in the wilderness for causing the "fall" of humanity. In the book of Leviticus, there are instructions to send a scapegoat carrying the sins of Israel into the wilderness for "Azazel." This has been interpreted by some as the same Azazel of Enoch although others think that it refers to a description of the place where the goat is sent.

The goat is none other than the scapegoat carrying the sins of the world and transferring them to Azazel.

In Greek mythology, Prometheus steals the fire of the forge of Hephaestus, which was believed to have been located under one or all of the volcanoes known to the Greeks. He gives the gift of fire to humanity which again causes the latter's downfall. As punishment, Prometheus is chained to a [1]mountain where every day an eagle comes to devour his regenerating liver.

The appearance of the liver here in the punishment of Prometheus is interesting. The liver is considered in many cultures as the center of the body and the source of desire and "fire."

For stealing the fire of the forge of Hephaestus, whose own name might be derived from hepar "liver," Prometheus receives the reciprocal punishment of having his own liver, the internal source of fire, devoured daily.

The divinatory sacrifice can thus be seen as the opening of the body, which is the earth in microcosm, with the double axe. The liver, intestines and other entrails are the source of the fire. They represent the ultimate source in microcosm, or the answer revealed by that ultimate source.

And this source is, of course, the volcano deity who provides the fire for Hephaestus's underworld forge.

The battle axe also has another association of interest. The Roman fasces used by the lictors of the Etruscan kings of Rome and later by the imperial lictors consisted of a model battle axe bound to a bundle of reeds or sticks. This reminds us of the nation concept as related to the bamboo as found in the word "bansa" and its cognates.

[2]The Roman fasces, used as a symbol of power by the Etruscans and thousands of years later by the Italian nationalists known as the Fascists [3]Reed bundles with ring and bandlet at top symbolizing Ishtar (Venus) and the Uruk city-state

In Sumer, a bundle of reeds was the symbol of Innana/Ishtar and also the heraldic emblem of the city-state of Uruk, the home of Gilgamesh.

Returning to the imagery of the labyrinth, if we look at the liver as representing the fiery center of the earth, then the intestines would stand for part of the path to the surface. The opening at the surface is represented by the mouth – the symbol of the volcano and the entrance to the Underworld. Escaping the labyrinth may be looked at as escaping the clutches of fate symbolized by the Minotaur's mask and the face of Humbaba.

In the New Hebrides (Malekula), the mystic initiate must draw half of a labyrinth belonging to the female ghost Lehevhev before admission into the order. We also find survivals of the labyrinth design in Austronesia for which the meaning is apparently lost, at least to the vast majority of the people.

Regards,

Paul Kekai Manansala

Sacramento

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For more information on the labyrinth, see The Ritual of the Labyrinth,

Ta Hiera Laburinthou by John Opsopaus. [4]<http://www.cs.utk.edu/~mclennan/BA/HL/>



[5]Buy now!

[6] X

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The Torc and the Valknut (2005-01-28 08:55)

The chaining of Prometheus was part of the overall conflict between Zeus and the gods versus the Titans.

According to Hesiod, when the gods overthrew the Titans the forests were set ablaze and the oceans "seethed and boiled." Homer states that Zeus "had also thrust great Cronos down beneath earth and the restless sea" banishing him to Tartaros, the Underworld.

In Greek myth, when volcanoes erupt they reveal the Titans or Giants imprisoned by Zeus beneath the earth.

The conflict in many ways parallels that between the good and bad angels in Hebrew lore with the Titans playing the role of teachers who lead humanity toward their downfall.

In Northern Europe we sometimes find the division of the banks of a river in a manner similar to that found in Austronesia. At Skelbæk, on the Kongeå in Denmark, for example, bronze age mounds are found on one side of the river while homes and agriculture are found on the other.

Torsten Pedersen also believes that the European root for "brother" is related to the word for "to bear, carry," and might be related to relationships that existed on opposite sides of a river i.e., someone who bears something across the river. This could be something in exchange for a spouse or even the spouse him/herself. Linguistic links between Austronesian and Indo-European have long been recognized although at one time they were considered genetic relationships.

Franz Bopp, often called the "father of Indo-European," and Sir William Jones, the person who first suggested a link between European languages and Sanskrit, were two early researchers who thought the Malayo-Polynesian languages and European ones were genetically related. Pedersen's research shows that these links do indeed seem valid but as borrowings rather than inheritance.

Another interesting parallel that we find in these regions separated by half the globe involves the grisly practice of human sacrifice. As noted earlier, this ritual often pops up when we see signs of sharp social stratification. In many cases it is involved directly with funerary rites and in latter times often occurs in state or community rituals.

An artifact linked with this practice is the neck ring or torc. On the island of Nias they make elaborate neck rings, which like the ancient European ones, were plaited with fiber and metal, in this case with coconut fiber and brass. Traditionally the neck rings or kalabubu were worn only by those who had killed one of the enemy. Tacitus mentioned that the Chatti wore 'iron collars' until they had killed someone in battle.

Oppenheimer following Frazer notes that in Scandinavia the torcs were used for ritual killings. In offerings to Odin, the victims were hung and then stabbed with a spear.

Frazer notes a similar custom in the Philippines in a fertility ritual where the victim is hung and then finished off with a spear to the side. The analogy to the Crucifixion is striking.

The torcs found on peat bog mummies at Lindow, Borromese and Tollund were fashioned into triple knots resembling the valknut motif.



Celtic god Cerunnos wearing and holding neck ring on Gundestrup Cauldron



Ancestor image with neck ring from Nias (EITE)

Although the symbolism of the valknut is not well-known it is believed that it may represent death and it has been connected with the Nornir, the three sisters of fate who weave the destinies of humans. The valknut motif is often represented by three interlinked triangles or by knots forming triangular lattices.

The triangular form is similar to the method of three-way weaving found widely distributed in Austronesia and used extensively for a variety of purposes from constructing homes to making stick maps. The sipa or takraw a wicker ball used from Thailand to the Philippines is a good example of the three-node weaving pattern. Having twenty nodes with six great circles and eighty triangulated surfaces, the sipa maximizes compression when using tensile materials. Bunkminster Fuller believed three-way weaving was conceived in Austronesia as a means of imparting tensile strength to flexible wooden structures. In comparison to grid-pattern weaving and structures that tend to collapse, the three-node structure has much greater "bend."

Knots as symbols were used commonly in Austronesia particularly in divination. As noted earlier knots were also used to keep records, and the trigrams created by the legendary Fu Hsi may have originated in knots used to keep weather records by the Dong Yi.

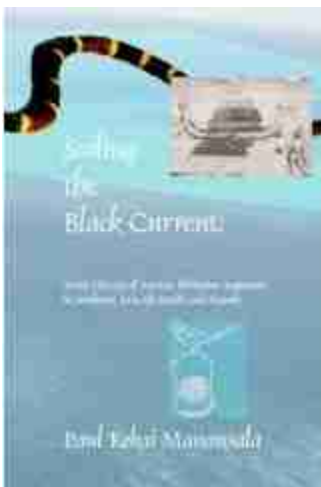
[1]The sipa or takraw three-node wicker ball

[2]The Fenrir wolf bound in a valknut

Regards,

Paul Kekai Manansala

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[3]Buy now!

[4] X

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Cord Ware and the Terramara (2005-01-29 13:01)

The Battle Axe folk are also known as the Corded Ware Culture after the cord-marked pottery that suddenly appears around the Neolithic-Bronze Age transition period.

Although scenarios vary, the Battle Axe people have been suggested as non-Indo-European speakers who are invaded or otherwise amalgamate with an early Indo-European folk described as Northwestblock.

The resulting culture is, in turn, invaded by or met with migrations from Proto-Germanic speaking people.

Cord-marked pottery appears very early far to the east in Asia. In fact, the earliest pottery in the world is that of the Jomon of Japan. The name "jomon" refers to the use of cord-markings. Possibly this practice influenced the later corded horizon in Southeast Asia, which also has relationship to the Hoabinhian tradition.

[1]

Distribution of Corded Ware Culture

Among the reconstructions for "jar" in [2]Austronesian are *kundu which appears related to *kundu "gourd." Dempwolff reconstructs *kenD(ih) "pitcher, water jar," and Hayes has Proto-Austrian *(kEn)zēh "pitcher". Pedersen offers the following list of possibly related words:

from Danish Etymological Dictionary:

kanna "pitcher" Old Norse

kande id. Danish

kanne id. Norwegian

kanna id. Swedish

kanna id. Old Saxon

either

loan from

canna "reed, tube; flute" Latin

("clay container with spout" > "pitcher")?

cf., with suffix

cana:lis "canal" Latin

loan from

kánnā "tube" Greek

loan from

qanu: Babylonian-Assyrian

gin id. Akkadian-Sumerian

or

gan(dh)- Proto-Indo-European

gann "vessel, container" Middle Irish

gandhna- Proto-Indo-European

kani "plate" Old Norse

kane "boat" Danish dial.

"sleigh" Danish

kane id. Norwegian

kane "bowl with handles",

"scoop" Norwegian dial.

kani "boat" Old Swedish

kana type of sleigh Swedish dial.

kani "small wooden bowl",

"trunk, snout",

type of boat Icelandic

kane "boat" Middle Low German

Kahn id. German

kaan id. Dutch

Pedersen feels these words belong to non-Indo-European Northwestblock as they do not reconstruct clearly into earlier branches:

The restricted number of IE branches that the root occurs in (Celtic, Germanic, Italic) makes one suspicious that it is not IE, but non-IE Northwestblock (with two other "container" words in the Germanic

languages, and , we can be certain they aren't Germanic; roots in Germanic of the form CVC where the C's are unvoiced stops (p, t, k, kW), would have to be from PIE roots CVC, where the C's are voiced stops (b, d, g, gW), but such roots do not occur in PIE. Further the /a/ of the Latin word makes it likely it was borrowed into Latin too. In my opinion the root can be accounted for much more easily by assuming it travelled as a loanword from SEAsia to Europe.

The natural frozen mummy known as Ötzi found in the Italian Alps and dating to this period might be related to this culture. The pile dwellings or terramarra of northern Italy have been linked with the [3]shell mounds further north. They are also known as *pile-middens*. Like shell middens, pile-middens are mounds of accumulated rubbish. The pile dwelling settlements were protected by plank-fortified earthen walls with a moat on the inner side, and the homes built on dry land. The earthen fortress was divided into four parts and usually located near a stream.

✖

Recreation of a terramara

Settlements of nearly exactly the same type are constructed to this day in [4]Southeast Asia and the Pacific (New Guinea). The earthen embankments are strengthened by logs, and [5]middens accumulate under the pile-dwellings just as in early Italy. Even the height of the piles is usually the same. They are built over both dry land and over water. Ötzi wore a loincloth but had plenty of other clothing to keep warm including leggings, insulated shoes, a bear-skin hat, a skin jerkin and a cape of linden tree bark fibers and feathers. He also had birch bark containers which he used to carry live embers. His stone axe was quadrangular in cross-section. His body had what may have been medicinal tattoos.

Most interestingly though, Ötzi wore barkcloth gauntlets!

[6]Mummy of Ötzi

Regards,

Paul Kekai Manansala

Sacramento



[7]Buy now!

[8] ✖

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Architectural motifs (2005-01-30 09:16)

One can see similarities in architecture and motifs over these vast areas that seems to indicate rather continuous contacts. The interaction was probably linked with the [1]Nusantao trade activity to some extent.

One example is the stave church of the north. Built in a manner similar to Viking ships with all wood joints and no nails. The tongue and groove method is employed. They resemble to a great extent Batak traditional architecture. The stave church is suspended on a low post base protected from soil rot by placement on stones. In the same way, the piles of a Batak home are placed on stones.

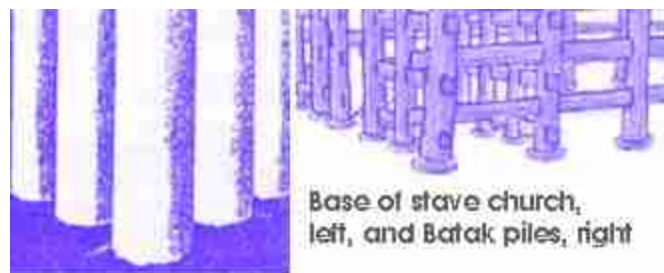
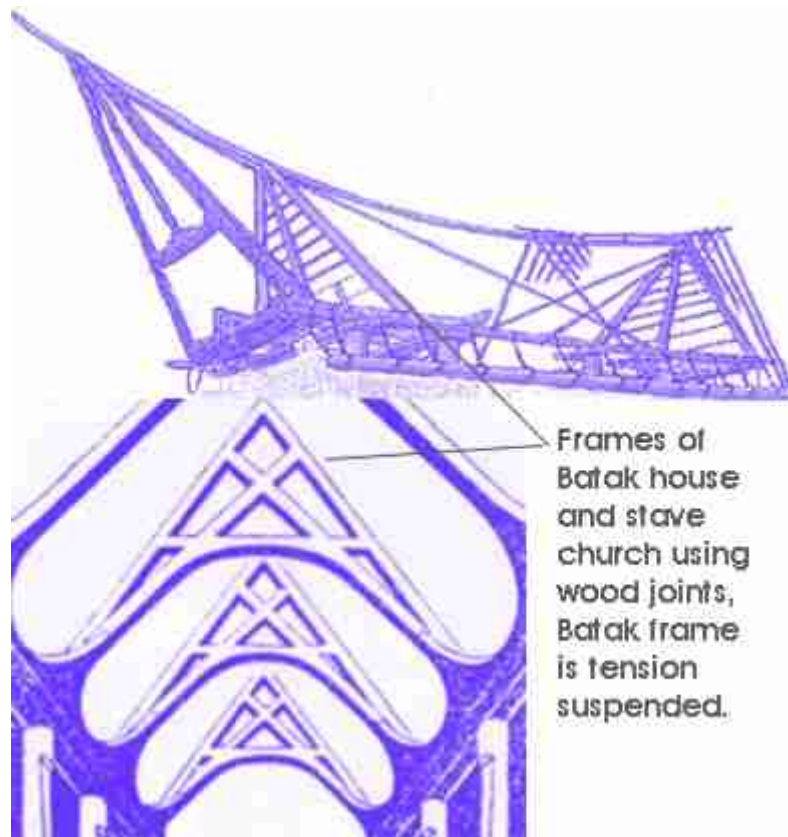
Both tend to be tiered and decorated with finials. The frames are pre-fabricated with the rest of the structure then built over the frames.



Model of Batak home



Fantoft stave church, Norway



The decorative motives in northern Europe going back at least to early Pictish times included the strong use of spirals and serpent/dragon coils. We see these also in the east starting at least by the Jomon and Neolithic periods. The Picts also built houses on piles like the early [2]pile dwellings of Italy, and some of these were suspended over water. The name "pict" refers to the tattoos painted over the entire body by these people.



Serpentine design from Urnes stave church [3] **Borgun stave church**

[4]Batak house

[5]Batak house during World War II

[6]Beams of Batak house

[7]Maori taihu canoe prow

[8]Maori taurapa

[9]Gold neck rings, Celtic La Tene culture

[10]Jomon design

[11]Jomon markings

[12]Maori tattoo

[13]Dragon coil on Dongson axe

[14]The "Pictish Beast" entwined from Scotland

[15]Recreation of a Pictish crannog home Regards,

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[16]Buy now!

[17] 萬

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Dolmens (2005-01-30 21:37)

The worldwide distribution of megaliths has spawned theories of a megalithic culture that spanned the globe at some early epoch. Grafton Elliot Smith was among the first to speculate on such *hyperdiffusion*.

The concept of moving or raising large stones for purposes ranging from marking boundaries to building tombs is natural enough to have risen independently in many cultures. However, one type of megalith does attract our attention.

The [1] dolmen tomb occurs over a wide distribution in an arrangement that does not lead one to think of independent origin. The [2]dolmen often occurs as a "stone table" consisting of a massive flat capstone lying horizontally on smaller upright stones acting as "table legs."

What make the [3]dolmen unusual is that it usually is found surrounded by a [4]mound or tumulus. Underneath the dolmen, one will again usually find a stone cist containing one or more burials. A large hole in one of the rocks, apparently symbolic in nature, will also be associated with the dolmen. The Marquis of Nadaillac commented on the unlikely possibility of this occurring independently:

We can understand how men were everywhere impelled to raise mounds above the bodies of their ancestors, to perpetuate their memory or to enclose their mortal remains between flat stones to save them from being crushed by the weight of earth above them. We may even, by straining a point, admit the idea that a large cist developed into a dolmen, but when in districts separated by enormous distances we see monuments with the wall pierced with a circular opening or combining an interior crypt with an external mound and dolmen, it is impossible to look upon these close resemblances as the result of an accidental coincidence, and equally impossible to fail to conclude that the men whose funeral rites were remarkable for such close similarity belonged to the same race.

Dolmens in Europe and eastern Asia appear divided mainly into [5]Neolithic and [6]Bronze Age categories. In some cases, iron is found in these tombs but often along with evidence that this metal was deposited only long after

the [7]dolmen was erected. This is different than in other areas such as India where megalithic burials are often associated with iron. Heine-Geldern thus thought there were two "waves" of megalith builders in Europe and Southeast Asia who were in fact linked.

The strongest evidence that would suggest the [8]dolmen builders of Europe came from far away in the East is found in the megalithic fields of France. Here burials with jade, nephrite and jadeite (chloromelanite) hatchets and celts have been found.

Jade is not found in Europe and turns up only very far to the east. There is a difference of opinion on nephrite and jadeite. Some limited deposits have been found of both although most experts tend to agree that jadeite was probably imported from an eastern source. Nephrite deposits have been found with workshops in proximity although without evidence that the deposits had ever been worked.

The strongest argument against local mining of these minerals is that their use totally disappears after the megalithic age. Like the hard-fired pottery of Neolithic Iraq and Syria, and the early lashed-lug boats of Scandinavia, the jade tools vanish either due to the loss of a culture or to a lost trading source.

We know as a fact that with the rise of urban China, jade and nephrite became increasingly harder to obtain outside of that country. For example, in the Philippines, the situation with nephrite shows clear signs that the supply diminished over time.

We find jade, nephrite and jadeite tools also among the pile dwellings or "Lake Stations" of neolithic Switzerland. Remains from this culture included perforated clay spindle whorls and net sinkers similar to those found in the neolithic shell mound cultures much further east. The Lake Stations are naturally linked with the nearby pile dwellings of northern Italy.

The [9]dolmen burials also contained tools made of fibrolite, another material not native to Europe, and Indo-Pacific cowries.

The neolithic Shandong and related coastal Korean cultures raised dolmens. Indeed, Korea has more [10]dolmens than all the rest of the world combined. Today, the peoples of Sulawesi and Sumba in eastern Indonesia continue to build [11]dolmen tombs although with some modern touches.

The traditional [12]dolmens of this region often were combined with carved totemic menhirs.

In both Europe and Southeast Asia we find evidence in the Neolithic and Bronze Age of the [13]cult of the axe. Blades with no signs of wear are found, often in large numbers, as burial items. Sometimes these tools appear purposely broken as if due to some form of ritual.

The mounds associated with [14]dolmens can be either artificial or natural, and some of the former are massive having circumferences of thousands of feet and standing over 170 feet high. They remind us of similarly expansive [15]shell mounds that were also used for burial.

In many ways, the [16]dolmen resembles also the houses, and at times, semisubterranean houses built on mounds in the northern regions. The hole found in many of these monuments may represent an opening allowing the souls interned to exit the structure. However, it has also been theorized that [17]dolmens were used to bury entire families using secondary internment, and that desiccated skeletons were placed through the opening. Often the local folklore connected with [18]dolmens views them as homes made by *little people*, or by giants for little people.



Dolmen with opening from India Also of interest is the fact that the megaliths of Europe though extensive and spectacular in scale are hardly mentioned at all by the ancient Greek and Roman writers, or even by early medieval chroniclers. They certainly were known as there is abundant evidence especially of Roman intrusion into these monuments. How-

ever, it was almost as the memory of these structures was thought to be better forgotten.
Regards,
Paul Kekai Manansala
Sacramento



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2.2 February

Dolmens II (2005-02-01 10:51)

The dolmens of the world tend to lack any of the markings of the more established religions. Even the more specific known symbols of the pre-Christian religions of Europe rarely find a place on the dolmens. These monuments and other [1]megaliths though do have carvings and other marks quite commonly and the meanings of these symbols has fueled much speculation.

To sort this out we can explore the traditions connected with the European [2]megalithic sites. As noted, the greatest monuments often have only relatively late notices in the literature. Stonehenge is first mentioned only in 1135 by Geoffrey of Monmouth. The impressive ruins of Carnac despite rather detailed early descriptions of the surrounding area are only related in 1779 by Sauvagère in *Recueil d'Antiquités dans les Gaules* who attributes them mistakenly to the Romans.

However, it may be through the folklore linked with these monuments that we can work back and connect with the more ancient literature. In northern Europe, the dolmens and other [3]megaliths are often associated with fairies, elves and other folkloric peoples or creatures. These mythological beings may at one time have been real cultures that over the centuries or millennia became transformed through the telling of tradition.

In the medieval literature, these peoples play a rather distinct role and are often associated with faraway mystical places. In the chansons de geste, Arthurian cycles and other romantic epics, the fairies are linked with the lush paradisaical place called the "island of apples" or Avalon.

A land of apples is also found in earlier Greek and Norse myths. In the Greek versions, this place is located "beyond the river Oceanus at the outer limits of the world." As mentioned earlier, the river Oceanus was seen as existing both to the west and to the east. This could be either according to the astronomical view of a globular world or to the popular and medieval one of a flat circular world.

"As for Okeanos, the Greeks say that it flows around the whole world from where the sun rises, but they cannot prove that this is so." - Herodotus 4.8.1

"The unending flow and ebb of Tethys, of the sacred flood of Okeanos fathomless-rolling, of the bounds of Earth that wearieth never of her travail, of where the Sun-steeds leap from orient waves." - Quintus Smyrnaeus 2.115

"[The] rivers [of the world] are many, and mighty, and diverse, and there are four principal ones, of which the greatest and outermost is that called Okeanos, which flows round the earth in a circle; and in the opposite direction flows Akheron, which passes under the earth through desert places." - Plato Phaedo 112E

"The root-fixt bed of refluxent Okeanos surrounds the circle of the world and its four divided parts, girdling the whole earth coronet- wise with encircling band." - Dionysiaca 2.247

The golden apples of the Garden of Hesperides were a gift from Gaea during the wedding of Zeus and Hera, have been located in many places including Africa and America. The golden apples in many ways resemble the forbidden fruit of the Garden of Eden. The tree possessing these apples was said to be guarded by a serpent or dragon sometimes called Ladon.

[4]The serpent Ladon protecting the golden apples

Earlier I mentioned that the forbidden fruit of the Bible has often been equated with the banana. Could this also be the case with the "golden apples." The tree was cared for by the sisters known as the Hesperides. As one of his labors, Hercules went to fetch the golden apples and came to a land known as Hyperborea.

The country of Hyperborea was said to be located in the far north beyond the north wind or the Boreas in Greek (Latin Aquilon).

However, like Avalon, Hyperborea was described as a lush warm paradise where the natives ran naked and carefree.

Abaris, a Hyperborean priest, was said to have carried a magic arrow and is linked with the founding of magic and shamanist traditions in Greece and also to a particular school of medicine. It was said that the Sun was worshipped here in the form of Apollo, and both Kronus and Leto, the grandfather and mother of Apollo were stated to have come from Hyperborea.

It was here that Hercules finds Atlas or in some versions Prometheus. Interestingly, Titans alone seemed to know the way to the mystical Garden of the Hesperides.

The Norse myth of Iðunn also mentions golden apples and contains the following motifs: 1) The tree's fruit provides eternal youth to the gods of Asgard, 2) Loki takes the form of a bird to steal Iðunn and the golden apples, 3) Loki and Thor hide the apples in the belly of the Midgard serpent.

You may notice here the combination of the tree, the bird and the serpent that we discussed earlier.

Vennemann believes the Hesperides are linked with North Africa and that even that the name is of Afro-Asiatic origin. He has suggested pre-Indo-European peoples like the Picts and the Scandinavian Vanirs were Afro-Asiatic speakers. However, like Avalon, the Hesperides and Hyperborea are linked in some ways with voyages to the north as well as the west. While there is some indication of polar days and nights, these lands are thought of as having warm, even tropical climates.

Could we have here some vague recollection of northern journeys that eventually led to the South Seas as postulated by Hornell and others? In the medieval romances, Ogier the Dane was said to have spent a long time in Avalon where he reportedly made many conquests in the "Indies."

We find later too that [5]Prester John becomes entwined in the romance literature connected, for example, with Parzival and Ogier, often with the further geographical link of the Indies. We will discuss this in greater detail later on in the blog.

Vennemann has also suggested that the word "apple" was borrowed into Indo-European from Afro-Asiatic 'abol "genitals." However, Pedersen notes that the apple words like those for "river bank," i.e., German *uber* and Welsh *aber*, show an alternation between the letters "a" and "u" and he believes this may be related to [6]Austronesian influence.

Of the symbols found on the megaliths, one of the most common is the cup mark. Monuments in Korea, Indonesia, the Philippines, Korea, Europe, [7]India and other regions all display, often profusely, these concave etchings.

Oppenheimer notes that in Sumatra and eastern Indonesia, these cup marks are found in parallel rows in a pattern similar to a Mancala board game (Sungka in the Philippines). In fact, these cup etchings are actually used to play this Indo-Pacific-wide game locally. Similar patterns have been found on [8]megaliths in Turkey and East Africa, and amongst the rock carvings of Scandinavia. That a game would be played on a sacred tomb should not be thought of as strange. In many ancient cultures, ancestral tombs were looked at as not less than a home away from home, where family activities such as eating and playing were encouraged.

Other cup marks seem to represent something else entirely and are often shown with surrounding concentric rings. In the view of the dragon and bird clan, these symbols might represent the holy volcano in a Mt. Meru design with the concave cup symbolizing the volcanic crater.

[9]Megalithic cup and ring marking from Achnabreck, Scotland

[10]Megalithic cup and ring marking from Ballochmyle, Scotland

In some cases, these cup markings are connected by grooves that follow the natural contours of the stone. They have been thought of in many ways to include outlines of tomb structures and representations of constellations. Some believe the groove system is designed to help drain water off the rock although this is usually not obvious. It may be that the builders saw the stone's contours as a representation of a natural landscape and that the grooves represented water ways leading from one [11]mountain (cup mark) to another.

The early Greeks divided [12]history into different ages of which the first was the Golden Age. During this period, Kronus ruled over the Titans, the Golden Race, in Hyperborea also sometimes described as the "Saturnian isle." After the volcanic overthrow of the Titans, the Golden Age continued in the mysterious otherworldly "Isles of the Blessed." The period was known as one of innocence and natural living.

Plato writing in *Cratylus* notes that the Golden Race were also known as "demons" although the meaning of that word was different in earlier times. Referring to Hesiod, he states:

And therefore I have the most entire conviction that he called them demons, because they were daemones (knowing or wise), and in our older Attic dialect the word itself occurs. Now he and other poets say truly, that when a good man dies he has honour and a mighty portion among the dead, and becomes a demon; which is a name given to him signifying wisdom. And I say too, that every wise man who happens to be a good man is more than human (daimonion) both in life and death, and is rightly called a demon.

Hesiod described the early Golden Race as "holy demons upon the earth, Beneficent, averters of ills, guardians of mortal men."

It is probably not by coincidence that the word "demon" has come to refer to the "fallen angels" of Biblical lore. Indeed we have shown that the fallen angel camp "ruled" first through their willingness to exploit the [13]trade routes without moral reservation. However, the eruptions and corresponding alliance of the dragon and bird clans allowed for the "overthrow" of the old regime and their expulsion from "Eden."

Regards,

Paul Kekai Manansala

Sacramento

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Back East (2005-02-02 08:39)

We will leave Europe for now and go back east to India. It was to here, as we have mentioned, that the Nusantara merchants brought their goods for distribution to points beyond on the Clove Route.

Good relations with India would have been important especially for the Dragon and Bird Clan who mostly controlled this northern route as opposed to the southern transoceanic Cinnamon Route. The gradual migration of Indian religious influences into Southeast Asia helped foster good relations.

While it is difficult to gauge when these influences began, by the time of the Chinese traveler Fahsien in the 5th century, the influence was apparently strongly established. Fahsien mentions that in *Ye-po-ti* an island on the last leg of the journey from India to China, he found a form of Brahminism in practice. When I Ching traveled to India and back a few centuries later, he found at Foshi, again the last stop from India to China, that Buddhism was flourishing instead.

Indeed, there are some who believe that the syncretic forms of belief that combined Hindu worship of Siva and the Sun together with Buddhism originated in Southeast Asia and were carried back to India.

I suggest in one of my [1] **articles** that the location known as Sakadvipa to the Indians was in Southeast Asia. In Hindu texts, Sakadvipa is associated strongly with Sun worship.

Indeed, in insular Southeast Asia we find that Siva is combined with local manifestations of the Sun god. Solar worship was and is widespread among indigenous religions of this region and also beyond into the Pacific. Forms of Siva such as Batara Guru and Maharaja Dewa (Mahadewa) are closely identified with the Sun in local forms of Hinduism or Kebatinan, and even in the genie lore of Muslims.

Apparently people from Sakadvipa also migrated to India forming the caste known today as the Sakadwipi brahmins. These Sakadwipis are dispersed mainly in eastern India where we also find syncretism of Sun and Siva worship as in the Bhairava sect. Orissa on the eastern coast, in particular, becomes a center of Sun worship and pilgrims often visit to worship at Sun temples here.

One of the specific forms of solar worship was to bathe in the sea or to meditate in the forest (*vana*) and this was recommended especially to be done in Orissa.

The Sakadwipi brahmins became established mainly in Bihar, Bengal and Orissa, and from these places migrated to other regions. This occurred during a time of significant recorded contact between East India and Suvarnavdipa (insular Southeast Asia). Specifically we know that Gauda and Varman kings of Bengal were said to have brought Sakadwipi brahmins into their courts. The Sakadwipis of today are often of the Sakta sect, which worships the goddess in the form of the spouse of Siva. They generally are held in low esteem by brahmins who claim North Indian origin (Pancha Gauda).

However, at one time they were leaders in the fields of astronomy and ayurvedic medical sciences. Even today, many

are found practicing traditional astrology and healing.

The Sakadwipis are located where Siva/Sakti worship combines with Sun worship as in northern Bihar where the Chhath Sun festival is still of great importance. Here one encounters many syncretic temples combining Siva/Sakti images with those of the Sun god.

Sakadwipis were apparently very important in the astronomical circles around Magadha and latter in Avanti. The great astronomer Varahamihira was a Sakadwipi. It was during the period starting around the fifth century that we see a real flourishing of astronomy and geography in India.

One important feature of this astronomy/geography is found in the relation of the place known as *Yamakoti* or "Yama's peak." As mentioned previously, Yama is the Indian god of death and the Underworld. According to the astronomical text *Surya Siddhanta* we find from Lanka "at a quadrant of the earth's circumference eastward, in the clime Bhadrasva, is the city famed as Yamakoti, having the walls and gateways of gold."

Bhadrasva is the eastern region in the Puranas fed by the Sita, the river which also happens to be linked with both Sakadvipa and Shambhala.

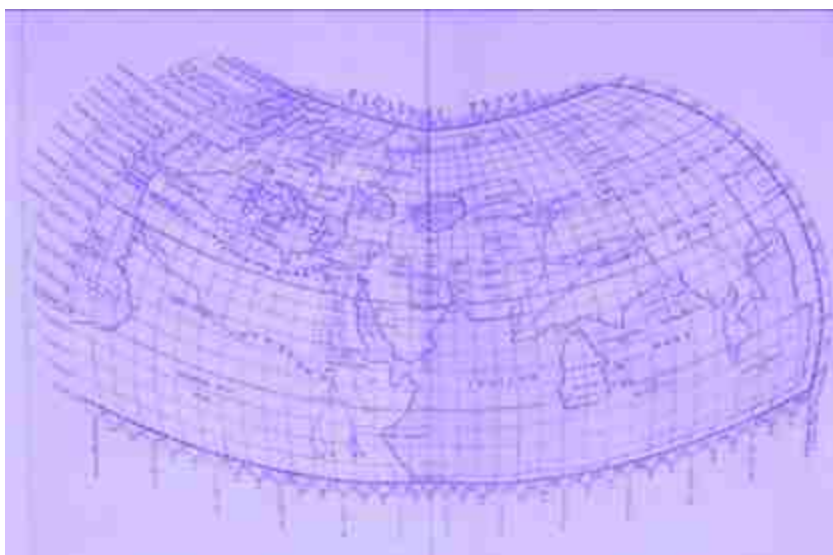
Varahamihira states that when it is midnight in Yamakoti, it is sunset in Lanka and midday in Romaka, which refers either to Rome or Alexandria. If we accept Romaka as the latter, then Yamakoti would be roughly at the same meridian as Mt. Pinatubo.

Lanka is said to be on the same longitude as present-day Ujjain or at about 75° East longitude. Alexandria is at about 30° East and Pinatubo is at about 120° East, so they are both separated by about 45 degrees from Lanka.

Of course, 45 degrees is only one half of a quadrant of the earth's circumference. Rome would be much closer to a quadrant although still far off the mark.

We should note that Marinus of Tyre and Ptolemy of Alexandria tend to give similar indications in respect to longitude. If you remember, we mentioned that when Magellan landed in the Philippines he was heading for the port known as Cattigara.

In Ptolemy's *Geographia*, we find that Alexandria, Cattigara and the approximate location as best we can determine of Ujjain, are about proportionately equidistant from one another.



A medieval rendition of Ptolemy's world map by Girolamo Ruscelli in 1561

Marinus of Tyre states that the distance from the Fortunate Isles (Canary-Madiera Islands) to Cattigara was 230 degrees. The actual distance is about half that amount. Thus, both the Indian and Greek astronomers appear to overestimate distance in degrees by the same amount at least at these long ranges.

If Yamakoti mentioned by the Indian astronomers coincides fairly well with the Cattigara of the Greeks and Magellan, then we can see the Mt. Pinatubo would definitely be a good candidate for "Yama's Peak."

Regards,

Paul Kekai Manansala

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The development of Kalacakra (2005-02-03 07:14)

In eastern Asia and various parts of India, particularly in the East and the South, Buddhism and Hinduism began to fuse through the vehicle of Tantra. The texts make clear that the flow of culture was in both directions.

From Tibet, Burma and China, probably known collectively as *Mahacina* we hear of substantial Tantric influence. The *yab-yum* philosophy of the Tibetan Bon religion and the related yin-yang doctrine of Taoism are quite evident in Tantric literature including the *Mahacinatantra*.

The goddess Tara, who was of utmost importance in both Buddhist and Hindu tantrism, shared many similarities to eastern Asian sea goddesses. She was herself the patron deity of seafarers in Tantric tradition.

In Southeast Asia, we see the rise of important Buddhist learning centers. When I Ching visited Foshi in the seventh century, he stated that "the level of the sciences has reached such a state, that one can say all the knowledge of the world flows from this island."

The great Tantric Buddhist teacher Atisha traveled to insular Southeast Asia to study under the master guru Suvarnadhipi.

Tantric forms of Buddhism like Vajrayana and Kalacakra became strongly identified with this region known as Suvarnavipa "the Golden Isles." This region was part of what we have described before as Sakadvipa "the Isles of the Saka (Teak) Tree."

These islands form part of the eastern quarter of the world known as Bhadrasva in the Puranic literature. The Sita River was the great river of Bhadrasva and was said also to be one of the rivers of Sakadvipa. The kingdom of Shambhala was said to lie on the north side of this river.

The region was famed as fragrant with the scent of cloves and rich in gold and other precious metals. The *The Periplus of the Erythraean Sea* a first century Greek work on Indian Ocean trade mentions the commerce between the markets at the mouth of the Ganges and Chryse "the Gold Isle" the very farthest land to the East.

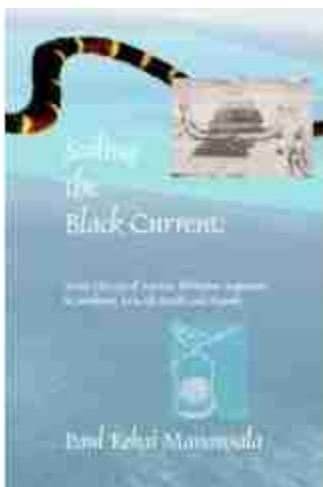
Among the products from Chryse was said to be the finest tortoise shell in all the Indian Ocean trade. Reports of near-by gold mines are also mentioned. The Chryse merchants apparently used "very large" ships known in the text as *colandia*.

The Tantric doctrine of Kalacakra will play an important role in the history of this area beginning in about the 8th or 9th century. The Kalacakra like all Tantras has strong dualistic elements combined with the predominant doctrine of cyclic time. The supreme Kalacakra Deity is, in fact, a sort of personification of time, particularly time as a destroying and hence rejuvenating factor.

In the Kalacakra doctrine we see a very strong emphasis on messianism and end-times prophecy linked specifically with the kingdom of Shambhala. This was at a time when the Dragon and Bird Clan was maybe at its highest height but also preparing to face its greatest challenge.

[1]A Tibetan representation of the kingdom of Shambhala

Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3] 

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A brief look at the merchandise (2005-02-04 14:14)

In 1154, the Arab geographer Idrisi states: "The residents of Zabag go to the land of Sofala (near Beira, Mozambique) and export the iron from there supplying it to all the lands of India. No iron is comparable to theirs in quality and sharpness."

So in addition to tortoise shell mentioned by the Periplus, the Zabag traders were trading iron from Africa in "all the lands of India," which would include India proper and the "East Indies." As mentioned earlier, the tin mentioned in the Periplus in South Indian ports also likely came from Southeast Asia.

The Muslim texts mention among the other products traded by Zabag, at least within its own territories, were: camphor, aloeswood, sandalwood, ivory, a type of lead known as "Cabahi, "ebony," red-wood, nutmeg, mace, aloeswood, cardamom and cubeb.

The Chinese texts mention additionally as the products of Sanfotsi, which we have connected with Zabag: four varieties of gharu-wood, tortoise shell, laka-wood. cardamon and also, although not necessarily native, gold, silver, porcelain, silk, brocades, sugar, iron, *samshu*, rice, dried galangal and rhubarb.

Idrisi writes that in the 12th century, the Chinese often directed their trade toward Zabag especially during times of trouble (translated by Georges Coedes):

It is said that when the states of affairs of China became troubled by rebellions and when tyranny and confusion became excessive in India, the inhabitants of China transferred their trade to Zabag and the other islands dependent on it, entered into relations with it, and familiarized themselves with its inhabitants because of their justice, the goodness of their conduct, the pleasantness of their customs, and their facility in business. It is because of this that this island is so heavily populated and so often frequented by strangers.

The islands of Wakwak, or Toupo as the Chinese knew them, competed fiercely with Zabag, its close neighbor. The two were in fact described as continuous with each other with Wakwak situated to the south of Zabag.

Although the Arabic accounts vary somewhat, the reliable traditions agree in placing both Zabag and Wakwak in the "Sea of Champa" or the "Sea of China." That is in the seas directly off the east coast of Champa (southern and central Vietnam) and/or China. Here are some geographical notes on Wakwak from the Muslim texts:

One goes from the sea of Champa to the land of Wakwak

– *Shahriyar*

The sea of Champa which is before the China Sea, joins Wakwak

– *Shahriyar*

Wakwak lies to the east of China...

– *Ibn Khurdadhbih*

It is a land situated south of China

– *Yakut*

The islands of Wakwak situated in the China Sea are near Zabag

– *Kazwini*

They are in the extreme East

– Ibn Sa'id

Interestingly, Wakwak is often said to be ruled by a queen known as *Damhara*. The Chinese texts also mention a queen at one time ruling Toupo.

The ruler of the islands of Wakwak is a woman. She sits nude on a throne, a crown of gold on her head, surrounded by four thousand young slaves also nude.

– Kazwini and Ibn al-Wardi

The queen is called Damhara, wears a robe woven of gold and shoes of gold.

– Ibn al-Wardi, Idrisi

The queen sits on a throne with a crown of gold on her head, surrounded by 400 young virgins.

– Abshihi

(translated by Gabriel Ferrand)

The Chinese chronicles mention Queen Sima of Toupo who struck fear in the heart of the "King of the Arabs." It seems also women played a major role in Zabag as the tales of Sinbad in the One Thousand and One Nights mention a princess of Zabag who greatly assists her father in ruling over the kingdom. Like Zabag, Wakwak was also famed for its gold and probably even more so.

The horse bits, and the chains and collars of dogs are of gold

– Shahriyar

The people make shirts woven of gold

– Shahriyar

The chiefs have bricks made of gold with which they build fortresses and houses

– Ibn al-Wardi, Abu Zaid Hasan

The gold is exported in ingots and as dust

– Idrisi

When the Spanish reached the Philippines, they were surprised at the quantity of gold to be found:

"... the natives proceed more slowly in this ,and content themselves with what they already possess in jewels and gold ingots handed down from antiquity and inherited from their ancestors. This is considerable, for he must be poor and wretched who has no gold chains, calombigas, and earrings."

– Antonio de Morga

"On the island [Butuan] where the king came to the ship, pieces of gold as large as walnuts or eggs are to be found, by sifting the earth. All the dishes of the king are of gold, and his whole house is very well set up."

– Pigafetta

"...they possess great skill in mixing it [gold] with other metals. They give it an outside appearance so natural and perfect, and so fine a ring, that unless it is melted they can deceive all men, even the best of silversmiths."

– Pigafetta

"According to their customs, he [Raja Siaua] was very grandly decked out, and the finest looking man we saw among those people. He wore two large golden earrings fastened in his ears. At his side hung a

daggers the shaft of which was somewhat long and all in gold. He had three spots of gold on every tooth, and his teeth appeared as if bound with gold. That island of his was called Butuan and Calagan."

– Pigafetta

The other products mentioned as coming from Wakwak/Toupo are very similar to those mentioned as coming from Zabag. Pigafetta states that at Butuan and Calagan was found the finest cinnamon in the world known as *caumana*. The latter word itself looks like a possible ultimate etymological source for "cinnamon" which is derived directly from the Hebrew *kinamon*.

In the earliest mention of Toupo in the *Funan tu su luan* of Kang-Tai the pronunciation is *Toubak* which happens to be same as the old name for the kingdom of Cotabato in the southern Philippines.

Although medieval writings up to Pigafetta describe homes and buildings decorated with gold, great cities seem to be lacking. I Ching describes Foshi, which may be the same as Sanfotsi, as a "fortified town." Muslim writers also describe the location of the Zabag king's palace as a "town." This palace though seems to have been imposing and its legend may have survived to the time of the Age of Exploration.

The king of Zabag was said to have a very heavy crown of gold and jewels, and also to have a golden image of himself for posterity. Offerings of gold vessels were made by the people to this image. This collection of gold was in the form of a shrine known as the "Mountain of Gold and Silver."

The description of the homes in Toupo given by the Chinese is positive:

The dwellings are of imposing appearance and painted in greenish tints. Traders going there are put up in visitor's lodges, where food and drink both plentiful and good (are supplied).

– Chau Ju-Kua

When Pigafetta arrived, he found that the natives of the Philippines were still conducting long-distance trade and that Magellan's crew was conducted to "their boats where they had their merchandise, which consisted of cloves, cinnamon, pepper, nutmegs, mace, gold, and other things: and they made us understand by gestures that such articles were to be found in the islands to which they were going."

The Pandanan wreck also gives us an idea of the types of things brought back from these trade journeys. Dated at about 1410, the wreck consisted of 4,722 items stored in seven hull compartments. These were not water-tight compartments and large holes at the bottom of each bulkhead drained bilge water into the bottom of the hull.

More than 70 percent of the cargo consisted of Vietnamese ceramics. Other items included blue and white porcelain wares, celadons and iron cauldrons and gongs.

Regards,

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The Wheel of Time (2005-02-05 07:11)

Coedes referring to [1]Austronesian practices of burying their dead: "... in jars or dolmens and for which purpose the [2]megalithic structures are constructed, throughout not only the island chain but wherever this system occurred, is characteristic. So also is the cosmological dualism which is inherent in the system. This dualism is not only of gods but of the spirits of [3]mountain and sea and of species and further of [4]mountain and lowland peoples. This system is indelibly stamped on the [5]Austronesian people, probably the Chinese K'unlun or the Sanskrit Dvipantera, 'the people of the islands'. These people had a civilisation that penetrated it and an approximate idea of this civilisation can still be obtained by observation of some peoples of the mountains and back country of Indochina and Malaya." (The Indianized States of Southeast Asia, pp. 9-10)

The dualism mentioned also plays an important role in Tantric doctrine. Tantra claims to offer a "fast track" path to enlightenment or liberation. The practitioner, by identifying with the goal, reduces the time taken to achieve that goal.

In dualistic philosophy, the ultimate reality consists of the splitting of the two cosmic principles and their subsequent interaction, until finally reuniting. This end result is the same goal as that in the minds of the Tantric practitioner, and can be viewed in ways that some might consider profane.

In Tantric Buddhism, or Vajrayana, the initiate visualizes the union of knowledge/wisdom with compassion in the form of corresponding representative deities. These are seen as polarities – as male and female respectively. Vajrayana means "Way of the Thunderbolt" after the use of the iconic vajra "thunderbolt" in meditation and other rituals.

The vajra, as a male symbol, was used together with the bell, as a female symbol, in rituals aimed at increasing self-identification with a particular deity. In the same sense, the curved knife was used with a skull, as complimentary

duals, in shamanic and exorcism rituals.

The vajra was initially in the design of a double-sided spear or javelin with variable number of prongs on each end. According to legend, the Buddha closed these prongs by fusing them to the central shaft, thus creating a "peaceful" weapon.

[6]Vajra with closed prongs and lotuses ornamenting central shaft [7]Vajrayana bell

[8]Vajrayana curved knife

[9]The *phurba* dagger used in visualization to subdue demons

The practice of self-identifying with deity or the act of becoming the deity is, of course, very similar to what happens in shamanistic practices. The gods that were the objects of this self-identification are known in Tibetan Buddhism as *Yidam* deities.

Shamans visualize themselves as a totem, spirit, hero or god. In this visualization a battle takes place between "good" and "evil" forces. We can see from the use of ritual weapons that Tantric visualization also involves something akin to shamanic warfare.

If Tantric Buddhists see the more efficient and effective paths to enlightenment as better, then in the Tibetan world none is better than the [10]Kalacakra "the Wheel of Time."

Time after all is the main thing that separates the disjoining of the polarities from the rejoining, or the seeker from the goal. Time is thus the all-controlling factor and is personified in the [11]Kalacakra Deity. This god takes on the form of the Adibuddha, the "First" or "Primordial Buddha," a pantheistic being from which all things arise.

The cosmic cycles of time are also found in microcosm within one's own body according to [12]Kalacakra principles. By identifying with these cycles and with the [13]Kalacakra Deity one transcends time and attains enlightenment swiftly. In [14]Kalacakra visualization, mandala's are constructed representing the cosmos. These are forms of the cosmic [15]mountain in the shape of a terraced [16]pyramid viewed from the top.

[17]Sketch of Borobodur [18]pyramid viewed from the top looking down[19]The [20]Kalacakra mandala

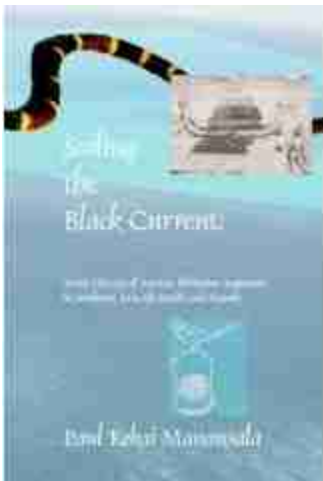
As noted earlier, the [21]Kalacakra practice appears to have originated in Suvarnadvipa, the lands of the Nusantara. And what is interesting about the [22]Kalacakra texts is that they have what has been generally interpreted as strong views against expansionist religions particularly Islam and Christianity.

A type of world conflict is envisioned that we will examine in more detail as we go along.

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Kalacakra II (2005-02-06 10:10)

So when Buddhism spread into Southeast Asia it absorbed previous layers of Hinduism, mostly Siva worship mixed with local beliefs centered around sun and goddess worship particularly.

These syncretic Siva-Buddhist elements from Southeast Asia together with those from Mahacina or East Asia helped in formulating the Tantric doctrine known as Vajrayana. From the Vajrayana milieu we see the first evidence of the Kalacakra springing up associated with insular Southeast Asia.

Using the traditions and the process of elimination, it's fairly easy to deduce where the semi-legendary land of Shambhala was located. It was from there that the Kalacakra came into India at about 966 AD, and thus we have only to locate those areas where this doctrine existed before that time. In fact, the only evidence would point toward Southeast Asia. While the Kalacakra later became established in Tibet, Mongolia, Bhutan, Nepal and Burma, all this was after the introduction into India.

Again, there is even the tradition of the Shambhala king Sripala from the "Southern Ocean" bringing the Kalacakra practice to India. All the traditions agree that it was first carried to the coastal eastern states of Orissa and Bengal which had documented close relations with Suvarnadvipa at the time including religious exchanges.

The Kalacakra was preserved to the present day mainly by peoples of Tibetan, Mongolian and Nepalese origin. It is from their texts that we have rather abundant information on the kingdom of Shambhala. The Kalacakratantra and its commentaries are among the most important of these texts.

They relate that the Kalacakra was taught by the Buddha himself to the first king of Shambhala named Sucan-

dra. This early dynasty of Shambhala kings were known as Dharmarajas and were said to have been of the same Sakya clan as the Buddha. This may be a legendary device to trace back the lineage to the founder of Buddhism.

Possibly the more historical dynasty linked with the Kalacakra arises 600 years after the death of the Buddha and is known as the Kulika or Rigden dynasty. The names "Kulika" and "Rigden" identify the king as the holder of the clan or lineage.

This lineage was founded by the king Mañjushrikiirti who was said to have folded the four Hindu castes into a single clan (kula) and to have abolished related dining and marriage discrimination.

Interestingly this anti-caste attitude also appears in Hindu literature related to the priests of Sakadvipa.

The traditions vary as to whom was the Shambhala king when the Kalacakra was brought to India. The Dro tradition says it was the 18th Rigden Sripala (Senge) while the competing claim is that this happened during the reign of the 12th Rigden Surya (Nyima). The texts also prophesy the names of future kings of Shambhala indicating that these names were more descriptive or titular than anything else. According to the Dro tradition we are currently in the reign of Rigden Raudracakrin (Drakpo) while in the competing view the current king is Rigden Aniruddha (Magakpa).

The Kalacakra texts have much to say about the invasions of "barbarians" known collectively as the *Lalo*. These texts show considerable knowledge of the expansionist wars of Muslims and Christians. They refer particularly to aberrant forms of astrology used by the Lalos.

Many of these texts originate starting only in the 10th century at a time when Muslim invasions were threatening Buddhism in India. By 1194 the great university of Nalanda in eastern India had been destroyed.

The Kalacakra Tantra contains material on how to defend against enemy invaders including instructions on how to build fortresses and various types of weapons. This may relay the importance that the Shambhala kings had placed on stopping the advance of the Lalos.

We read of different types of war machines: stone-catapults, "Naga" swords, chariots, "show-houses," circle cannons, "throwers" and 12 types of "water-leading" devices.

After giving instructions on how to build one type of catapult, the following instructions are given:

Having strong human power those who pull it, pull the ropes and, as it shoots, suddenly they will go quickly into space, and having gone they will accurately and suddenly fall on houses, roads etc., and having struck all those things the rocks will go below the ground, like a suddenly descending thunderbolt.

One defensive weapon consisted of a wind or water-driven wheel of hooked swords:

"...placed on the lower wheel spokes are sharp swords are put which whirl swiftly. They will cut the bodies of enemies. That machine by which it is made so that the machine's lower wheel's base turns by means of water or wind."

After describing a windmill type of device to protect fortresses, an armored machine to destroy stone walls, and a defensive system of ground-mounted crossbows with iron-piercing arrows, the text tells of a hydraulic device apparently meant to provide water for gardens during times of siege.

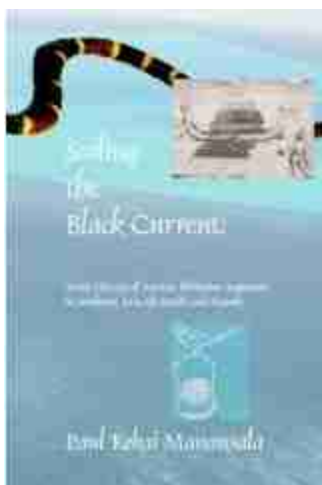
The detailed instructions on military weapons in the prime Kalacakra text gives us some idea of the political situation that existed at this time.

Regards,
Paul Kekai Manansala
Sacramento

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Kalacakra III (2005-02-07 07:21)

The art of war as taught in the Kalacakra Tantra may have been too late for India where Buddhism eventually vanished. The doctrine though passed on quickly to Buddhist Tibet, a land whose ruggedness presented difficulties to any potential invader.

The passages in the text doubtless refer only to defensive war. Buddhism generally got along well with other religions including those in India and East, Central and Southeast Asia. However, the situation with the Lalos was seen as different.

In particular, the level of violence used by these cultures was addressed.

As for the behavior of the Lalos, whatever country in the world they are in, they have asura (demonic) aspects or proclivities or are of that family, the party of Maara (God of Evil). Dwelling on having power and violent action, without kindness toward sentient beings is the Lalo form or way.

– *Kalacakra Tantra*

The lack of compassion of the Lalos was seen particularly in their treatment of animals and in their diet which was described of consisting mostly of nearly raw, bloody meat.

The text describes a situation in which the Lalos conquer all the lands "south of the River Sita." Only Shambhala north of the river is spared although its borders are breached.

After the Kalacakra Tantra reached Tibet, that country had good and active relations with Shambhala despite the ongoing threat of the Lalos. Students and pilgrims are said to have traveled from Tibet to Shambhala, and maybe more importantly, also from Shambhala to Tibet, dispelling doubt that the former was simply a mythical kingdom.

However, only a few decades after the Kalacakra reaches Tibet, the mighty Samudera empire had established itself in insular Southeast Asia. Even a few centuries earlier the smaller Peureulak kingdom had arisen in the region of Aceh. Gradually, Shambhala becomes less of a reality and more of a myth as travel for Buddhist travelers becomes more difficult.

Despite the grim outlook, the text offers hope in the form of a future savior from Shambhala. In the view of the Dragon and Bird Clan, I submit, the cycles in the clan war witness a regular ebb and flow of fortunes with each major decline reversed by the arising of a dynamic clan king. In the great cycle, when in their view the final victory over the materialists must be achieved, a king of equal proportions must arise.

In the Hindu world, this king is known as Kalki who comes from the village of Sambhala on a white horse. In the Kalacakra it is Raudracakrin of Shambhala who also rides a white horse.

The horse may be linked with the Milky Ocean and also with the submarine fire in the shape of a mare's head found in Hindu belief. It would stand for the powers of the Earth, particularly the fiery volcanic energy found under the ocean and the world. In other words, this is the king connected with the great volcanic world mountain.

Such views also made their way into the beliefs of the Zoroastrians of India and Iran. The *Bahman Yast* speaks of the savior king *Kai Bahrám Varjávand* who comes from the "eastern quarter" in the direction of "Chinistan" (China) or Hind (South India and the East Indies). The king's exploits are mentioned in several Pahlavi and New Persian texts.

In the *Shahnamah*, the chronicles of the kings, Kai Khusraw, the eighth and last king in the Kayanian line, journeys to the mysterious subterranean fortress of Kang-Dêz in the East. To reach Kang-dez, he first must travel through Khotan and China before embarking on a seven month sea voyage to the paradisaical fortress.

Like Shambhala, the actual directions to Kang-Dêz are somewhat obscured and maybe purposefully so. It is said to lie within the cosmic Mount Qaf, the *axis mundi*, where the three worlds – the sky-world, the terrestrial-world and the underworld – meet and provide access to one another. The inhabitants are classic "Happy Islanders" who live long, carefree and pious lives.

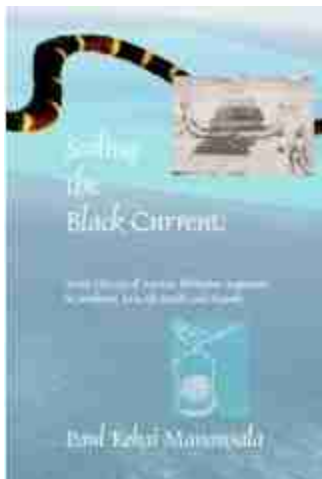
The great kings go to rest in Kang-Dêz to await the final age when the future *Saoshyant* comes to transform the world into a Golden Age. As with Shambhala, it is not entirely clear whether the final battle of "good" versus "evil" is fought on a spiritual or mundane level. Some say it occurs on both planes but mostly on the former.

The description of Kang-Dêz fits that of the classic mandala. The castle is surrounded by seven walls made of different metals, and by an enclosure of 14 mountains and seven rivers. The lush description matches that of the utopian "Emerald Isle" of the Hidden Imam in Shi'ite belief. The journey to Kang-Dêz is a spiritual one and like most pilgrimages, including that of Gilgamesh to the East, it involves a spiritual recapitulation.

The cosmic cycle is recreated by the pilgrim as in the walking of the Via Dolorosa or the circumambulation of the Patala Palace in Lhasa. However, this does not mean that Kang-Dêz was not a real geographical reality in the Zoroastrian mind. The description of travel over real localities like Khotan and China suggest strongly that they did envision a geographical location from which the "King of the East" would come.

For the Dragon and Bird Clan, the knowledge (or myth) of a future savior created hope to keep up the struggle. We will see this also in the form of Prester John, the "Christian" king who was expected to save Christendom from Islamic invaders.

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The Holy Grail (2005-02-07 15:23)

In medieval tradition, [1]Prester John ruled over the Garden of Eden, which was not so much a mythical place as a mythologized one. Europeans linked aromatics such as aloeswood, cinnamon, cassia and ginger with Eden. It was also viewed as a type of El Dorado, a tradition going back to the Old Testament:

And a river went out of [2]Eden to water the garden; and from thence it was parted, and became four heads.

The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

And the [3]gold of that land is good: there is bdellium and the onyx stone.

– *Genesis 2*

A few centuries after the introduction of the [4]Kalacakra into Tibet possibly by the [5]Shambhala king himself, [6]Prester John sends [7]messengers to the emperors and Pope. At this time, the situation of European Christendom was grave. The expanding Seljuk Turks had administered a crushing defeat to the Byzantine Empire and had even captured Emperor Diogenes in 1091 who was released in an act of magnanimity.

From 1144 to 1187, one Crusader state after the next fell and until Jerusalem, which had been recaptured by the Crusaders, fell in 1187.

Prester John's appearance at this time may have been designed to create hope since that king promised to bring relief to the Christian kings by invading from the East. He claimed to have been Christian, and maybe he was in a syncretic way of thinking. However, Sanfotsi/Zabag had its hands full taking care of things in its own region and was in no position to offer any real assistance.

However, sometimes hope is all that is needed to continue the struggle. In the end, help did come in the form of the great Mongol eruption from Central Asia.

[8]Prester John appears to have created something else designed to psychologically spur the Christian warriors into action. In the romance literature that arose after the letters of the eastern king, we hear of the relic known as the Holy Grail.

Whatever the [9]Holy Grail was, and the literature gives divergent views, it was located somewhere in the farthest Indies. If the Garden of [10]Eden was not enough, surely the [11]Holy Grail could lure the brave soul past Saracen armies to the mysterious East.

Wolfram von Eschenbach, in the early 13th century, first suggested that Titirel, the grandfather of Parzival, had brought the grail back from somewhere "near the Ganges" and founded an order of knights to guard the relic. These knights were known as Templars according to von Eschenbach. In order to make [12]Prester John more palatable to European audiences, he makes that king none other than the nephew of Parzival.

In the same way, other romances sought to Europeanize Prester John. In *Jungere Titirel*, Parzival becomes the spiritual son of [13]Prester John and assumes his name and throne. In the Dutch *Lancelot*, [14]Prester John is the son of Parzival. In the Carolingian cycle, Ogier the Dane becomes the linear ancestor of [15]Prester John through his marriage with the local fairy princess.

These traditions show that it in addition to being Christian, [16]Prester John had to be genetically European, or at least partly so to gain acceptance into the literature.

However, von Eschenbach in particular gives us some of the first examples of medieval European forays into a "multi-cultural" society. Feirefiz, the half-brother of Parzival and father of [17]Prester John in his version is multi-ethnic and said to be of 'polka dot' complexion.

Three "Indians" figure in the story – the lovely Queen Secundille of Tribalibot and the dark-skinned siblings Cundrie la sorcière and her brother Malcreatiure. Both of the latter are spoken of usually in unflattering terms for their physical appearance.

In some cases, especially with reference to Malcreatiure the obsession with appearance is startling and von Eschenbach feels need to give an explanation for the two emissaries of Secundille. He states that in Tribalibot there are "a great many of these people with distorted faces, and they bore strange, wild marks."

Our father Adam received from God the art of giving names to all things, both the wild and the tame. He knew the nature of each, and the revolutions of the stars as well, and what forces the seven planets had; and he also knew the virtues of all herbs and what the nature of each one was. When his daughters had acquired the power of years and might bear human offspring, he counseled them against intemperance. Whenever one of his daughters bore a child, he warned her repeatedly and rarely spared the admonition, to avoid eating many herbs which would spoil the human fruit and bring shame on his race: "Other than God appointed when He sat at work over me," as he said, "my beloved daughters, be not blinded as to your salvation."

Despite her uncomeliness, Cundrie plays an important role in the work as prophetess, astrologer and healer. Even Malcreatiure is called "the kinsman of the herb and the stars." The two visitors from Tribalibot have valuable knowledge to give regarding the Grail. One fascinating point is that Richard Wagner, a confirmed Indophile, transforms Cundrie into a beautiful enchantress who even tempts the Fisher King centuries later in his opera *Parsifal*.

The early romances generally agree in placing the [18]Holy Grail in [19]India or the Indies. It is not until the early 14th century that it is first suggested [20]Prester John might be located in Africa.

Von Eschenbach places the Grail in Tribalibot from which it comes for a time to Montsalvat, only to return again to the Indies with Feirefiz and his wife Repanse de Schoye, the sister of the Fisher King. In *Titirel*, Parzival together with his knights return the Grail and the other holy treasures back to the Indies.

King Arthur together with the whole Grail chivalry take the relic back to the Indies in the farthest "Orient" in *Lohengrin*, the "Knight of the Swan."

While the [21]Kalacakra Tantra contained instructions on the "art of war," von Eschenbach states that the Templars resided with and guarded the Grail. Was this simply a device of the author or was there some reason for him to have made this statement?

Wolfram von Eschenbach states that his main source was a Provencal bard named Kyot rather than Chretien de Troyes who composed a similar romance, but with major differences, at around 1180. He was said to have been illiterate and to have dictated the story to a transcriber. It was from the mysterious Kyot, thought by some to a fictional device, that Wolfram claimed to have learned the Grail mysteries, which he states were acquired by Kyot in Toledo.

In Toledo, Jews, Christians and Muslims had lived peacefully for centuries. It was here at the great library that many ancient Greek and Roman works were protected from the Inquisition. The city was captured by Alfonso VI in the 11th century and according to Wolfram, Kyot obtained a manuscript in "heathen writing" there which was the source of his knowledge of the Grail.

The manuscript was said to be written by a "heathen" name *Flegetanis*. On his father's side, he was said to be descended from a heathen "who worshipped a calf." He was also said to have descent from King Solomon of Israel. Wolfram describes him as a skilled astrologer.

Kyot has been identified by many as Guiot de Provins, a troubadour, Cluniac monk and Templar advocate. Wolfram states that after obtaining the heathen manuscript, Kyot found in the chronicles of Anjou the complete story of the

family of "Mazadan." It was from these two sources that he composed his song of Parzival.

Mazadan marries a fairy named Terdelaschoye in the land of Feimurgân and they have two sons, Lazaliez and Brickus. The latter becomes the father of Arthur and the elder, the grandfather of Gandin of Anjou, the grandfather of Parzival.

The name Mazadan is mysterious and suggestions of links from Ahura Mazda to Masada have been made. The land of Feimurgân also known as Fêmurgân diu rîche, Fâmorgân and Fata Morgana has the same name as Morgan La Fay of the Arthurian cycles and has been identified with Avalon.

Comparing this to the "orthodox" royal genealogy of the House of Anjou, we have to go to Fulk IV Rechin who admitted he knew nothing of his ancestors. The 12th century is known to have been a time when many noble or newly-noble families concocted hoary lineages for themselves. If we consider Fulk IV as the first count of Anjou, his son Fulk V who became King of Jerusalem through marriage would be the father of Gahmuret i.e., Geoffrey the founder of the Plantagenet dynasty.

This makes sense since Gahmuret, the father of Parzival, is said to have married the childless widow of the emperor, and indeed Geoffrey's wife was Matilda (Maud Augustus) the childless widow of Holy Roman Emperor Henry V.

However, Titurel, the founder of the Knights Templar, would have to be Baldwin II, the father of Geoffrey's stepmother rather than a relative of Matilda (Herzolyde). Baldwin II accepted the services of the newly-formed Templars in 1118.

So there was a strong connection between the House of Anjou and the Templars. Three generations ruled Jerusalem until the house went extinct and the city passed by marriage to the House of Lusignan. Von Eschenbach's tale is easily related to the historical events and the few inconsistencies may have been inserted to protect him from any accusations.

The lands of Zabag, and the rest of the Indies for that matter, had been cut off from the Christian world within a century of the rise of Islam. However, as the Muslim literature readily attests, the Islamic kingdoms had frequent intercourse with these eastern realms. When the Crusaders managed to capture regions of Palestine and Syria, lines of communication reopened that had been lost for centuries.

We first hear of formal contacts from the east when a certain Patriarch John of [22]India in 1122 visited Rome. Magister Philippus, the papal doctor, encountered emissaries of [23]Prester John while on a trip to the "East." When the Pope sent him back with a letter for the King of the Indies, Philippus was last seen in Palestine in 1177.

One interesting account that comes out in the 14th century is that of the so-called Sir John of Mandeville. The text is thought to be a collection of stories from travelers to the East after the opening of the trade routes by the Mongols. Mandeville mentions priests of "Ind" (India) in the city of Jerusalem along the Via Dolorosa:

And on these grees went our Lord when he bare the cross on his shoulder. And under these grees is a chapel, and in that chapel sing priests, Indians, that is to say, priests of Ind, not after our law, but after theirs; and alway they make their sacrament of the altar, saying, PATER NOSTER and other prayers therewith; with the which prayers they say the words that the sacrament is made of, for they ne know not the additions that many popes have made; but they sing with good devotion.

He mentions merchants from [24]India that came by sea to Damascus, but most interesting is what he has to say about [25]Prester John "Emperor of Ind" regarding the origin of his name:

It was sometime an emperor there, that was a worthy and a full noble prince, that had Christian knights in his company, as he hath that is now. So it befell, that he had great list for to see the service in the church among Christian men. And then dured Christendom beyond the sea, all Turkey, Syria, Tartary, Jerusalem, Palestine, Arabia, Aleppo and all the land of Egypt. And so it befell that this emperor came with a Christian knight with him into a church in Egypt. And it was the Saturday in Whitsun-week. And the bishop made orders. And he beheld, and listened the service full tentively. And he asked the

Christian knight what men of degree they should be that the prelate had before him. And the knight answered and said that they should be priests. And then the emperor said that he would no longer be clept king ne emperor, but priest, and that he would have the name of the first priest that went out of the church, and his name was John. And so ever-more sithens, he is clept Prester John.

So like the [26]Shambhala king Sripala, [27]Prester John is also said to have ventured abroad personally, and I would say for the cause of the clan! Mandeville states this happened before the Muslim invasion of Egypt, so maybe it is not particularly relevant to the Templars. But notice that according to this work, [28]Prester John also had apparently Western Christian knights in Mandeville's time. This would agree with the letters of [29]Prester John that state the king had Templars in his service.

Regards,
Paul Kekai Manansala
Sacramento



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The Holy Grail II (2005-02-08 15:20)

While the historicity of the romances is certainly open to question, a sober look at works like *Parzival* reveal an easy link to better-documented historical events.

For example, if Gahmuret is indeed Geoffrey "the Fair" Plantagenet, he is said not to have been heir to a throne, but to have risen to power only through marriage to a widowed emperor. This, of course, was true of Geoffrey who, although a count, claimed a throne only through his marriage to Maud of England, widow of the Holy Roman emperor.

The early romance literature tends to agree in stating that the Grail resided in the West only for a short time – two or three generations depending on whether the Fisher King is the son or grandson of Titurel. Then it is returned back to the uttermost East. The duration was similar to that of the House of Anjou in Jerusalem, which has been interpreted by many as the Montsalvat or "Mount of Salvation" in *Parzival*.

That such stories about the Grail and Templars could have circulated so widely – and the romances were very popular – at a time when the Templars were still in existence is telling.

Whatever the form of the Holy Grail, in all cases it becomes the object of the quest. Wolfram describes it as a stone that has fallen from heaven – *lapis exilis* – reputedly the emerald that fell from Lucifer's crown during the war in Heaven.

In [1]Kalacakra Buddhism, this reminds us of the *Cintamani*, the wish-fulfilling fire pearl. The *Cintamani* is mentioned in Hindu texts as arising out of sea during the Churning of the Milky Ocean. The word "mani" here means "pearl" while "cinta" is "desire, love."

In Tibetan, Mongolian and Korean tradition, the *Cintamani* is often thought of as a stone that falls or is dropped from Heaven. It is the state jewel of [2]Shambhala in [3]Kalacakra belief, and it is carried out of that realm on the back of a [4]horse known as the "Wind Horse" or the "Best of Horses." The pearl is engulfed in flames representing the inner desires the stone fulfills.



The Tibetan story of 'Indrabhuti and the Wish-fulfilling Gem' has many similarities to the Grail story. Here the "wounded king" is blind and infertile. The infertility extends to the entire kingdom. As his domain sinks into poverty, Indrabhuti makes a decision:

Rather than adopt any policy not in accord with the precepts of the Dharma, the King decided to risk his own life for the good of his people and obtain from the Nagas, who dwelt beneath the waters of the ocean, a wondrous wish-granting gem.

The king sets sail for the "Isle of Jewels," apparently another reference to Shambhala, and after many hardships receives the Cintamani from the "Azure Lady." His infertility and blindness are cured and further yet he is able to see a divine child known as Padmasambhava hidden in a lotus, whom he adopts and makes heir to the throne.

Like the Cintamani, the Grail is credited with giving sight. Not everyone can see and touch the Grail, only those who have reached a certain spiritual level. The Cintamani and Grail fulfill the inner desire (cinta) of the quester but only after they have suffered the necessary trials and learned the important lessons. Simply reaching the destination is not enough.

However the sacred object and the sacred destination are important in their own right as they, like Tantra, provide a "shortcut" to enlightenment. By seeking them one burns through to the inner core to discover what is truly important, and the reality of one's inner desire. At a much earlier period, Gilgamesh also ventures to the bottom of the sea in Dilmun to obtain the flower of immortality but only after a long spiritually and physically arduous journey.

For the Dragon and Bird Clan, in crisis after having reached their pinnacle, the quest also offers a form of political propaganda to help with the geopolitical situation they faced. It was a way of attracting the military/religious elements eastward to head off the Islamic advance.

The relationship between the Grail and the Templars appears inextricably linked with the House of Anjou (Angevins) according to Wolfram. Kyot appears to have had no problem accessing an Angevin genealogy that conflicted with the "official" one and placed the family's origin in the fairy-land of Feimurgân.

The Angevins and the offshoot Plantagenet line were always considered a bit suspect among the high nobility of Europe. Legend says that one of the counts of Anjou had married a half-dragon woman known as Melusine. Bernard of Clairvaux, the founder of the rule of the Templars, was quoted as saying at the birth of Geoffrey the Fair "From the

Devil he has come, to the Devil he'll return."

The existence of the heathen calf-worshipping Flegatanis in formerly Muslim Toledo is equally telling. It was from him that Kyot claimed to have learned about the Grail, but he had to confirm some things in the heathen manuscript by consulting the chronicles of Anjou and other kingdoms.

One is forced to conclude that the [5]fairy descent of the Plantagenets is somehow linked to the their close relationship with the lineage of [6]Prester John as found in the romances, and it is at least partly through Anjou that the Grail and other "treasures" come to the Templars.

If the Plantagenets were a bit offbeat, the Templars followed their example well. While the latter were undoubtedly subject to many false accusations, it's hard not to conclude that they absorbed many more "heresies" than other military orders.

In the 1120s, the order had no major sponsors in Europe until Fulk IV "the Rude" came to Jerusalem for pilgrimage. This was the start of the relationship between Anjou and the Templars. He promised to raise funds for them on an annual basis, and became an associate member. He may have also been responsible for the first major land grant – the Castle of Baghras between Syria and Asia Minor, an important fortification near the city of Antioch.

In 1128, after the Council of Troyes granted papal approval for the order, the first grandmaster Hugh de Payens visited Fulk from April to May. The council's ruling was the beginning of the extraordinary growth of the Templars.

Recruits and donations poured in at an extraordinary rate. In 1131, Fulk became King of Jerusalem through his marriage with Melisende and was brought closer to the eastern Templar activities.

There is no agreement as to why Philipp IV of France and Pope Clement V decided to eventually destroy the Templars some 200 years after their birth. The other major orders – the Hospitalers and the Teutonic Knights – survived to present times. While the official explanation was that the Templars were heretics, other suggestions range from fear of their growing power to the debt owned the order by Philipp.

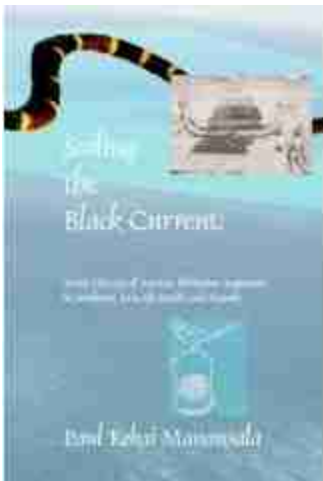
As noted earlier, the order was cleared of charges in Portugal and their name changed to the Knights of Christ. Here they became deeply involved in maritime exploration. Henry the Navigator became grandmaster of the order, and Vasco de Gama was an ordained knight.

When [7]Columbus sailed to America his three [8]ships displayed the red pattee cross of the Templars, which also could have been interpreted as an emblem of the Bird Clan.

Regards,

Paul Kekai Manansala

Sacramento



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The Holy Grail III (2005-02-09 20:27)

Many theories have been put forward on the origin of the Grail. Links to Manicheanism, Mandeism and pre-Christian European religions among others have been suggested.

However, we must remember that Wolfram connects the Grail firmly with the Far East and "India." That is the region where it originated and returned, and from which those most knowing of the relic, particularly Cundrie, have come. Certainly other influences abound in the work.

Cundrie, for example, not only speaks the language of far-off Tribalbot, but is fluent in Arabic and knows the names of the stars in that language.

One interesting study by Henry and Renee Kahane, in collaboration with Angelina Pietrangeli, links the Grail with the *Krater* of the *Corpus Hermeticum*. The Hermetic texts are said to be ancient Egyptian works translated into Alexandrian Greek.

The word "krater" from which we get English *crater* can refer either to a stone mixing bowl, or to the mouth of a volcano. Kahane et al., stress the mixing bowl but the text they use from the Hermetic literature suggests something more like Plato's *vulcanic krater* which was said to contain the light of the Sun. The following is a conversation between Tat (Thoth) and Hermes taken from the Hermetic texts:

Tat: Tell me then, father, why did God not impart intellect to all men?

Hermes: It was his will, my son, that intellect should be placed in the midst as a prize that human souls may win.

Tat: And where did he place it?

Hermes: He filled a great Krater with intellect, and sent it down to earth; and he appointed a herald, and bade him make proclamation to the hearts of man: "Dip yourself in this Krater, you who are able; you who believe that you will ascend to Him who sent this Krater down; you who know for what purpose you have been born." Now they who have heeded to the proclamation and were baptized in intellect, those men got a share of gnosis, and they became perfect men because they received intellect. But those who failed to heed the proclamation, those are they who possess the gift of communication and reasoning, to be sure, but not more, since they have not received intellect and know not for what purpose they have been made, nor by whom they have been made. The sensations of these men are

very close to those of beasts without reason, and since their temper is in a state of passion and anger, they do not admire the things worthy of contemplation; they give heed only to bodily pleasures and desires, and believe that man has been born for such things as these. But as many as have partaken of the gift which God has sent, these, O Tat ... they see the Good ... Such, O Tat, is the science of the intellect, which provides an abundant possession of things divine and the comprehension of God, for the Krater is divine.

The Krater as something one would take a dip in reminds one of a lake formed in the caldera of a volcano. It is also obviously a location that one must strive to reach:

Hermes: "...Do you see, my son, through how many bodies we have to make our way, and through how many troops of demons, through which continuous succession, and through how many courses of stars, in order to press on to the One-and-Only?"

As on Heaven, so on Earth and within the Body. The Krater of the volcano represents the alchemical ideal as found on Earth where the elixir is created. To journey to the Krater, and to bathe in its waters, is to self-identify with the Earthly model of what one desires to create within. It is the same type of self-identification that the Tantric practitioner and shaman strive to achieve.

The same purpose would be served by the grail, cintamani, anting-anting or mutya (pearl) in that the object represents the acquisition of the inner goal or desire.

The herald appointed to proclaim the Krater, I would say, is none other than Prester John himself. He is descended from Manalastas "the herald" of rooster totem on his father's side. The way he proclaims it though may be a bit more subdued and subtle than a rooster announcing the rising Sun.

The sacred bath or dip in a lake, river or ocean is a common theme found in examples like the Kumbha Mela of India and the Bayung Danum of Apung Iru. The specific idea of a herald calling people to take a sacred dip reminds us of John the Baptist. We saw that two persons named John from the Indies appear after the start of the Crusades – one named Patriarch John and the other Prester (Priest) John.

In addition to the explanation given by Mandeville, there were other ideas on how Prester John acquired his name. These include theories connecting him with John the Baptist or the St. John who wrote Revelations.

It's said that not long after the Crucifixion
a man who had never seen death made his way to Asia
where he founded a huge and puissant Christian kingdom.
Some people believe this man was John the Baptist
while others say he was Our Lord's favorite disciple.
All we know is that someplace in Asia he still reigns,
untouched by age, and calls himself Prester John;
and most of us would surrender everything we possess
for the priviledge of entering his settlement.

The idea of the ageless John may also be behind the name of the "Wandering Jew" - John Butta Deus. However, Prester John may have been like the Baptist in other ways. He mentions in his famous letter of 1165 some fantastic sacred water-spots connected with his kingdom:

Between the sandy sea and the said mountians, in a certain plain, is a fountain of singular virtue which purges Christians and would-be Christians from all transgressions. The water stands four inches high in a hollow stone shaped like a mussel-shell. Two saintly old men watch by it and ask the comers whether they are Christians or are about to become Christians, then whether they desire healing with all their hearts. If they have answered well, they are bidden to lay aside their clothes and to step into the mussel. If what they said be true, then the water begins to rise and gush over their heads. Thrice does the water thus lift itself, and everyone who has entered the mussel leaves it cured of every complaint.

Another location near "Mt. Olympus" is a fountain of youth, and stones that restore sight:

At the foot of Mount Olympus bubbles up a spring which changes its flavor hour by hour, night and day, and the spring is scarcely three days' journey from Paradise, out of which Adam was driven. If anyone has tasted thrice of the fountain, from that day he will feel no fatigue, but will, as long as he lives, be as a man of thirty years. Here are found the small stones called Nudiosi which, if borne about the body, prevent the sight from waxing feeble and restore it where it is lost. The more the stone is looked at, the keener becomes the sight.

And yet another site is linked with a mysterious underground cave system and also special precious stones:

Near the wilderness trickles between barren mountians a subterranean rill which can only by chance be reached, for only occassionally the earth gapes, and he who would descend must do it with precipitation, ere the earth closes again. All that is gathered under the ground there is gem and precious stone. The brook pours into another river and the inhabitants of the neighborhood obtain thence abundance of precious stones. Yet they never venture to sell them without having first offered them to us for our private use. Should we decline them, they are at liberty to dispose of them to strangers. Boys there are trained to remain three or four days under the water, diving after the stones.

The fantastic nature of the claims is rather common in writing of the times, however, we might deduce from Prester John's letter is that he is creating a great desire to visit his kingdom. All the classic temptations to venture to the East are included. Was this a strategic move on the part of the "King of the Three Indias?"

It is also worth noting that the Templars were accused of worshipping John the Baptist. Some claimed the skull known as Baphomet and allegedly revered by the Templars, was believed by them to be that of the Baptist.

The Johannites and Mandeans openly worshipped the Baptist placing him higher than Christ. These two groups have been linked by some with the Qumram community that existed a few centuries before Christ and practiced a ritual baptism of initiation. It may be that Prester John related his own position as priest-king of the holy Krater, as Apung Iru, with that of the Baptist.

The connection of the Christian baptism with the Biblical flood ((I Pet. 3:19-20) reminds us of the Bayung Danum festival celebrated during the yearly flood season. The flooding waters renew the earth for the New Year, and, through self-identification, the waters of the river renew the individual also.

[1]The Krater

Regards,
Paul Kekai Manansala
Sacramento

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[3] 

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The Holy Grail IV (2005-02-11 07:27)

The palaces of Prester John and the Rigden of Shambhala share a number of similarities. Although the details differ both palaces were constructed with costly materials.

The Shambhala palace was said to be built of gold, silver, turquoise, coral, pearl, emerald, moon crystal, and other precious stones. This is similar also to the description of Kai Khusraw's palace in Kang-Dêz which had seven walls of gold, silver, steel, bronze, iron, crystal and precious stones. Prester John's palace was equally rich but with more of a

wood construction described in his letter of 1165:

The palace in which our Superemincency resides is built after the pattern of the castle built by the apostle Thomas [Judas the Twin] for the Indian king Gundoforus. Celings joists, and architrave are of Sethym wood, the roof ebony, which can never catch fire. Over the gable of the palace are, at the extremities, two golden apples, in each of which are two carbuncles, so that the gold may shine by day and the carbuncles by night. The greater gates of the palace are of sardius with the horn of the horned snake inwrought so that no one can bring poison within. The other portals are of ebony; the windows are of crystal; the tables are partly of gold, partly of amethyst; the columns supporting the tables are partly of ivory, partly of amethyst. The court in which we watch the jousting is floored with onyx in order to increase the courage of the combatants. In the palace at night, nothing is burned for light, but wicks supplied with balsam.

The description above is apparently copied to a great extent by John of Mandeville who adds some additional details:

And above the chief tower of the palace be two round pommels of gold, and in everych of them be two carbuncles great and large, that shine full bright upon the night. And the principal gates of his palace be of precious stone that men clepe sardonyx, and the border and the bars be of ivory. And the windows of the halls and chambers be of crystal. And the tables whereon men eat, some be of emeralds, some of amethyst, and some of gold, full of precious stones; and the pillars that bear up the tables be of the same precious stones. And the degrees to go up to his throne, where he sitteth at the meat, one is of onyx, another is of crystal, and another of jasper green, another of amethyst, another of sardine, another of cornelian, and the seventh, that he setteth on his feet, is of chrysolite. And all these degrees be bordered with fine gold, with the tother precious stones, set with great pearls orient. And the sides of the siege of his throne be of emeralds, and bordered with gold full nobly, and dubbed with other precious stones and great pearls. And all the pillars in his chamber be of fine gold with precious stones, and with many carbuncles, that give great light upon the night to all people. And albeit that the carbuncles give light right enough, natheles, at all times burneth a vessel of crystal full of balm, for to give good smell and odour to the emperor, and to void away all wicked airs and corruptions.

One of the startling similarities between the palaces of Prester John and the Rigden of Shambhala are mirrors or lenses that allow the ruler to see everything that happens in the kingdom. Those in Shambhala were described as light-giving crystals with lenses. The following comes from the 1165 letter of Prester John:

Before our palace stands a mirror, the ascent to which consists of five and twenty steps of porpyry and serpentine ... This mirror is guarded day and night by three thousand men. We look therein and behold all that is taking place in every province and region subject to our sceptre.

Although many aspects of the great palace were probably fantastic, the notice of such a great structure persists into latter times. In many ways, the fabulous palace matches descriptions of the New Jerusalem in Revelations. Also it appears the structure is transferred to the West in *Parzival* where it is found as the Castle of Wonders in Montsalvat. This castle has sort of an animistic spirit and helps the seekers in their search for the Grail.

One interesting note of a great palace comes from Marco Polo in his description of Cipangu during the 13th century. Although Cipangu was the name for Japan, the Italian traveler apparently mixes up descriptions of two different

places.
First of all he describes Cipangu at the beginning of his relation of the "isles of India." He also places the island in the 'Sea of Manzi,' that is the sea off the coast of southern China which was known to Europeans as Manzi as compared to northern China which was known as Cathay.
Manzi comes from the Chinese words meaning "Southern Barbarian," while Cathay is derived from the Kara-Khitai empire, a Turko-Mongol kingdom that ruled northern China prior to the Mongol invasion.
He also says the island is very rich in gold and pearls, none of which is true of Japan. On the other hand, he describes the Mongol invasion of Japan in his description of Cipangu.
Thus, it's not entirely sure whether the Cipangu palace Polo describes is in Japan or in the Indies location, but it is of interest nonetheless:

I will tell you a wonderful thing about the palace of the lord of that island. You must know that he has a great palace which is entirely roofed with fine gold, just as our churches are roofed with lead, insomuch that it would scarcely be possible to estimate its value. Moreover, all the pavement of the palace, and the floors of its chambers, are entirely of gold, in plates like slabs of stone, a good two fingers thick; and the windows also are of gold, so that altogether the richness of this palace is past all bounds and all belief.

Prester John and the Rigden were also associated with special gardens – the Garden of Eden and Malaya, respectively. Malaya is described as a "pleasure grove" erected by Rigden Sucandra, while Eden is the garden planted by God. During the time of Prester John's early letters and the work of Wolfram von Eschenbach, the Garden of Eden was squarely placed in the extreme East, in India (the Indies).
Here is a table of correspondences showing how both kingdoms closely resemble contemporary descriptions given of Sanfotsi and Zabag.

**Description Prester John's kingdom Shambhala Sanfotsi/
Zabag**

Located in the "Indies" during the same general period

	*
	*
Pygmies	*
	*
Cannibals are present	*
	*
Brahmins included among their subjects	*
	*
	*
The use of fire-proof clothing	*

	*
Subterranean zone	
	*
	*
	*
Extensive empires	
	*
	*
	*
Fabulous natural wealth	
	*
	*
	*
Tamed elephants	
	*
	*
	*
Giant eagle-like bird	
	*
	*
Phoenix	
	*
	*
Adultery is strictly prohibited.	
	*
	*
Amazonian tradition	
	*
	*
Priest-king	
	*
	*

Apocalyptic battle

*

*

*

*

Volcano

*

*

Kings had great knowledge

*

*

*

Kingdoms existed during same general time

*

*

*

Royal succession not by primogeniture

*

*

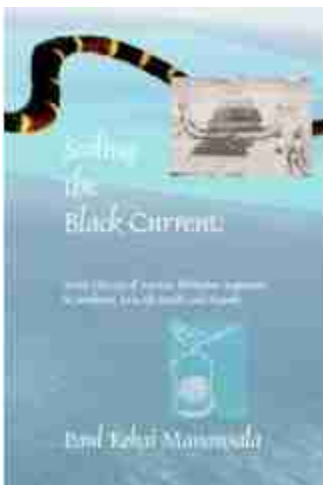
Land of Gold

*

*

*

Regards,
Paul Kekai Manansala
Sacramento



[1]Buy now!

[2] 

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
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Letters of Prester John (2005-02-12 07:49)

Over a period of several centuries, some 100 manuscripts have been linked with Prester John. These include letters that were taken very seriously by Popes, emperors and kings. Even into the 16th century, some such letters were still taken as authentic in Europe.

Was this really the greatest hoax ever perpetrated, or was there real substance to these letters?

Some scholars claim the letters were forgeries made by Nestorian Christians and Cochin Jews from Malabar in India. How easy would it have been to fool Popes and emperors at that time? One has to think that no simple ruse could have worked. Even in those times, leaders had sufficient resources at their disposal to verify claims of these types. Merchants, travelers and spies did manage to make their way to the East and certainly would have been consulted for independent confirmation.

After the Mongol invasions, three main theories regarding Prester John arose in Europe as travelers began bringing back tales from faraway places. These were the original one of Prester John of the Indies, an Ethiopian version and a Central Asian one.

Marco Polo and Friar Odoric were among those who claimed that Prester John was a Central Asian Kereit khan who had adopted the Nestorian religion. Jordanus was the first to claim that the kingdom lie in Ethiopia.

In the 15th century, an emissary of the Negus of Ethiopia proclaimed that the emperor was Prester John motivating the navigators of Portugal to explore Africa. In the following century though, we again hear of letters from Prester John of the Indies, some written in the Hebrew language.

The book *Igeret Orhot Olam*, written by Abraham Farissol in the early 16th century claimed that Prester John's kingdom lied somewhere "beyond Kalicut" a port in South India.

If you remember, Malabar was the beginning of India Major, one the three "Indias" according to medieval European geographers. It was to here that the Portuguese explorers came on their way to the East Indies, establishing the colony of Goa located in the present-day state of Kerala.

Europeans eventually found the islands of spices and the gold islands that they had heard about, but never quite resolved the mystery of Prester John. Maybe part of the problem is that the closer they came to the actual kingdom, the smaller and more isolated the latter became. By the time full-fledged expeditions had reached the actual location, the ancient empire for the most part had vanished, and only legends existed.

Even up to the time preceding Magellan's 16th century voyage, tales of a mysterious kingdom in the Indies persisted. Mendes Pinto, writing about a decade earlier, tells of the kingdom of the Lequios, the Liu-Kiu of the Chinese, located between the coast of China and Mindanao to the south. He gives a latitude of 9N20 for this kingdom and strongly suggests that the kings of Europe make an expedition there.

When Magellan neared the Philippines he had set his course a bit further north at 13N heading for "Gaticara" according to Pigafetta and Albo.

The Chinese Liu-Kiu was probably the same location described by the Japanese as Mishima "Three Islands." It included Taiwan, Luzon and another island of unsure location. The neighboring region was called Pi-she-yet by the Chinese, which may be a corruption of Bisaya, the central Philippines region.

Duarte Barbosa wrote of the Lequios/Liu-Kiu:

From Malaca they take the same goods as the Chins [Chinese] take. These islands are called Lequios. The Malaca people say they are better men, and richer and more eminent merchants than the Chins. Of

these folk we as yet know but little, as they have not yet come to Malaca since it has been under the King our Lord.

Barbosa thought the Lequios were inhabited by "white men" who resembled Europeans, a belief possibly generated by the medieval romances.

I would suggest that the letters of Prester John were part of an overall campaign by the empire of Sanfotsi/Zabag to arrest intrusions on its trade routes. Not that Prester John penned these himself, as the letters suggest he had others in his service including westerners who could have composed them with his instruction.

Starting as early as the late 10th century, Sanfotsi began requesting assistance from the Sung emperors against their neighbors and competitors to the south. At the same time, they began strengthening their relations with kingdoms in eastern India and Tibet. These kingdoms were on the edge of the Islamic expansion. They may have hoped here not only to gain allies but to strengthen the resolve of the nations to resist the Muslim juggernaut.

The Tibetans knew of the Shambhala king and his great palace where nearby was located a "park called Malaya where sandalwood trees grow...with the scent of camphor, which seems, so one feels, to remove all the sufferings of existence." About a century after the Kalacakra Tantra, with its battle machine recommendations, reaches Tibet, we begin to hear of eastern contacts with the Christian world. These culminate in the famous letters of Prester John in the middle of the 12th century.

But as time rolls on the priest-king loses much of his hand, and he must resort to bluffing more and more as the empire decreases. Although the letters took a life of their own, it's difficult not to see historical reality behind them.

Regards,

Paul Kekai Manansala

Sacramento

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[2]Buy now!

[3] ✖

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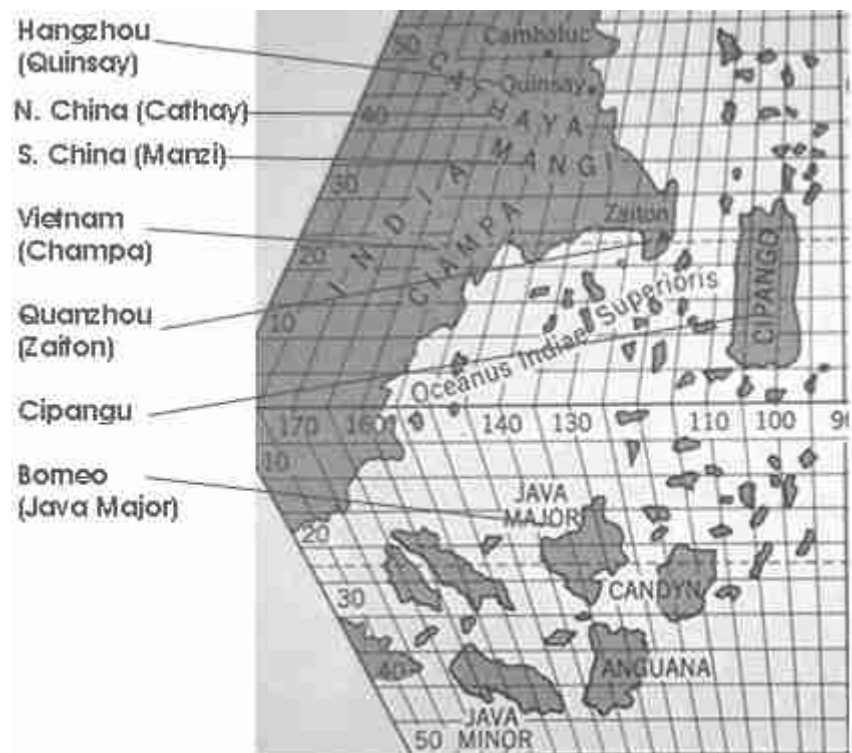
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Voyage to Cipangu (2005-02-12 20:22)

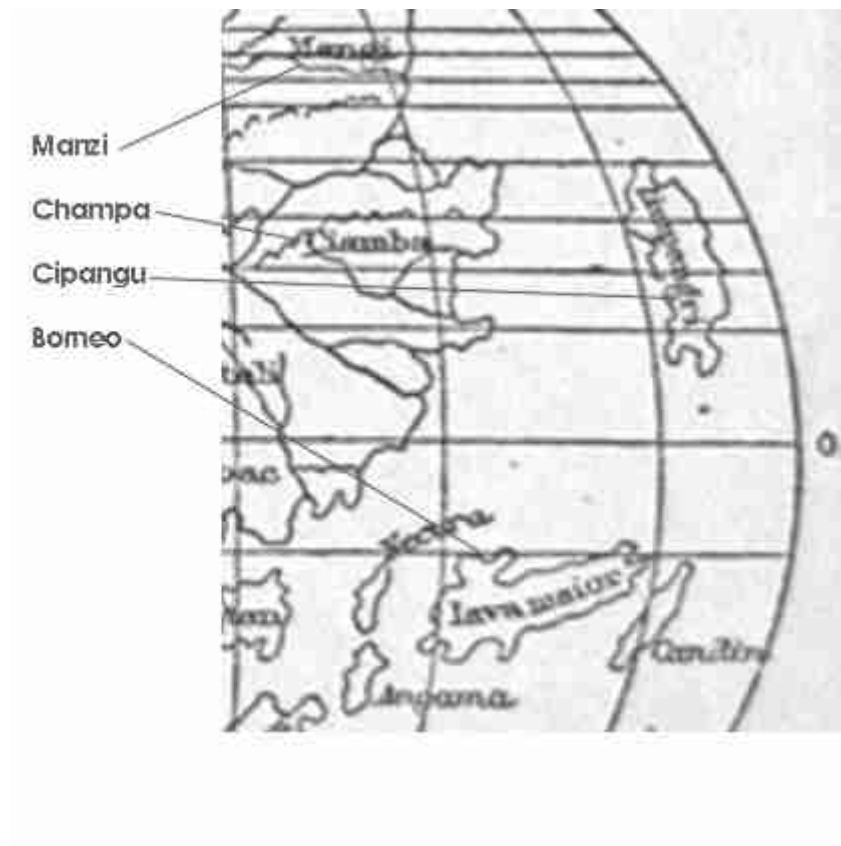
Marco Polo's confusion of Japan and the easternmost Indies had a lasting effect on European geographers up until the time of Columbus' voyages.

Mapmakers tended to show Cipangu as a vast island covering sometimes more than 30 degrees of latitude from near the equator to 35 degrees north or more. In other words, Cipangu included most of Taiwan, the [1]Philippines and the Moluccas. That this was the case is evident in the fact that many maps including the Behaim Globe show locations known as the Nutmeg Forest and the Pepper Forest in the extreme south of Cipangu. Neither of these spices, or the [2]gold or pearls the island was famous for were abundant, if existent at all, in Japan.

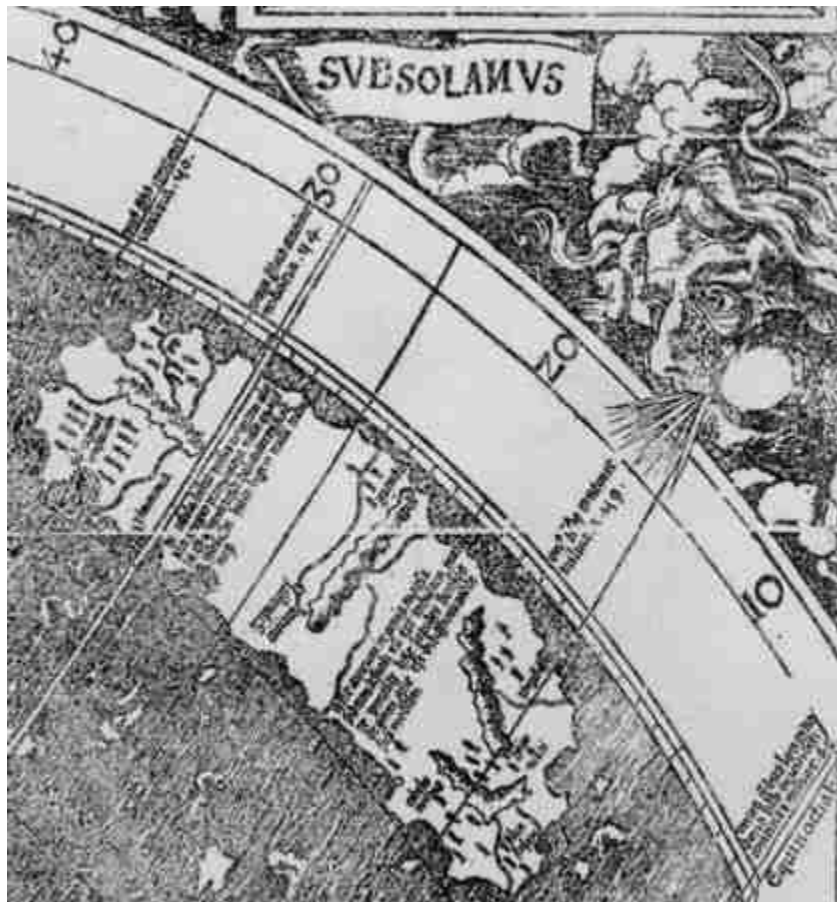
Furthermore Cipangu was shown always in the "Indian Ocean" usually off the coast of Champa, or off the coast between Champa and Manzi.



The world according to Paolo Toscanelli, 1474, reconstructed by Hapgood.



A reconstruction from the Laon Globe of 1493



A section from the Waldseemüller map showing the southern end of Cipangu at about 5 degrees North with the north end at about 35 degrees North.



Toscanelli recreated by Hapgood showing how close Europe thought Cipangu was from the West. As one can see from the last map, European geographers of the time thought the East Indies were much closer to the West than was actually the case. This was due in large part to the incorrect distance assigned to a degree of longitude. As noted earlier, this fault extends back to Marinus and Ptolemy. According to my theory, it would have been in the interests of the Dragon and Bird Clan to allow this error to persist.

[3]Columbus is said to have corresponded with Paolo Toscanelli, and he carried a globe with him during his journeys. The two surviving globes from the period just prior to his journey – the Laon and Behaim globes – both show Cipangu in very much the same position as Toscanelli.

Apparently, [4]Columbus also believed that Cipangu was the ancient source of spices like nutmeg, cloves, cassia and Indonesian cinnamon. He expressly stated that he was destined for that island in search of these types of aromatics. The expedition first made landfall in the New World while cruising at 24 degrees North longitude. [5]Columbus then sailed southwest in his search for Cipangu. He believed that the fabled golden kingdom was that of Cibao, located in the modern nation of the Dominican Republic at about 19 1/2 degrees North latitude. This shows quite clearly that the explorer believed Cipangu was located in the tropics although he greatly underestimated its distance to the West. As you may remember, navigators at this time could accurately determine latitude but not longitude.

There is one important thing we must note regarding Columbus' explorations. Paolo Toscanelli is said to have been the first person to suggest a westward voyage to the Indies and Cipangu. The first documentation of this is a letter by Toscanelli to the confessor Canon Ferdam Martins of Lisbon, which [6]Columbus had read. This started a correspondence between the two geographers.

The important link here is the man generally known as one of Toscanelli's main informants – Nicolo de Conti. This Venetian traveler had spent many years traveling throughout the East including the island regions of Southeast Asia. Most importantly, de [7]Conti claimed to have had a close personal relationship with [8]Prester John of the Indies! Pero Tafur, a Spanish traveler met de [9]Conti along the Red Sea near the Sinai during one of his journeys. The Venetian nobleman explained how he had gotten lost in [10]India and finally ended up in the court of [11]Prester John in [12]India Major (Greater India):

When I arrived in [13]India I was taken to see Prester John, who received me very graciously and showed me many favours, and married me to the woman I now have with me, and she bore me these children.

Unfortunately, de [14]Conti does not give any specific details on just where in Greater [15]India [16]Prester John was located. However, he does provide some details of his kingdom:

I asked him concerning Prester John' and his authority, and he told me that he was a great lord, and that he had twenty-five kings in his service, although they were not great rulers, and also that many people who live without law, but follow heathen rites, are in subjection to him.

Notice that the number of kings under [17]Prester John is reduced from the 72 monarchs claimed in his 1165 letter. De [18]Conti also tells Tafur that the king had a great interest in the Christian kingdoms of Europe and that he had twice witnessed emissaries sent to "Christian princes" but was unaware if they had ever completed their mission:

I learnt from Nicolo de' [19]Conti that [20]Prester John kept him continuously at his court, enquiring of him as to the Christian world, and concerning the princes and their estates, and the wars they were waging, and while he was there he saw [21]Prester John on two occasions dispatch ambassadors to Christian princes, but he did not hear whether any news of them had been received

Many of the items related by Tafur are confirmed by accounts given to Poggio Bracciolini, the papal secretary. Pope Eugenius IV had ordered de [22]Conti to furnish his [23]history in penance for his renunciation of Christianity during his wanderings.

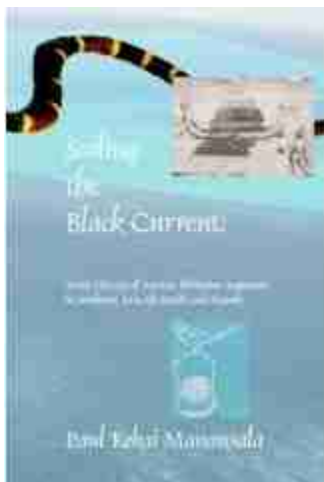
As for de [24]Conti as a source his accounts are generally considered the best journals of the East during the entire

15th century. He was the first person in Europe to clearly distinguish Sri Lanka from Sumatra. He also was known to have suggested traveling to the East by sailing around Africa. While there is no direct evidence that de [25]Conti ever suggested a westward voyage, the connection with Toscanelli leaves this as an irresistible possibility.

Regards,

Paul Kekai Manansala

Sacramento



[26]Buy now!

[27] 

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Circling the globe (2005-02-13 07:43)

The significance of Nicolo de Conti's contributions are best seen in the light of the maps of the world preceding his revelations. [1]**Comparison of medieval mappa mundi. Pietro Vesconte's World Maps, 1321, from Marino Sanudo's Liber secretorum fidelium cruis; Andrea Bianco's World Map, 1432; Giovanni Leardo, Mapa Mondi Figura Mondi, 1442; Catalan-Estense Map, 1450-60; Fra Mauro's Map, 1459. [2]Fra Mauro's map, 1459**

The comparison of maps above show the level of the art up until Poggio Bracciolini relayed de Conti's travels in 1447. The Catalan and Fra Mauro maps do not appear to have used de Conti as a source at least with reference to the globular shape of the earth.

It was not until Toscanelli as shown earlier in his reconstructed chart that we see the changes as suggested by de Conti. For the first time, we begin to see the world portrayed graphically as a globe rather than in the medieval scheme of a flat circular earth surrounded by Oceanus. The Behaim and Laon globes first give the idea that it is possible to reach the East by traveling toward the West.

We know that Austronesians were aware of the curvature of the earth. Generally speaking they conceived of the earth as having the same shape as the sky. Indeed, one Proto-Austronesian word *banua "earth, land, world" often has the derived meaning "sky, heaven, sidereal year." Polynesian myth describes the earth as a shell or a dome. In the Philippines, there are myths that the Creator dropped a floating stone into a great sea in creating the world.

De Conti sharpened the image of Asia dramatically. Why Cipangu is portrayed as one massive island though is puzzling. Was this an attempt to make it appear as a larger and safer target?

Columbus apparently thought that Cipangu, his El Dorado, lie at about 19 degrees North latitude while Magellan was headed for his land of gold at 13 degrees North.

About a century earlier, Zheng He was preparing for his great treasure voyages but not before trying to subdue the kingdom of Lusung to the southeast. As mentioned earlier, a large eruption occurred at Pinatubo around the year 1450, not long after de Conti had left the region of the East Indies.

Lusung and its kings, who had long before resorted to Machiavellian practices, was approaching the final stages of descent.

The Achenese and Malay empires had expanded Islam over most of the area to the south and had begun to infiltrate Lusung society itself through royal intermarriages. The old spirituality had long been in decline. The anti-materialists were themselves not immune to the temptations of wealth, which they had accrued to a spectacular degree at the height of the Sanfotsi/Zabag empire.

The Japanese of the 15th century linked the kingdom of Lusung (Rusun) with those of Taiwan and the unidentified island of *Amakawa*. The three islands were known collectively as Mishima. During these desperate times, the Dragon and Bird Clan resorted to something their ancestors apparently had never dared.

They began marketing one of the most sacred items their land had to offer – the sacred jars of the cosmic mountain.

Regards,

Paul Kekai Manansala

Sacramento **References**

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Tafur, Pero, Travels and Adventures: 1435-1439 , [4]<http://www.corvalliscommunitypages.com/Europe/iberianonislam/pero.htm> . [5]Route of Columbus upon reaching "New World"



[6]Buy now!

[7]

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Amrita Kumbha (2005-02-14 18:59)

If the name "Lusung" comes from the native word meaning "mortar," we could see here a relationship with "Krater" which can mean "mixing bowl" or "volcanic crater."

The alchemical mixing or pounding together of dual materials ejected from the dual erupting volcanoes of Lusung produced a sort of Philosopher's Stone. According to legend, the Philosopher's Stone was used to transmute base metals into gold and to create the "water of life," which was envisioned as water with gold, or gold and silver (electrum), suspended in solution.

However, the gold and silver here may refer instead to the Gold and Silver mountains, also known as the mountains of the Sun and Moon. The "white powder of gold" associated with the Philosopher's Stone may be simply a type of volcanic clay.

The mixed clay formed into jars which were used to store water and other beverages constitutes the basis, in my view, for the "pot of elixir" motif found in the tale of the Churning of the Milky Ocean. This pot known as the amrita kumbha appears time and time again in tales where the Asuras (Demons) attempt to steal it from the Devas (Gods).

Pot worship of this type is rather rampant from India to Southeast Asia. In the Pacific, the gourd symbolically replaces the pot. In ancient Sumeria, we find the motif of jars containing the water of life, sometimes with the water flowing

out from the mouth of the jar.

Indeed, the concept of the Holy Grail as a chalice, bowl or vessel from which to drink would derive from the same idea. The original clay vessel can be seen as a manifestation of the larger volcanic Krater, but holds drink rather than the holy bathing lake. The principle though is the same.

Water, wine, tea or other drinks stored in these simple earthenware jars supposedly took on special qualities that were considered nothing less than magical. They became the *aqua vitae* or *elixir vitae*, the water or elixir of life.

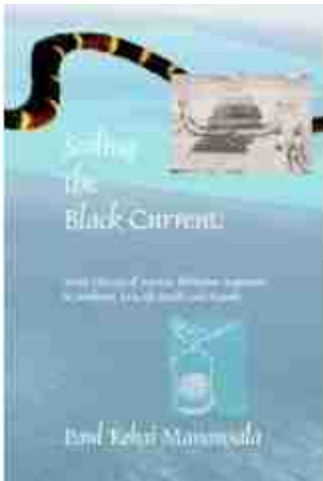
When the pot of elixir arose from the Milky Ocean, the Asuras immediately grabbed the jar and a chase ensued. It is said that each place the Asuras stopped they left a bit of amrita behind that dropped from the jar. These locations became places of pilgrimage and include the Ganges River, the site of the grand Kumbha Mela festival where pilgrims come to take a holy dip in the river.

Amrita is associated with a mountain to the East across the Milky Ocean, usually Mt. Mandara. The great mythical bird Garuda went to steal the elixir to gain the release of his mother, who had been captured by the Asuras. The amrita kumbha was said to be found off the shores of the Milky Ocean on the mountain where Indra creates the monsoons. In Sumerian iconography, Enki is often shown with water flowing directly from his shoulders, but in the oldest forms of this motif we see instead a yoke placed on the back with a water-spouting jar on each side of the head. These waters are linked with the underworld Apsu, the royal domain of Enki. The traditional entrance to the Apsu, again, is at the twin gates of Mt. Mashu in the furthest East.

Regards,

Paul Kekai Manansala

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[2] ✕

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Land of Sacred Jars (2005-02-15 17:38)

The pot of elixir was generally depicted as a globular vessel similar to the *purna kalasa* or "full pot" motif used in Hindu-Buddhist art, and often appearing in a reddish or brownish hue. Sometimes the pots used in *ghata* worship of the goddess as during the Devi and Durga puja rituals has the same shape. Similar pots occur in the early forms of

the vessel of flowing water found in Mesopotamian art.

In the representations of this "merveilleux symbole qui etait comme le Saint-Graal de l'epopee chaldeenne," to quote the words of one of the greatest scholars of Sumerian antiquities, there can be recognized an "evolutionary" and more or less chronological sequence of types. At first there are plain globular vases, held by standing or seated personages, one hand below and the other on the vase.

– Ananda Coomaraswamy, *Yaksas*



The amrita kumbha or "pot of elixir" The sacred earthenware pots of Lusung were also generally of a globular shape and brownish or reddish color. They were of medium size that could be easily carried even when full of water.

In Japan, where we find the world's oldest known pottery, sacred jars are mentioned in the literature detailing the founding of the empire. The Japanese used these jars for storage and also for ritual sacrifice. In the *Nihongi*, the first emperor Jimmu Tenno meets a divine visitor during a war with his enemies and is told to make a great pot sacrifice to gain victory:

The Emperor, indignant at this, made prayer that night in person, and then fell asleep. The Heavenly Deity appeared to him in a dream, and instructed him, saying, "Take earth from within the shrine of the Heavenly Mount Kagu, and make from it eighty Heavenly platters. Also make sacred jars and sacrifice to the Gods of Heaven and Earth. More over pronounce a solemn prayer. If you do this, the enemy will render submission of their own accord."

In Southeast Asia, sacred jars were of several types. In addition to those used to store beverage and food, others were used for the practice of secondary burial. Both of these types of jars could also be handed down as sacred heirlooms known in Indonesia as *pusaka*. Jars were important status symbols and were used especially during marriage negotiations as one of the most coveted forms of bride wealth.

Pot worship was especially important in the Philippines, Borneo, Taiwan, among the *Moi* of Indochina and in certain other areas of Indonesia. Pottery is often the most important burial item in these regions where it is sometimes broken first, so the animistic spirit may accompany the deceased.

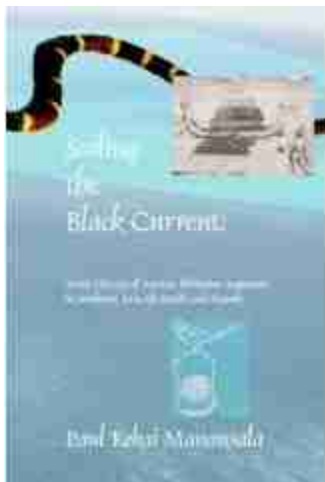
In latter times, Chinese celadons and large vessels known as *dragon jars* a type of stoneware, which, though of obvious Chinese influence, may have been of Southeast Asian manufacture. The simple earthenware pots became neglected and forgotten by the local people, but cherished by those abroad who had coveted them for ages.

Many fantastic traditions surround the sacred jars in insular Southeast Asia. In Borneo, the jars are said to be made of the gods from the same [1]clay used to make the Sun and Moon (and sometimes also the Earth). Among the Tinguian of the Philippines, a certain jar named *Magsawi* was said to be able to converse, to take long journeys and even eventually got married to a female jar from a neighboring province. They eventually had a child jar with the same characteristics! According to the Tinguian, the sacred jars are the products of *Kabonian*, a deity with solar affinities.

Another tale of living jars comes from the tale of Gimbangonan:

Not long after he started, and when he arrived in the pasture, all the jars went to him, and all the jars stuck out their tongues; for they were very hungry and had not been fed for a long time. The jars were *somadag*, *ginlasan*, *malayo* and *tadogan*, and other kinds also. When Aponitolau thought that all the jars had arrived, he fed them all with betel-nut covered with *lawed* leaves. As soon as he fed, he gave them some salt. Not long after this they went to the pasture, and they rode on the back of a carabao [water buffalo].

Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3] 

1. <http://sambali.blogspot.com/2006/09/clay-myths-and-uses-of-glossary.html>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Land of Sacred Jars II (2005-02-16 13:57)

The animistic spirit of the Tinguian jars is something that is found, however carefully presented, in the stories of the Holy Grail, the relic from the farthest Indies.

The Grail is said to "call" knights to its service as in the case of Parzival and the Templars. Knights serve the Grail, just as the Grail itself serves as implied in the cyclic question "Whom does the Grail serve?" Other instances also give the impression of the Grail as an actor, albeit in a way that would not have offended medieval Christian sensibilities.

The animistic spirit appears again in late Hermetic texts. In the early 17th century *The Ancient War of the Knights* written in German, we have an interesting instance of a debate between the Philosopher's Stone, Gold and Mercury. The text is not meant to be comical and one could certainly conclude that some elements of animism are present.

GOLD: I will convince you by the Authority of the Philosophers, that the Truth of the Art may be accomplished with me. Read Hermes, he says thus: "The Sun is its Father, and the Moon {14 } its Mother;

now I am the only one which they compare to the Sun...

The STONE: At this Discourse, the Stone begun to Laugh, and told them, in Truth you deserve both the one and the other of you, that they should jeer you, and your Demonstration; but it is you Gold that I still the more admire at, seeing that you are so much conceited of your self, for having the advantage which you have to be good for some certain Things. Can you be perswaded that the ancient Philosophers did write as they have done, in a Sense which should be understood in a common Way? And do you believe that one ought plainly to interpret their Words according to the Letter?

During the dialogue, the Stone and Gold even mention the spirit present in seemingly inanimate physical objects:

GOLD: What you have said is no sufficient Proof; for though the Philosophers speak of one only Thing, which encloses it is self the four Elements; and which [Thing] has a Body, a Soul, and Spirit; and that by this Thing they would give us to understand the (Physical) Tincture; at such time when the same has been carried on to its highest (Perfection) which is the Point they aim at; yet this Thing ought at its beginning to be composed of me, who am the Gold, and of my Brother Mercury, as being (both together) the Male Seed, and the Female Seed; as has been said before: For after we have been sufficiently cook'd, and transmuted into a Tincture, we are then both the one and the other (together) the one only Thing which the Philosophers speak of.

The STONE: That goes not as you fancy; I have already told you before, that no true Union can be made of you two; for you are not the only Body {31 }, but two Bodies together; and consequently you are contrary, considering the Foundation of Nature: but as for me, I have an {32 } imperfect Body, a steadfast Soul, a penetrating Tincture. I have, besides this, a clear, transparent, volatile, and moveable Mercury: And I can operate all those (great) Things, which you boast of with you both, and which however you are not able to perform: For 'tis I who carry the Philosophical Gold, and the Mercury of the Wise (Men) in my Body; wherefore the Philosophers (speaking of me) say, our Stone {33 } is Invisible, and it is not possible to attain to the Possession of our Mercury, any other way than by Means of {34 } two Bodies, whereof one cannot receive without the other the (requisite) Perfection...

The Grail from the East, like the Grail Castle, is imbued with a spirit that acts and shapes the events of the Grail cycle literature. Any beverage or food that comes from the Grail, or anyone that touches the Grail also links with the same spirit. In a similar way, the holy dip in the Krater or Ganges River brings one in touch with the elixir and in communion with the abiding spirit(s). This is the ultimate self-identification in which one merges with spirit of the sacred object. Thus, everything around the great cosmic mountain which has been covered with its pyroclastic dust and ash – the water, trees, fruits – become agents of immortality. The ancient observer could not help but notice that after the destruction of an eruption, the land suddenly becomes fabulously fertile due to the new rich volcanic soil.

The sacred jars made with the clay released from the Mountain of the Sun and the Mountain of the Moon mixed together possesses truly unique qualities. The two dual principles complement one another and bring the elixir to perfection. These holy vessels, although not much to look at, continued to be sought by kings even after the people of the cosmic mountains had forsaken them.

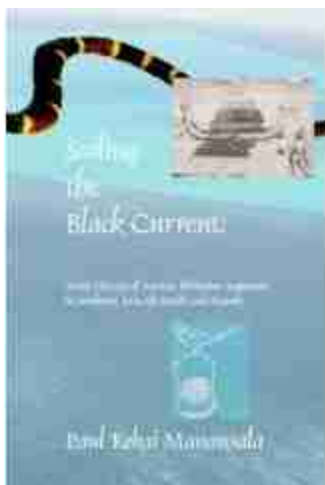
In ancient times, the pot of elixir was jealously guarded. Indeed, the number who could partake of its mysterious powers was severely restricted by the "gods." Maybe those of the Dragon and Bird Clan who wandered far from home, brought instead of cumbersome jars, only small chunks of volcanic clay in the form of stones – the Philosopher's Stone.

Modern study of hermetic principles reveal the obvious – that the transmutation sought after was internal and spiritual in nature, and that any chemical transformation of base metals was at best a secondary consideration. These ideas were shared with Tantra which saw the cancellation of the polarities through union of the same. We read again from *The Ancient War of the Knights*:

THE STONE: 'Tis for this Reason the there is no other but only my self, who possesses a Male and a Female Seed, and who is (at the same time) a Thing (entirely) Homogeneal; also am I call'd an Hermaphrodite. Richardus Anglicus witnesses of me, saying, the first Matter of our Stone is call'd Rebis (twice a Thing) that is to say, a Thing which has received from Nature a double occult property, which is the Reason that the name of Hermaphrodite is given to it, as if one would say, a Matter, whereof it is difficult to be able to distinguish the Sex (and to diccover) whether it be a Male, or a Female, it inclining equally to both Sides: The (Universal) Medicine is therefore made of a Thing which is {35 } the Water, and the Spirit of the Body.

[1]16th century alchemy lab in Austria

Regards,
Paul Kekai Manansala
Sacramento



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[3] ❌

1. <http://antiquity.ac.uk/ProjGall/martinon/>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Land of Sacred Jars III (2005-02-16 21:11)

Beginning at least by the 15th century, Lusung began trading its most sacred jars on the open market. I would submit this was no less than auctioning off the Amrita Kumbha or the Holy Grail. There were interested buyers and they were willing to pay great sums for these unassuming pots.

Jesuit Ludwig Froez wrote about the Philippine jar trade in 1595:

In the Philippines, jars called *boioni* which are esteemed low there but highly priced in Japan, for the delicious beverage Cie (Cha) is well preserved in them; hence what is counted as two crown by the Filipino; is much higher valued in Japan and is looked upon as the greatest wealth like a gem.

Hideyoshi the Taiko was said to have had a jar made for himself in Rusun (Lusung). He monopolized the commerce in Rusun pottery, seizing possessions from Japanese Christians returning from the Philippines and blocking any other trade of the items. When Carletti came to Japan from the Philippines in 1597, all passengers were searched for Rusun ware which the king wished to purchase.

The *Tokiko*, a Japanese historical text on early ceramic trade, mentions that Rusun pottery was already considered of the highest value more than a century before Hideyoshi's time.

Despite the pottery's high worth, Antonio de Morga, the governor of the Philippines, was far from impressed with its quality.

On this island, Luzon, particularly in the provinces of Manila, Pampána, Pangasinán, and Ilócos, very ancient clay vessels of a dark brown color are found by the natives, of a sorry appearance; some of a middling size, and others smaller; marked with characters and stamps. They are unable to say either when or where they obtained them; but they are no longer to be acquired, nor are they manufactured in the islands. The Japanese prize them highly, for they have found that the root of a herb which they call Tscha (tea), and which when drunk hot is considered as a great delicacy and of medicinal efficacy by the kings and lords in Japan, cannot be effectively preserved except in these vessels; which are so highly esteemed all over Japan that they form the most costly articles of their show-rooms and cabinets. Indeed, so highly do they value them that they overlay them externally with fine gold embossed with great skill, and enclose them in cases of brocade; and some of these vessels are valued at and fetch from two thousand tael to eleven reals. The natives of these islands purchase them from the Japanese at very high rates, and take much pains in the search for them on account of their value, though but few are now found on account of the eagerness with which they have been sought for.

Fedor Jagor and his associates traveling through the Philippines in the 19th century relay a similar account taken from Carletti:

In 1615 Carletti met with a Franciscan who was sent as ambassador from Japan to Rome, who assured him that he had seen one hundred and thirty thousand scudi paid by the King of Japan for such a vessel; and his companions confirmed the statement. Carletti also alleges, as the reason for the high price, "that the leaf cia or tea, the quality of which improves with age, is preserved better in those vessels than in all others. The Japanese besides know these vessels by certain characters and stamps. They are of great age and very rare, and come only from Cambodia, Siam, Cochin-China, the Philippines, and other neighboring islands. From their external appearance they would be estimated at three or four quatrini (two dreier).... It is perfectly true that the king and the princes of that kingdom possess a very large number of these vessels, and prize them as their most valuable treasure and above all other rarities and that they boast of their acquisitions, and from motives of vanity strive to outvie one another in the multitude of pretty vessels which they possess.

According to St. John writing in the 19th century, the Sultan of Brunei possessed a sacred "speaking jar." When asked if he would sell it for \$100,000, he was said to have replied that he would not part with it for any sum of money. Likewise the Datu of Tamparuli was said to have paid \$3,500 for one jar and to have had another of astronomical value. Here we find direct mention of the sacred and magical qualities of these high-priced pots. We should also note that Hideyoshi was known to have presented Rusun wares to temples throughout the country.

We will identify these precious pots in our next blog.

Regards,

Paul Kekai Manansala
Sacramento

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Jagor, Fedor, Comyn, Tomás de, Virchow, Rudolf Ludwig Karl, *The former Philippines thru foreign eyes edited by Austin Craig*, Manila: Philippine Education Co., 1916.



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[2] ✖

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
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Land of Sacred Jars IV (2005-02-17 15:37)

From the unanimous testimony of eye-witnesses, the sacred jars were not particularly comely in appearance. They were of medium to small size like ordinary water or wine jars, and de Morga describes them as having a brown color. They definitely, then, were not celadons or porcelain, which were recognized by the Europeans and the whole world as the finest type of ceramic.

Indeed the extant evidence shows these pots were not even stoneware, but only simple earthenware as you might find anywhere in the world. If you had no other information about these pots, for example, that they were made of the primal clay of Sun and Moon, they would appear nearly worthless. No other explanation would suffice as to why kings would refuse any offer for these plain clay containers.

The confusing point of the matter is that the Tokiko also mentions fine Rusun wares including celadons. Archaeological discoveries over the past few decades have shown that the country was indeed a destination, and possibly even a source, for many fine Chinese-type porcelain pieces. In fact, the Philippines has one of the world's greatest collections of Sung dynasty celadons and the highly-prized Shu-fu wares used by the Mongol royal family and the few others that received it as gifts.

However, the Tokiko does seem to distinguish the porcelain from the tea canisters and jars that commanded such high prices.

Of pottery vessels of Luzon, there is a large variety. As a rule, poeple call only jars (*tsubo*) and tea-canisters (*chaire*) Luzons. Owing to the fact that all other articles of Luzon bear out a similarity to those

of Hagi, Karatsu, Seto, Bizen, Tamba, Takatori, Higo, Oribe, and Shino, Luzons are erroneously believed to be restricted to the above two articles...The tea canisters of Luzon are of the best quality.


– Tokiko II


The author goes on apparently describing more Chinese-influenced porcelains, which may or may not have been made on Luzon, to the plain but highly-valued tea-canisters and jars. He mentions one tea-canister he found with Chinese characters suggesting the word *Lusung-chi* "made in Lusung." The "genuine" Luzon tea-canisters were said to have concave bottoms and to be compact and dense.


The more recent pottery-making traditions of the Philippines concentrated around two main types with close links to styles used in Vietnam. These were the older Sa-Huyhn-Kalanay ware which lasted about 3,000 years and the more recent Geometric pottery, sometimes called "Bau-Malay" which arose around the seventh century. Older pottery though dates back to the early Neolithic or Mesolithic and is characterized particularly by burial jars and associated ware.

Although de Morga states the tea jars were no longer made in the Philippines during his time, in the northern reaches of Luzon which had resisted Spanish colonization, the Kalinga and other peoples continued to make earthenware pots. Later this tradition was revived in other places.

The ordinary medium to small-sized wine and water jars often called *volnai*, *bolnai*, etc. may be the *boioni* mentioned by Froez. These tend to be of globular shape and brown or dark reddish in color.

In addition to the *rokuro* mark  used to identify jars that were made in Luzon, other marks indicated jars made in

Japanese kilns but with Luzon clay. Those made in the Imbe kiln had the mark  , those from the Bizen kiln

had this mark:  , while tea-canisters from the Bizen kiln made of Rusun clay had the following mark repeated

three times:  .

The Tokiko says these markings are in the Rusun-no kokuji "the national writing of Luzon." Indeed, the symbols for Luzon clay do resemble characters in the *baybayin* script. These include the characters for *la* in Kapampangan, Tagalog, Bisayan and Ilokano, the *na* character in Kapampangan and Tagbanua, and the *ka* character in Tagbanua.

In addition, these characters also resemble the symbology that we mentioned before. I stated that the *rokuro* spiral would represent the dragon clan, while the "T" symbols used for Rusun clay, would stand for the cosmic tree and by implication the bird clan.

Some examples of these holy jars have been found in Japanese collections. One piece brought from Japan to the Ethnographical Museum matches quite perfectly the description provided by de Morga. It is of brownish color earthenware and small in size. De Morga says of the clay pots purchased by the Japanese that they "overlay them externally with fine gold embossed with great skill, and enclose them in cases of brocade."

In a similar way, maybe to compensate for their unsightly appearance, the Sultan of Brunei's talking jar was "generally enveloped in gold brocade."

The Ethnographical Museum piece was said to be made of composite pieces welded together with the joints, apparently at a latter time, overlayed with gold. In the certificate that came with the jar we find an interesting notice on the sacred nature of this pottery.

"This earthen vessel was found in the porcelain factory of Tschisuka in the province of Odori, in South Idzumi, and is an object belonging to the thousand graves.... It was made by Giogiboosat (a celebrated Buddhist priest), and after it had been consecrated to heaven was buried by him. According to the traditions of the people, this place held grave mounds with memorial stones. That is more than a thousand years ago.In the pursuit of my studies, I remained many years in the temple Sookuk, of that

village, and found the vessel. I carried it to the high priest Shakudjo, who was much delighted therewith and always bore it about with him as a treasure. When he died it fell to me, although I could not find it. Recently, when Honkai was chief priest, I saw it again, and it was as if I had again met the spirit of Shakudjo. Great was my commotion, and I clapped my hands with astonishment; and, as often as I look upon the treasure, I think it is a sign that the spirit of hakudjo is returned to life. Therefore I have written the history, and taken care, of this treasure.–Fudji Kuz Dodjin.”

– translated by Austin Craig

The Datu of Tamparuli filled his jars with water and dispensed it to the sick across the country. The Sultan of Brunei was quoted as saying that his sacred pot howled during the night of his first wife’s death, and made similar noises before any unfortunate event. Craig also notes: ”St. John states further that the Bisayans used formerly to bring presents to the sultan; in recognition of which they received some water from the sacred jar to sprinkle over their fields and thereby ensure plentiful harvests.”

These humble pots were minature models of the Primordial Hill, Mt. Mandara, Mt. Meru, Mt. Eden and other variations of the great holy volcano with a caldera lake – the Krater. They combined the clays of Sun and Moon or were said to be made by the Sun and Moon gods. Like the Holy Grail, they were imbued with spirits that aided or even guided the owner. Tabooed for millennia, they were now put on sale to the highest bidder.

Regards,

Paul Kekai Manansala

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Transition (2005-02-20 08:54)

Before the end of the 16th century, the Lusung kingdom had been colonized by the West although the specific Sambali area where Mt. Pinatubo is located was largely covered with forest growth at this time, and was fiercely guarded by Aeta and Sambal peoples.

The spread of Islam to the north had been stopped but just barely. We won't explore what happened to the old kings of the mountain, but instead will investigate how the Dragon and Bird Clan influenced the world of prophecy and messianism in much of the world.

But first we will recap the historical outline we have presented here. Then after the section of prophecy we will have an epilogue bringing us to present times after which the narrative portion of this blog will be completed. From that point, I will compile as extensive a glossary as my time permits of the symbology, archetypes, myths, artifacts and other evidence presented here, as well as some not yet presented. Also, periodic news briefs related to this blog will be posted. I will also try to arrange the blog into one easy-to-read and ordered pdf file for download, hopefully with some interesting new images.

Let's start off with a timeline of some the events suggested here (approximate dates):

Nusantao Timeline

33,000 - 11,000 BP: Shell mound building culture in Vietnam and possibly Sundaland

|
|

20,000 BP: Edge-ground tools in Australia, classified as "Hoabinhian" by Solheim

|
|

17,000 BP: Jomon culture in Japan makes first pottery, build "mega-middens"

| |

| Toggle harpoon by 7,000 BP

|

11,500 BP: Rapid-rise sea floods, Hoabinhian migrations

| |

| Spirit Cave culture near Thai-Myanmar border

|

9,000 - 8,000 BP: Proto-Austronesian migrations due to sea flooding, fully-polished tools

| |

| Maglemose shell mounds, Denmark prior to 8,000 BP

|

7,000 BP: Nusantao trade network already underway, E. Indonesia to China coast

| | |

| Ubaid mounds in Persian Gulf Siberian/Arctic shell mounds

|

|

5,500 BP: Pinatubo eruption, allied Dragon and Bird Clan dominate Nusantao network

| |

| Rival clans expelled from "Eden," move southeast

|

5,500 BP: Extended contacts with eastern African coast

|

|

5,000 BP: Nusantao established in Sumer and on Atlantic coast of Europe, contacts increasing with Americas

|
|
4,000 - 3,500 BP: Nusantara spice routes are firmly
established to Africa, extended Pacific exploration/colonization

| |
| Wave of Bronze Age Nusantara influence in N. Europe

|
2,000 BP: Roman ships begin sailing western leg
of northern spice route, Hindu-Buddhist influences in SE Asia

|
|
1,800 BP: Southeast Asia/South Asia exchange builds
up rapidly

|
|
1,400 - 1,000 BP: Islam spreads quickly through
Asia threatening Nusantara trade routes

|
|
1,100 - 900 BP: Kalacakra doctrine from SE Asia
filters back to India and Tibet

|
|
1,000 - 900 BP: "Prester John" makes significant
contacts with West

|
|
700 BP: Map-making revolution, European exploration
begins gradually

|
|
500 BP: Major expansion of European exploration,
"discovery" of "Golden Land"

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Paul Kekai Manansala
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Recapping the Timeline (2005-02-21 08:53)

Prehistoric shellfish gatherers were rather active in the Paleolithic from 50,000 to 30,000 years ago. In some locations they continued to leave sites such as in South Africa between 100,000 to 18,000 years ago, and Vietnam from 33,000 to 11,000 years ago.

Starting in the Holocene period after the last Ice Age, we see a significant increase in the building of shell mounds as noted by anthropologist [1]**Katherine Szabo**:

From about 17 000 years ago until about 7000 years ago the sea steadily rose as the ice of the last glacial maximum melted, inundating many areas of land that were previously dry. It is at this time that we see an increase in the number of sites with shell midden deposits. This has been an archaeological talking point over the last few decades - why did people start intensively exploiting marine resources at this time?

Some researchers have called this phase the "mega-midden" period because of the vast size of shell mounds created. Shell mound builders in coastal Vietnam and probably also in Sundaland began expanding with the rapid rise in sea levels during the Holocene. One particular culture of Hoabinhian affinity developed an advanced fishing and sea/aquatic mammal hunting culture.

They made earthenware perforated spindle whorls for fishing nets, and also similar-looking earthenware net sinkers. They used whole shells, particularly cowries, for various purposes including as burial goods. Among the notable types found are *Cypraea moneta* (money cowrie), *Cypraea tigris* (tiger cowry) and *Cypraecassis rufa* (red helmet). They made beads of shell and also apparently in some places of opaque glass. Jade/nephrite tools appear in regions associated with the culture. and less frequently tools made of shell.

The Nusantara, most likely Malayo-Polynesian or Proto-Malayo-Polynesian speakers, established distant settlements in areas explored earlier by others including their Proto-Austronesian ancestors. These events occurred initially during

the Mesolithic-Neolithic transition period, which I believe in this case is linked with earlier edge-grinding practices. Some researchers have commented negatively on shellfish gatherers as people who acquired low status, and have characterized shellfish as a secondary protein source inferior to land-based game.

However, these concepts may be overly-simplified. Some shellfish today, for example, such as lobster are among the most expensive sources of high-quality protein and are generally thought of elite food. Oysters have a similar reputation and the oyster shell was conceived in Roman myth as the throne of the goddess Venus. Indeed, shellfish collection among fishing cultures is generally performed by women, while men take to the seas to fish and hunt.

One thing that modern research has shown is that shellfish and marine fish are much higher, sometimes by many fold, in brain-specific fats as compared to meat and other protein sources.

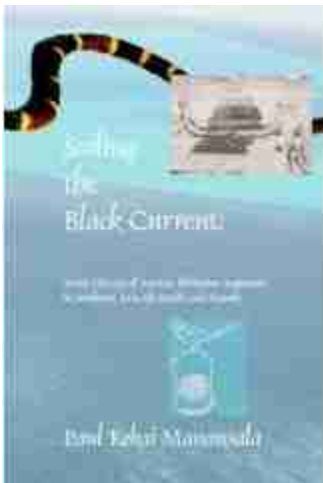
For thousands of years shells, albeit of the non-edible kind, were used as money over most of the world throughout. Indeed, if we look at many cultures, the rise of status-based civilization is often linked with the sea-coasts, and in some cases with peculiar people depicted as amphibious humans.

I've suggested that these marine humans were none other than the Nusantara, whose sea-based lifestyle may have seemed peculiar to other observers. By virtue of their long-range travel, these people had a major impact by transferring ideas to and fro, and also because they had an inter-related economic and spiritual agenda.

Regards,

Paul Kekai Manansala

Sacramento



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1. http://www.manandmollusc.net/history_food.html

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

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Recapping the Timeline II (2005-02-22 14:48)

The migrations of the Nusantara prior to 5,000 BC were related to the expansion of trade networks. Important items of exchange consisted of shell, jade and nephrite. Solheim has suggested perishable goods like rice and sugarcane were also traded.

Long distance exchange practices may have been inherited from the earlier obsidian trade in the western Pacific. Obsidian continued to be important to the Nusantara, although jade and nephrite appear to have replaced it in many cases.

With the exception of obsidian, all these items continue to show up on lists of transoceanic trade goods found thousands of years later in medieval texts.

The Sundaland flooding involved what was by far the greatest populated land mass submerged during the Holocene period. By the latter stages of these sea floods we see quite clearly the development of a coastal marine-oriented people. In some cases, the evidence points to fully-fledged sea nomads who built only semi-permanent or seasonal settlements associated with shell mounds and sand dunes.

This marine and trade orientation facilitated rapid geographical expansion of settlements. Their ability to navigate the open oceans is evidenced by contacts with places like Taiwan which was then a much smaller island in the Pacific, and by blue-water mammals, fish and other species associated with their shell middens.

Competition also appears to have played a role in geographical expansion. The growth and distribution of clan emblems, and the testimony of Chinese literary sources recording ancient legends give us an idea of these conflicts.

Most of what we know about the early Nusantara, aside from that revealed through archaeology, was preserved in the form of oral tradition. In some cases, these continued solely as oral records, but in other cases they were eventually put down to writing. In most instances, the chronicles involved were not of Nusantara origin, and some are thousands of years old.

The gradual development of social stratification in cultures of coastal Neolithic China appears directly linked with the Nusantara trade. Among some of the items found in the Dawenkou burials of present-day Shandong are whole or partial tortoise shells and jade ceremonial objects from the southern Liangzhu culture. Pigs also seem to have been a symbol of social status and many pig skulls have been found in the tombs.

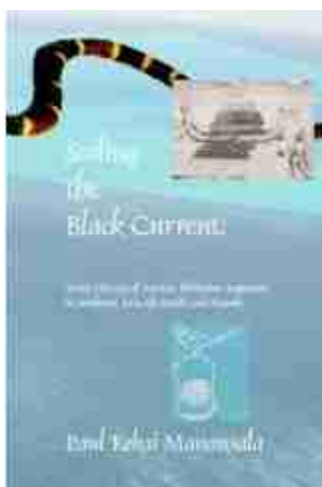
The largest Dawenkou tombs usually contain Liangzhu jade and ceramics and there seems to be a trade link here between the elite. There are also many elite status Liangzhu tombs near the Yangtze River, and in both cultures we find the practice of mortuary human sacrifice. This occurs only in late Dawenkou burials and may have been adopted from the Liangzhu. The latter had some advanced technologies including the use of diamonds to polish sapphire-rich stones. There are some who think they also used magnifying glasses and diamond-tipped pens in carving ornate jade ritual items. They lived in semi-subterranean dwellings and apparently utilized slaves for labor.

The evidence gives stark testimony as to how the pursuit of wealth can corrupt human behavior. Such social changes created an environment that fostered conflicts of a spiritual and social nature to augment the existing economic competition.

Regards,

Paul Kekai Manansala

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Recapping the Timeline III (2005-02-24 06:06)

History gives us many examples of groups that expanded geographically with the purpose of transmitting some religious or spiritual views. Among the well-known cases are those of Hinduism, Buddhism, Christianity and Islam.

Sometimes, the spread of such views is known only through later analysis. For example, Africanists have noted the division in African society centered around the blacksmith taboo. This division of society may have taken place in the Sahel at some ancient epoch. According to Pierre Clement and C.A. Diop, a pro-blacksmith group consisted of artisan kings, who valued manual labor, and had an open, non-caste society.

The other opposing group taboos the blacksmith, has warrior kings, despises manual labor and has a closed, casted society. This societal division had spread throughout much of Africa in ancient times and is still present to some extent today.

In the Austronesian dual world, the division of the Nusantara trading clans along some ideological lines would be a natural enough development. I have suggested that this was along traditionalist versus exclusivist lines. The traditionalists wanted to preserve the older rather egalitarian society in which equality was valued, while the exclusivists sought to build powerful elites by strictly limiting membership into the upper classes/castes.

To some extent this division may have still been present in the conflict between the medieval kingdoms of Zabag and Wakwak. Numerous notices of Wakwak mention slaves or the slave trade, while these are largely absent with regard to Zabag except during the latter's decline. In Neolithic China, the Dawenkou culture gradually stratified its society but did not adopt human slavery until close to its demise, possibly under the influence of the southern Liangzhu culture. Among the latter, such intense social stratification seems to have been present from the beginning.

Diop states that in Africa the closed society that carries the blacksmith taboo often blames the blacksmith for having stolen the secrets of the gods. This, of course, reminds us of the myth of the fallen angels and Prometheus.

Among the Nusantara, the exclusivist camp though appears as those who wish to share their knowledge. This also is apparent in the stories of the fallen angels and Prometheus, although in this case there is no clear division between open non-casted as opposed to closed casted societies. The knowledge transmitted is thought to lead to the downfall of humanity, and I would suggest this originates from the early situation within the Nusantara clans.

These divisions are brought to a head by the great volcanic eruptions that send shockwaves through the trading network. I have suggested that the stories of the eruptions and the linked clan wars, sometimes fashioned into battles of gods or spirits, are rooted in reality.

The evidence suggests they are not independent inventions to explain phenomenon of one sort or another as might be suggested by some mythologists. The different accounts scattered over various parts of the world provide independent and generally consistent geographical pointers as to the location of these events.

Although these geographical clues are sometimes vague, when taken as a whole they provide a clear picture that indeed correlates with the archaeological and other evidence.

There are real events and real migrations that can account for the wide dispersal of these myths, which in and of themselves literally direct us, with varying degrees of clarity, to their own epicenter.

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Recapping the Timeline IV (2005-02-26 07:51)

The motif of the erupting volcano or volcanoes linked with a war or conflict is very widespread, and I have suggested that geographical clues all point to a specific location.

The timing of the epoch that I believe is related to this event, based on various traditions, is around a few centuries before the third millennium BC. This dating may have passed directly or indirectly to a number of cultures ranging from Egypt to Central America as a particular astronomical configuration.

Later, as these cultures independently developed their own calendar systems, they back-dated the astronomical legend but using different methods. Thus, they arrived at differing but still rather close start points. Of particular importance in the suggested configuration are Venus and/or Sirius which appear in many cultures to be interlinked.

The dated eruption that I have identified is that of Mt. Pinatubo (15.13 North, 120.35 East) around 3,500 BC, although there is a margin of error here of about 500 years. There was also an apparently Neolithic eruption of near-by Mt. Arayat (15.16 North, 120.76 East) on virtually the same latitude as Pinatubo, but this event has not been dated by radiometric means.

Legend suggests these volcanoes may have erupted simultaneously or at least close enough in time to allow for natural mixing of the volcanic deposits. The story also suggests this took place during the ceramic period corresponding with the first introduction of rice agriculture into the region.

At that time, the Nusantara trade network was established over vast regions. They appear to have been trading mostly in fragrant woods, jade, nephrite, obsidian, shells (including tortoise shell), glass and shell beads and possibly some metals such as gold. In some regions, the rice and sugarcane trade likely continued to flourish.

Just prior to the volcanic eruptions there appears to have been a union of important clan networks among the Nusantara. The two leading clans had the dragon and bird totem respectively. The legends suggest these came from the traditional camp which at the time was secondary in power to the exclusive ideology clans. The alliance however threatened the existing status quo.

This new confederacy was formed in the region of the volcanoes itself. Tradition suggests that the eruptions coincided with the outbreak of hostilities between the newly-formed alliance and the established elite-oriented clans.

In the naturalistic and dualistic minds of the Nusantara, the volcanic events must have been of cosmic significance, for both sides. The eruptions became etched in their worldview and the model of the great erupting mountain was carried far and wide on their journeys and trade missions. In the ensuing battle for the mountains of Sun and Moon, the old guard – the fallen angels – were expelled from "Eden."

The conflict is recorded in traditions, oral and literate, throughout the geographic expanse of the old Nusantara trading network. Indeed, the battle itself was brought in one form or another to many of these places.

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Recapping the Timeline V (2005-02-28 08:23)

The conflict of the Nusantara trading clans appears in an interlaced series of motifs, the complexity of which would alone argue against independent evolution. The set of motifs are not identical though because as they drift apart, some motifs get lost and new ones are borrowed or invented. In some cases, motifs are converted to fit local viewpoints.

However, it is still possible to see the underlying elements that link a dualistic conflict with what can be interpreted as a volcanic catastrophe. In many cases, these stories also offer geographical directions to the scene and, less frequently, the timing of the events, which agree also with archaeological and other evidence.

I believe the Chinese recorded the alliance of the dragon and bird clans in the story of the marriage of Fu Hsi and Nu Gua. This union involved the Dong Yi peoples of the eastern coast, whom archaeologists have connected with the neolithic Dawenkou culture. In turn, the Dawenkou is thought by researchers such as Solheim and Ling to indicate Nusantara or Austronesian presence.

Indian literature speaks of the wars of Devas (gods) and Asuras (demons) during the Churning of the Milky Ocean in the East. From the churned sea arise a number of important cultural items including the conch trumpet, the long bow and the pot of elixir. These can be interpreted as representing influences dispersed by people migrating from this natural disaster.

In Sumer, the same information would come flowing from the people of the shell mounds. The conflicts of the An-nunaki appear to have been absorbed into Hebrew myth as the war of the good and fallen angels.

These and stories from other mythologies give us ideas such as "paradise lost" and the Promethean fall which so many have tried to explain as common psychological devices to conceive worldviews. However, too often the details fit too well with the actual hard evidence to accept such speculation.

Thus, following the clan marriage of Fu Hsi and Nu Gua, tradition tells of wars between clan and tribal chieftans such as Yandi, Yao, Shun, Huangdi and Chiyu. Indeed, the archaeological evidence supports the idea of conflict with the growing presence of heavily-fortified settlements. We also see certain clan emblems begin to spread over wide distances.

The trade conflict coincides also with the appearance of economic systems often based, at least in part, on the use of shells as a form of currency.

In some cases, even some details on the inner organization of the clans seems apparent. There is suggested in several instances the division into groups of nine and/or seven. The first classification, I would suggest was based on the actual geographic divisions found in the area around the central mountain. This was divided into 8 parts like the eight provinces of Shambhala, which together with the central capital formed nine regions.

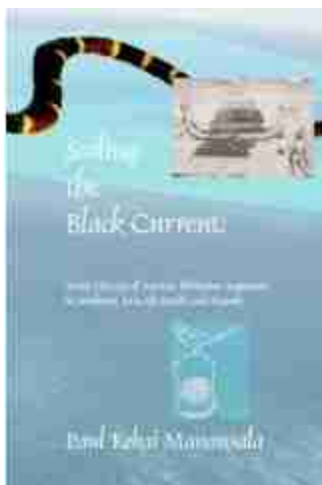
The seven-fold division, on the other hand, appears based on the levels of the mountain itself, which was used as a spiritual model for the whole cosmos.

Mythology and history were not separated. Ancestors, for example, were promoted to deity status as is still the case among some peoples to this day. The worldview of the Nusantara clearly interlaced the spiritual and mundane worlds in a way that matched their overall dual vision of the cosmos.

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2.3 March

Recapping the Timeline VI (2005-03-02 07:42)

The Nusantara eventually began to move toward the export of spices and metals from their home region. By the middle of the second millennium BC, this trade appears firmly established by both African and Asian trade routes.

The home regions of the Nusantara became widely known by these valuable products. They added to the mystique of the lands, which were also famed for agents of immortality. Like many peoples, we can safely presume that the Nusantara tended to idealize their homeland when far away.

The Altaic peoples did the same thing with the golden Altai mountains when they wandered far from home. Medieval Christians tried to make Jerusalem the center of the world on their early maps, completely distorting correct proportions in the process.

For the Nusantara, much of the idealization had some basis in reality. There were indeed precious aromatics from whence they came, perfumes whose value is still recognized to this day – such as aloeswood, which commands higher prices than gold. Nutmeg, cloves, cinnamon, cassia and other local odiferous products have been prized by many cultures and the cause of many wars. Rich sources of alluvial gold, tin and other metals existed.

The lands were lush and beautiful to behold abounding in natural diversity of all kinds.

In the same sense, this paradise could suddenly turn into a fiery or stormy hell via the forces of nature. This too was conveyed in the stories of paradise, sometimes said to be guarded by a flaming sword.

The idealized homeland became the destination in the quest for immortality. For the Nusantara, the natural interaction of the great cosmic principles is evidenced through the workings of nature itself. Theology was of secondary importance – whether one believed in one or countless gods – the workings of duality were equally apparent.

If one desired to meet deity, the cosmic axis mundi, the holy volcano where the three worlds met, was the place to seek. It was here that one accessed all planes of cosmic existence.

With such a concept of their home land and with such precious commodities to offer from the region, the location became literally a place of wonder and myth in the minds of those who had heard the stories.

The wondrous tales probably aided the Nusantara in spreading their trade and spiritual influence far and wide judging from the available evidence.

Artifacts, traces of their language, elements of their mythology and culture turn up in regions practically spanning the globe. Their seafaring ability combined with fierce clan competition would have driven them on distant journeys for new prospects.

The practice of shellfish gathering, fishing, sea mammal hunting, and living in semi-subterranean homes helped them in quickly adapting to foreign and hostile climates.

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Recapping the Timeline VII (2005-03-04 06:43)

The northern trade along the south coast of Asia eventually became the main route by which the clove flower bud was brought. By medieval times at least, this network appeared under the control of the Dragon and Bird Clan. Originally, the [1]Nusantao would have controlled this trade route all the way to the ports of Sumer bringing fragrant wood and other products from Dilmun. Eventually though they ceded the western half of the route to Indian merchants.

The tin that fueled the Bronze Age almost certainly came via this direction. No other adequate sources of tin have been found to support even recovered ancient bronze artifacts, which could make up only a fraction of the real total. The Southeast Asian tin was alluvial and thus easily available in massive quantities.

Tin is mentioned as coming via the Dilmun [2]ships in Sumerian literature, and the Old Testament mentions vessels coming from [3]Ophir carrying tin as part of their cargo. The latter ships, taking three years to complete their journey, were also said to carry *almug* wood, used in building the Temple of Israel. This may correspond to the fragrant timber brought from Dilmun mentioned in Sumerian texts.

[4]Gold was another important product brought along this route, so much so that the source became known in [5]India as *Suvarnavipa* the "Islands of Gold."

The southern maritime trail across the Indian Ocean became the main corridor for the cinnamon trade. This route opens up after the [6]Nusantao begin to master long transoceanic voyages. Again by medieval times it is apparent that the Fallen Angel camp is mainly in control of this network.

Cinnamon, cassia, aloeswood, lemon grass and tortoise shell are among some of the important products brought along this route. Cargo landed on the African coast mostly at the port known to the ancient Greeks as Rhapta, in present day Tanzania. From there they fanned out in all directions including northward to ports along the eastern African coast all the way to Egypt.

In ancient times, Rhapta was probably the port known to the Pharaohs as Punt. On the walls of the New Kingdom temple of Deir el-Bahri we see paintings of rolled sticks of cinnamon and cassia among the products brought from that city.

This early trade was probably responsible for the presence of the outrigger canoe with lateen sail and many other cultural items found along the eastern African coast. Generally the Greeks were unsure of where the cinnamon and other spices along this route came from, but the geographer Pliny does seem to have been given some clue. He mentions traders undertaking long dangerous journeys over the sea that took up to five years to complete.

When the Muslims arrived on the scene, they found the [7]Nusantao firmly established and the trade still going strong. The island of Madagascar had even been settled by these long-range merchants. [8]Ships from Wakwak and [9]Zabag continued to visit sailing for about a year to reach the African coast from their home ports.

At this time, I have suggested that the empire known as [10]Sanfotsi to the Chinese and [11]Zabag to the Muslims, represented the Dragon and Bird Clan.

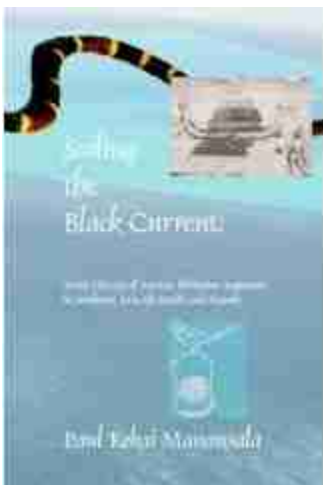
To their southeast was the sea empire (thalossocracy) known as Toupo to the Chinese and Wakwak to the Muslims, which in my view represented the Fallen Angel camp in medieval times.

When the Muslims first arrived on the scene, the Dragon and Bird Clan was maybe at its all-time height, but it's southern neighbor was rising quickly and would become a threat before long.

The evidence of the power of the Fallen Angels comes in the report, from more than one source, of a fleet of 1,000 [12]ships that sailed to eastern Africa in the 10th century. If the reports were accurate, this would have been the largest historically-recorded maritime expedition up to that time.

Regards,

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1. <http://sambali.blogspot.com/2004/12/nusantao.html>
2. <http://sambali.blogspot.com/2005/01/ship-types.html>
3. <http://asiapacificuniverse.com/pkm/spiceroutes.htm>
4. <http://sambali.blogspot.com/2004/12/land-of-gold.html>
5. <http://asiapacificuniverse.com/pkm/spiceroutes.htm>
6. <http://sambali.blogspot.com/2004/12/nusantao.html>
7. <http://sambali.blogspot.com/2004/12/nusantao.html>
8. <http://sambali.blogspot.com/2005/01/ship-types.html>
9. <http://asiapacificuniverse.com/pkm/sanfotsizabag.htm>
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Recapping the Timeline VIII (2005-03-06 09:48)

The medieval Nusantara trading empires developed long-range cultural relationships particularly with India and Tibet. When Islam arose, the conquering armies brought the trading clans into their first known serious crisis. The Muslims knew how to ride the monsoons and had adopted the triangular lateen sail replacing the older square version. With the square sail it was impossible to tack or punt against the wind greatly increasing the difficulty of long-distance voyages.

The Muslim armies quickly captured many important ports in eastern Africa and southern Asia. The competition was stiffer along the northern Clove Route and this combined with a rising enemy to the South complicated things for Sanfotsi/Zabag. Thus, only a century or two after this empire had attained what may have been the peak of influence and power for the Dragon and Bird Clan, fortune shifted away.

The leaders, who may have come under the corrupting influences of the materialism their ancestors had warned against in legend, now looked for any means to reverse the tide. They reached out strongly to eastern portions of India and Tibet, regions which had yet avoided Muslim conquest.

They also made overtures to the Christian emperors of the West. In Africa, their southern adversaries, the Wakwak, may have tried themselves to halt Islamic influence. The huge 1,000 ship fleet though achieved only moderate success. In the Kalacakra literature describing Shambhala and the letters and romances of Prester John, I believe we can see the efforts of the Dragon and Bird Clan to strengthen its position. In the first case, it wanted to stem the eastward march of Muslim influence. In the other, it wanted to bring new players into the region to compete directly with them in the trade.

China was also approached for the latter purpose, but showed little interest in direct conflict. The Chinese had enough difficulty defending their borders against initial Muslim threats. At one point, the great Mongol conqueror Timur Leng (Tamerlane) had threatened to invade the empire. For the emperor, it was enough to receive token gifts of "tribute" from the "southern barbarians."

To help matters along, the Dragon and Bird Clan provided geographical and other information necessary to access the region. In at least one case they directly requested assistance from the Chinese emperor. In other instances, they promised help even of a messianic type to strengthen the resolve of those resisting the Muslim juggernaut.

Some of the information and help, combined with ancient legends of fabled Eden, sparked new voyages of exploration. All these efforts however were to no avail. One could surmise that the whole foundation by which the Dragon and Bird Clan had established itself had crumbled. This foundation was, I think, rooted in the people's belief in an ancient cause. The power of the clan continued to dwindle, but this probably did not surprise the sages and prophets among the people.

What was happening could be explained by the cyclic dualism of the clan's founders. The notion of the great cycle, the turning of ages, is preserved in many cultures. Among Austronesians, the starting or ending of a cycle is usually coded in a story of the descent of heavenly body, and a particular astronomical configuration. Many of these ideas, I believe, are linked and we will explore that subject starting with the next blog posting.

Regards,

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The Golden Age (2005-03-08 11:40)

Earlier, the concept of "suns" emerging from mountains, including symbolic pyramids, at the start of new cycles was examined. Of particular interest is that of the Aztec concept of the present age as the "Fifth Sun."

The explanation I have proposed for the image of the Sun rising from the top of a mountain on a pillar composed of fire, light and/or smoke, is that of a volcanic eruption.

The idea of a new Golden Age heralded by such an eruption is found in the Javanese prophecy of Sabdapalon, the priest of Majapahit ruler Brawijaya V. When the king converted to Islam, Sabdapalon predicted a decline that would last for five centuries until the eruption of fabled Mt. Meru (Sumeru). At that time, Sabdapalon himself would return to help usher in the new age.

The idea of multiple suns is rather widespread throughout the world. They are found scattered also throughout insular Southeast Asia. The element of different ages is not always apparent, but the tales of many suns are placed at the start of the present era or creation. Usually they include the death of one of these suns at the founding of our epoch. In the dualistic world of the Nusantara, the lesser and greater cycles of fortune would have almost surely formed part of their worldview. This cyclic vision I believe can be found in various prophetic traditions of the world pointing to the rise of a new messianic leader of the Dragon and Bird Clan. Indeed, this was the basis, I proposed, for the messianic legends of the Rigden of Shambhala and Prester John.

In the "Old World," this leader was often known as the "King of the East" since he came from the "farthest East" as known at that time.

Among the Nusantara, the great hero is repeatedly linked symbolically with the descent of a planet or star. Thus, like the heavenly body it eventually departs only to rise again. Some traditions have been preserved stories of the returning hero of the Golden Age as with Lumauig in the Philippines, Lono in Hawai'i and Ratu Adil in Java.

As in the beginning, everything starts at the cosmic axis, and so is the case with the ending of the old cycle and the starting of the new.

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River of Fire and "Living Water" (2005-03-10 11:43)

In the Bible, the motif of the holy volcano is first associated with Eden, but later gets localized until eventually in a highly-converted form, one sees it even transferred to Zion and/or the Mount of Olives.

In some cases, we see preserved the destructive attributes of Pinatubo in the images of a river of lake of fire:

I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened. I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.

Daniel 7:9,10

And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.

Revelation 15:2

The lake of fire later became associated with the Underworld, although it is stated that even Hades is cast into the lake.

Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

Revelation 19:20

And fire came down from God out of heaven and devoured them. The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

Revelation 20:9-15

These great judgements are prophesied for the "end times" when a messianic savior comes to the world. This savior is sometimes portrayed as a king or sometimes as God himself. Isaiah often refers to an eastern king in verses that some believe refer to the future messiah described as "one from the rising sun who calls on my [the Lord's] name. He treads on rulers as if they were mortar, as if he were a potter treading the clay." (Isaiah 41:25)

Apparently the very same river and lake elsewhere are portrayed in a less threatening manner.

Zechariah refers to the Mt. Olives splitting asunder but not in the sense of a disaster but rather to open up the springs of "living waters." However, these same waters are said to cause a plague against those "who fought against Jerusalem."

And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, making a very large valley; half of the mountain shall move toward the north And half of it toward the south. And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea And half of them toward the western sea; In both summer and winter it shall occur. And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem: Their flesh shall dissolve while they stand on their feet, Their eyes shall dissolve in their sockets, And their tongues shall dissolve in their mouths. It shall come to pass in that day that a great panic from the LORD will be among them. Everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand.

Zechariah 14:4,8,12-14

The Apostle John saw the waters of the river and lake as a type of crystal that comes to adorn the New Jerusalem.

And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.

Revelation 22:1,2

Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. Before the throne there was a sea of glass, like crystal.

Revelation 4:2-6

We can see there that the fiery mountain of Eden mentioned in Genesis, Ezekiel and Enoch is converted to Mt. Zion. The river that "came out from Eden to water the paradise" in the second chapter of Genesis now flows either from the temple or from a newly-created valley that splits the Mount of Olives.

Indeed the creation of the valley reminds us also of the creation of the double volcano or the double peaked volcano, each possessing its own crater with another large crater between them. This middle crater is sometimes visualized as a third peak or mountain which has collapsed creating a valley.

Isaiah tells us that before the great judgement a ruler shall be called from the "isles" and from the East.

Be silent before me, you islands! Let the nations renew their strength! Let them come forward and speak; let us meet together at the place of judgment. Who has stirred up one from the east, calling him in righteousness to his service. He hands nations over to him and subdues kings before him. He turns them to dust with his sword, to windblown chaff with his bow."

Isaiah 41:1, 2

And in what may even be an illusion to the bird clan, we have:

From the east I summon a bird of prey; from a far-off land, a man to fulfill my purpose. What I have said, that will I bring about; what I have planned, that will I do.

Isaiah 46:11

In some cases, it is the Lord who comes as savior in person from the east into the eastern gate.

Then he brought me back to the outer gate of the sanctuary, which faces east; and it was shut. And he said to me, "This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the LORD, the God of Israel, has entered by it; therefore it shall remain shut. Only the prince may sit in it to eat bread before the LORD; he shall enter by way of the vestibule of the gate, and shall go out by the same way.

Ezekiel 44:1-3

"...the gate that looketh toward the east: And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east."

Nehemiah 3:29

In the 26th chapter of Ezekiel, Eden is described together with other nations involved in the great mercantile trade. We often see in the Biblical prophecies that nations from the direction of "Tarshish and Ophir" play an important role. These may be the "kings of the east" referred to in the Book of Revelation who cross the Euphrates in preparation for the great apocalyptic battle.

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof dried up, that the way of the kings of the east might be prepared.

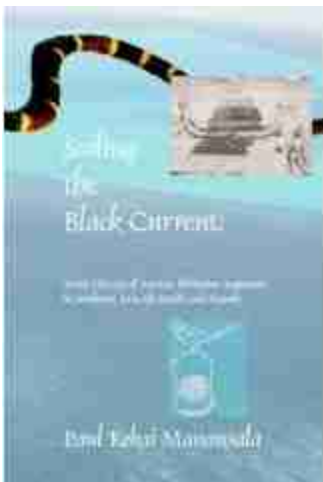
Revelations 16: 12

The apocryphal *Testament of Dan* even appears to equate the "New Jerusalem" with Eden: "And the saints shall rest in Eden, and in the New Jerusalem shall the righteous rejoice, and it shall be unto the glory of God for ever." The Parsis and Zoroastrians also believed in a savior king who would come from the East. In the Zand-i-Vahuman, he is described as coming from the direction of China and the Indies.

O Zartosht the Spitaman [Zoroaster]! When the demon with dishevelled hair of the race of Wrath comes into notice in the eastern quarter, in the direction of Chinistan [China], it is said - some have said among the Hind - is born a prince; it is his father, a prince of the Kayanian race, who approaches the women, and a religious prince is born to him; he calls his name Warharan [Bahrá] the Varjavánd, some have said Shahpur.

The vision of heaven and hell as existing in the same place is explained perfectly by the volcano of the lush tropical forests. Where, sometimes with little warning, paradise is transformed into a fiery hell. However, the newly-formed *krater* from the eruption will if the conditions are right, provide a lake and rivers filled with the "living waters" of immortality, and the land will be duly blessed again.

Regards,
Paul Kekai Manansala
Sacramento



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The Black Banners of the East (2005-03-12 07:59)

Although the imagery is more stylized than earlier descriptions of the fiery, smoking mountains of Eden and the Sinai, the basic ideas are still present. The sea of glass/crystal mingled with fire, for example, is reminiscent of the great quantities of volcanic glass such as obsidian produced by eruptions.

However, the localization is never quite complete. The great 'war in heaven' is still placed in the mount of Eden, the

cosmic site of the original conflict. It was here that Tala, the Morning Star, descended to earth. The motif linking the stars with the cycle of conflict occurs in many traditions including those of the Hebrews and Zoroastrians.

It is said that from the east and from the quarters of Hind or China (he will appear) and as appears from the religion, the sign at his birth will be the falling of the stars.

The Persian Rivayats of Hormazyar Framarz and others

The Muslims also naturally incorporated these ideas into their prophetic views of the latter days.

The Black Banners will come to you from the East, their hearts are like iron. Whosoever hears about them let them go crawling – even over ice!

Hadith of Thawban

The predicted "Army coming from the East" is led by a man called *Mansur*. Generally the location of the "East" is obscure although it is indicated that he shall approach Mecca from the direction of Transoxania (Uzbekistan and parts of Turkmenistan and Kazakhstan). Some modern fundamentalists believe that Osama bin Laden is none other than the Mansur who will lead his troops from Afghanistan in a great world battle. These armies carrying black banners come to the aid of al-Mahdi, the future messianic king.

In certain Hadiths, al-Mahdi and some of his companions are described as "Masters of the Dwellers of Paradise."

We are the children of Abd Al Muttalib, the Masters of the Dwellers of Paradise myself, Hamza, Ali, Jafar, Al Hasan, Al Hussain and Al Mahdi

Anas

Although the Muslim version appears to localize things more in Central Asia, we still have ideas similar to those in the Jewish and Christian traditions. For example, the water that seems to be at the same time fire, and the paradise that appears as hell, but in this case associated with *al-Dajjal* the Antichrist:

The anti-Christ will appear and with him will be both water and fire. That which people perceive to be water will be fire that burns and that which people perceive to be fire will be cool and sweet water. If any among you encounters him, you should jump into that which you perceive to be fire because it is sweet and palatable water.

Hadith of Ribī

I shall tell you something about the anti-Christ that no Prophet has told his people – he is one-eyed and will have with him what appears to be Paradise and Hell. That which he calls Paradise will be Hell, and that which he calls Hell is Paradise.

Abu Hurayrah

Among the Ismailis, the Hidden Imam is stationed in the "Green Isle" where the Tree of Paradise and the Spring of Life are found. The Hidden Imam in this tradition returns as al-Mahdi. Paradise is viewed often as an archipelago of five linked islands although the location is obscure. In latter times, it was said to be in the "intermediate East" a location sometimes earthly, sometimes otherworldly of the pre-heavenly abode of the departed.

Muslim views of the apocalypse thus hold much in common with those found in the religions that preceded it in the region.

Ideas of a great end-times battle in various traditions are also found in prophecies which give some rather specific details including chronological dates. We will examine how these timings appear to correlate with the epoch of the ancient eruptions suggested here as initiating the great cycle of conflict.

Regards,

Paul Kekai Manansala



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The Hidden Hero (2005-03-14 09:18)

Mythologists have long recognized the motif of the hidden or sleeping hero. In many cases, these myths take the form of messengers or incarnations (avatars) of a deity sent to earth. Often researchers trace these myths back to the earliest known examples in literature such as that of the *abgal* of Sumer.

As discussed earlier, the *abgal* are seven sages sent to earth one after another by the god Enki (Ea). Like Enki who came swimming from Dilmun in the East, these sages arise from the sea. In many instances, we find a similar motif of a hero concealed in the ocean, on an antipodean island, or in a mountain.

Quetzalcoatl, the Mesoamerican deity predicted to return one day, is sometimes said to be in the heart of the ocean. The Hindu savior Kalki is also said to rise from the sea on a white horse. Kalki is an avatar of Visnu, whose first incarnation was in the form of a great fish (*matsya*) that saves humanity from the flood. In the apocryphal *IV Esdras* (8:3) the messiah appears as a man coming from the "heart of the sea" in the sixth vision of the prophet.

King Arthur of Celtic fame was sometimes located in the "depth" of the sea or on an antipodean island, sleeping to awake in latter times.

The ancient Kai or Zoroastrian kings went to their repose in the mysterious palace of Kang-dez often said to be in the middle of the cosmic mountain. From there they will accompany the final savior in the last battle between good and evil. The Shi'ites believe the Hidden Imam and his sons wait on five islands for the coming of the messianic al-Mahdi. A whole host of European monarchs became sleeping heroes hidden in mountains to include Frederick Barbarossa in Kyffhäuser Mountain and Karl V and his army in Odin's mountain.

The Javanese know their coming hero as *Satria Piningit* the "Concealed Warrior," and the Old Testament says in a passage often cited as messianic:

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me.

Isaiah 49:1-2

Like the planet or star that enters the Underworld by seemingly sinking into the ocean or mountain to the West, only to rise again from the East, so to the cosmic heroes. However, as we can see authentic historical figures, like the Holy Roman emperors, were assigned to the same motif, so it cannot be explained merely as a Jungian archetype. From the perspective of this work, the returning hero is *Tala* of the Dragon and Bird Clan.

The coming of the saving hero is sometimes indicated with rather vague chronological clues, but at other times with actual dates, at least in the form of the expected year of appearance.

These dates appear based on an astronomical cycle which has been widely studied. Giorgio de Santillana and Hertha von Dechend examined this cycle, which has been linked with the creation of various calendars, in [1]**Hamlet's Mill**. Although estimates for the cycle's beginning vary from about 4,000 BC to 3,000 BC, most tend to point toward the first few centuries before 3,000 BC.

During this period, the star Sirius rose out of the Sun's bright light, known as the heliacal rising, at around the time of the summer solstice. The Pleiades constellation, or "Seven Sisters," was very near the ecliptic, the path of the Sun, and was very close to exactly due East when rising above the horizon.

Regards,

Paul Kekai Manansala

Sacramento



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Eden's Bearings (2005-03-15 13:42)

The position of the Pleiades [1]constellation rising in the East near or conjunct with the ecliptic is a valuable chronometer. This would place it at or close to the point of the spring (vernal) equinox.

Because the period from one vernal equinox to the next is shorter than the stellar year, the star position of the equinox changes by about one degree every 72 years. In about 25,920 years this point marking the beginning of spring will have made a full circle around the zodiac.

Evidence of an early, probably Neolithic people who marked important events not by conventional calendars but by associated astronomical configurations is a major thesis of books like *Hamlet's Mill*.

Austronesians appear to have been one such type of people. We don't know if Austronesians ever had calendar counts, but if they did these must have been assigned to the recondite knowledge used by initiates only. However, we do know that they often marked events, including those found in their mythologies, with heavenly conjunctions or other phenomenon. For example, the Hawaiian legend of the explorer Hawai'i-loa who noticed a conjunction of the Pleiades and Aldebaran with Jupiter and steered toward these stars to discover Polynesia.

In this case, we see that the stars indicate both place, as directional bearings, and time, by means of the timing of the stellar conjunction.

Babylonian astronomy might preserve something of a similar sort from the Sumerians with regard to the location of our cosmic volcanoes. Mesopotamian seals often contain depictions of astronomical configurations in scenes of significant mythological events.

The star known as *Nibiru* (also Neberu, Nebiru) to the Mesopotomians has more than one identification by researchers in this field. The one that is of interest for us is Nibiru's identification with Jupiter. In the cosmological *Enuma elish* (7.124ff), Nibiru is one of the fifty names given to Jupiter, the planet of Marduk:

Nebiru shall hold the crossings of heaven and earth;
Those who failed of crossing above and below,
Ever of him shall inquire.
Nebiru is the star which in the skies is brilliant.
Verily, he governs their turnings, to him indeed they look
Saying: "He who the midst of the Sea restlessly crosses,
Let 'Crossing' be his name who controls its midst.
May they uphold the course of the stars of heaven;
May he shepherd all the gods like sheep.

From the quote above, it would appear that Nebiru is connected in some way with crossings over the sea. In fact, the name "Nebiru" is derived from *eberu*, "to cross," and actually means "ferry, ferryman, ford." The authors of *Hamlet's Mill* connect Nibiru with Urshanabi the ferryman to Paradise in the epic of Gilgamesh.

What is particularly interesting about Nibiru is that the planet's "point" or "station" is used by the Babylonians, and also likely by their predecessors, to construct celestial maps. The following quote refers to Jupiter/Marduk measuring the universe:

He determined the year by designating the zones:
He set up three constellations for each of the twelve months.
After defining the days of the year (by means) of (heavenly) figures,
He founded the station of Nebiru to determine their (heavenly) bands,
That none might transgress or fall short.
Alongside he set up the stations of Enlil and Ea.

The 'heavenly bands' constructed with the "[2]station of Nebiru" as the reference point are known as the paths of Anu, Enlil and Ea.

According to authorities on Babylonian astronomy referenced in Hamlet's Mill, the path of Anu is parallel to the celestial equator and extends to a point about 15 to 17 degrees north and south of our own equator. The path of Enlil is a band of similar width north of the path of Anu, while the path of Ea is the southern zone of equal measure. The latitude of 15-17 degrees North, of course, would fit well with both Mt. Pinatubo and Mt. [3]Arayat. The question is though whether this station of Nebiru, obviously a fixed star or constellation used to build the entire planisphere of the Babylonians, was north or south of the equator.

According to researcher F. M. Th. Bohl, the station of Nebiru was the point of entry of Jupiter into the path of Anu observed during the night of the vernal equinox, the Babylonian New Year.

During this period, the equinox occurred when the sun entered the constellation *I-Iku* which is identified either with the square of Pegasus or some location in the Aries group.

In either case, a night observation of Jupiter with that planet entering an area corresponding to the geocentric latitudes (declination) of 15 to 17 degrees would point to the constellation Virgo. I would suggest the star [4]Spica, or *alpha Virginis*.

Indeed, researchers Paul Neugebauer and Albert Schott following the work of Günter Martiny, have suggested that Neo-Babylonian (Assyrian) temples were oriented toward the azimuth intersecting Spica and the vernal equinox at the horizon. Of the three, Neugebauer gave up on the idea when he could not find any evidence that Spica was an important star in Babylonian astronomy.

However, I would suggest that Spica was indeed the station of Nibiru, the point used to demarcate the boundary of the paths of Enlil and Anu, and by similar proportion also the path of Ea.

During 3102 BC, the date of the beginning of the modern era in the Hindu calendar, Spica was located directly above about 15.48 degrees North latitude. The position was not much different at the beginning of the Mayan calendar according to the estimate that places that date in the year 3114 BC.

Thus, Spica would have been an excellent zenith star for navigators seeking the sacred volcanoes. It would have been very nearly directly overhead at its highest point in the sky. As such, Spica would also have acted as a bearing star since it would be directly to the east when rising and to the west when setting, if the observer is at the corresponding latitude.

With Nibiru as the ferry-person to Paradise from the "confluence of the rivers," it would be logical that his station would be guiding star to that very location, at a time when the Pleiades marked the point of the spring equinox.

Spica is also widely thought to be the starting point of the lunar mansions of the Chinese zodiac. Among Pacific Islanders, Spica is often paired with Arcturus, the zenith star of the island of Hawai'i, by traditional [5]navigators to determine latitude using the different rising/setting times, if any, of both stars.

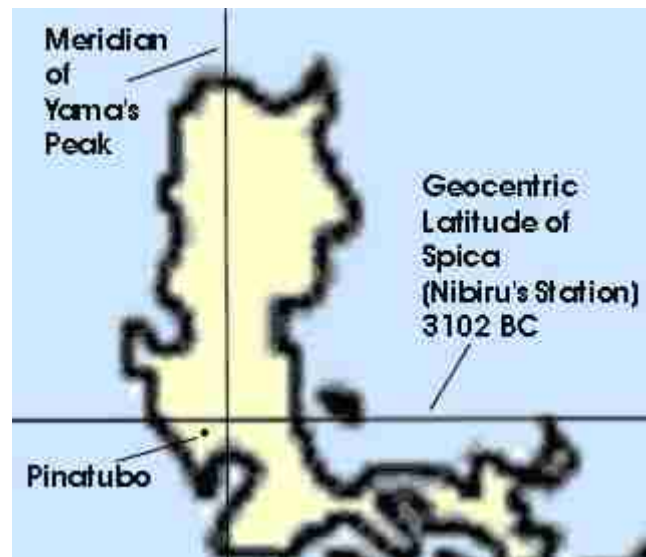
If we combine this conjecture, with the earlier one made regarding the meridian of [6]Yamakoti, then we get surprisingly accurate coordinates for the ancient *axis mundi*. Of course, the longitude given by the Hindu astronomical texts depends on whether one identifies "Romaka-pura" as Alexandria or Rome. There is good reason to think it is the former.

According to the astronomer Varahamihira, the Romaka Siddhanta, written in Romakapura, has a year length nearly exactly that used by Ptolemy and Hipparchus. There are also rather close values to Ptolemy's anomaly of the equation of center, and for that astronomer's revolution length of the Moon's nodes. This would indicate that the Romaka Siddhanta borrowed largely from the astronomical work carried out in Alexandria, and specifically by Ptolemy. Yamakoti, or "Yama's Peak" would in this case be the location of the Underworld kingdom where both the good and bad go after death. The same symbolic location within Mt. Mashu traveled to by Gilgamesh.

With Romakapura as Alexandria, the corresponding meridian of Yamakoti to the east of Lanka, which Indian astronomers equate with Avanti (75.76E), would be at about 121.64 degrees East, a bit more than the longitude of Pinatubo.

**Varahamihira's Quadrants (Romaka = Alexandria)
Lanka (75.76E) - Romaka (29.88E) = 45.88 degrees**

Lanka (75.76E) + 45.88 = 121.64E degrees (meridian of Yama's Peak)



Regards,
Paul Kekai Manansala
Sacramento



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1. <http://sambali.blogspot.com/2008/05/star-and-constellation-names.html>
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3. http://sambali.blogspot.com/2006/04/mount-arayat-glossary_05.html
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5. <http://sambali.blogspot.com/2006/01/glossary-exploration-ancient-sea.html>
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The Return of the Virgin (2005-03-18 07:06)

"Now the Virgin returns, the reign of Saturn returns, now a new generation descends from heaven on high. Only do thou, pure Lucina, smile on the birth of the child, under whom the iron brood shall first cease, and a golden race spring up throughout the world!"

So said the Roman writer Virgil in the 1st century BC in his Fourth Eclogue. Aratus who wrote a well-known poem on astronomy claimed that *Themis* the goddess of justice left the world and took refuge in Virgo at the end of the last Golden Age. She returns only at the dawn of the new Golden Age according to Virgil, indicating a decline in virtue and justice in the interceding period.

While some believe the reference to Virgo may refer to the precessional cycle of the equinoxes, another possibility is an oblique reference to Spica, alpha Virginis, as the bearing marker for the geographic origin of the age.

The orientation of the Neo-Babylonian temples brings to mind the Sumerian concept of the *Me*, the systems of measurements, rules and guidelines for the arts, crafts and sciences. The *Me* were especially associated with the Seven Sages, the *abgal* who come from the sea.

Abgal are said to provide the proportions of the ziggurat as model of the cosmic mountain, a structure where the measure of the base width is significantly greater than the temple height. This gives an image of a broad low mountain rather than a steep or cone-shaped one.

Spica also has significance in ancient Egyptian astronomy. A temple to *Menat* in Thebes built around 3200 BC appears oriented toward that star. At least one temple in the New Kingdom city of Akhenaton also appears so aligned although Spica's declination had changed considerably by that time.

Livio Catullo Stecchini, whose expertise was metrology, the history of measurement, believed that Spica served as the ancient meridian in Egypt during certain periods. He notes that in their rectangular sky charts, Spica is placed near the center.

If you remember, Sirius and Venus were both said to have special links with the Egyptian goddess Isis and the Sumerian goddess Inanna. Spica was also closely related to these goddesses, and appears to be from this association that the sign of Virgo originated. In Sumer, both Spica and Sirius are called *ban* "shooting bow."

Many megaliths also seem aligned on Spica at different periods with no apparent link to equinoctial points. This suggests that the star was revered for some other reason.

The timing of the return of the Golden Age has vexed many cultures. Some have equated it with the Great Year, the precession of the equinoxes, when after about 25,920 years, the stars return to their "original" position.

However, there were also shorter cycles usually lasting around 5,000 to 6,000 years. These may have been attempts to divide the Great Year, but in many of the involved cultures there is no clear evidence of knowledge of the precession. In Jewish-Christian circles, the idea of a "Great Week" of 6,000 years followed by a 1,000 year Golden Age or Great Sabbath was innovated with the calendar calibrated to start at around 4000 BC. In the far-off Mayan culture, the calendar started in the first few centuries before 3000 BC, depending on which estimate you use, and lasts about 5,125 solar years.

The Hindu cycle starts at 3102 BC and although the present *Kaliyuga* eras last for much longer than even a Great Year, an interesting prophetic text from South India also hints at a shorter age.

The *Kalajnana* written about 1,000 years ago mentions dates like 1999 and 2003 in association with the coming of a golden age and the savior king Kalki, who is also known in the text as Virabhoga Vasantaraya.

The year 1999 suprisingly enough also appears some five centuries later in the prophecies of the renowned French prophet Nostradamus. Next we will examine whether there might be any connection between these dates so widely spread apart in time and place.

Regards,

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The Long Count (2005-03-19 07:40)

The *Kalajnana* uses the Kaliyuga era starting in 3102 BC to predict events in the future. The dates of 5101 (1999) and 5105 (2003) are given for the return of Kalki to establish "Viradharma," a South Indian form of Siva worship (Virasaivism). The Indian year starts in spring, so 5101 would last from spring 1999 to spring 2000.

In Nostradamus famed collection of prophecies known as *Centuries*, one of his most well-known quatrains (X. 72) reads:

In the year 1999, in the seventh month
the great king of terror shall come from the sky
he shall resurrect the great king of the Angolmois
before and after Mars rules

This quatrain has been linked by some with the coming golden age alluded to in other Nostradamus prophecies, although it's vagueness has given rise to some disagreement.

Nostradamus saw the period from creation to the end of the world lasting 8,000 years and ending in 3797 AD, but he also envisioned lesser cycles similar to that of the Great Week. Using the above data, Nostradamus would have the world begin in 4203 BC, although one of his writings, possibly due to some error, results in counts indicating 4757 or 4758 years before the common era.

European Christian tradition usually follows Eusebius of Caesarea who gives a date of about 3947 BC.

The most common used dating for the start of the Mayan calendar is 3114 BC and the calendar lasts for about 5,125 years. So if we take the date of 1999 in Nostradamus quatrain as proximate to the end/start point in a system of ages, we have:

Start date	End Date	Duration
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Mayan 3114 BC 2012 AD 5,125 years

Nostradamus 4203 BC 1999 AD 6,202 years

Kalajnana 3102 BC 1999/2003 AD 5,101 (5,103) years

I suggested earlier that the start of these cycles may have originated from knowledge diffused by the [1]Nusantao starting in the fourth millennium BC. The difference in precise dates may be due to the fact that the original dates were astrological in nature rather than calendar counts. Different systems used in calculating back to the astronomical phenomenon resulted in varying but still generally close dates.

The Biblical estimates come from the sums of genealogy lists and confusion in this regard may have lead to considerable error. However, considering that the ante-diluvian genealogies appear related to Sumerian king-lists, an astronomical date from the latter tradition is warranted. I believe that would coincide with the period when Spica was located over the latitudes marking the Anu and Enlil path junction. The orientation of building toward this star would resemble in some whay the Qiblah of a mosque oriented toward Mecca, or the Jewish synagogue oriented toward Jerusalem.

The start of the Egyptian calendar varies according to views on what is known as the Sothic cycle. However, from the astronomical viewpoint, the calendar would be calibrated with the coincidence of the heliacal rising of Sirius and the summer solstice at around 3300 BC.

But what of the duration of these cycles? The year 1999 in Nostradamus presumably could have been borrowed from the Kalajnana. An interesting theory offered by scholar Rudy Cambier suggests that Nostradamus borrowed his *Centuries* from the work of 14th century Cistercian monk Yves de Lessines.

While we will not discuss Cambier's theories on the meaning of the *Centuries*, he does suggest a connection with the Templars. As you may remember, I mentioned previously a Cistercian abbey in Portugal where an early world map was found. The Cistercian order had close ties with the Templars since the time of Bernard de Clairvaux who had helped to obtain the order's rule. When the Templars were persecuted many sought refuge at Cistercian monasteries.

Did Yves de Lessines have access to Kalajnana traditions through some Templar intermediaries? Unfortunately, there is little more information to make a guess on this one.

However, we can say that the general duration for these cycles does appear to have an astronomical link. In the various traditions, the idea of a conjunction or alignment particularly with regard to the planets is apparent.

According to Berossus, the Great Year ends when the planets come together in one constellation. In Indian tradition, the Kaliyuga started when all the planets were aligned near the star Revati. The savior Kalki comes during a conjunction in the lunar asterism Pushya.

Indeed, with regard to the traditional date for the start of Kaliyuga, the planets did form a very loose conjunction near Revati. It was not the exact alignment suggested in the literature, but then again such precision does not seem to have been the major concern.

The Mayan calendar is fairly clearly set forth. The Mayans had various calendar counts that involved both planetary cycles and the Mayan sacred number counts.

The sacred counting system involved recurring cycles of counts of 20 and 13. Their astronomical observations mainly were concerned with the synodic periods of planets, i.e., the time period between conjunctions of each planet with the Sun. However, the Mayans payed much attention to Venus and had additional counts for this planet.

Conjunctions of these various calendar counts were considered holy to the Mayans. And the grand conjunction of nearly all of them made up their entire sacred calendar known as the *Long Count*.

The Long Count consisted of 5,200 *tun*, the Mayan year of 360 days, which converts to about 5,125 solar years. In order to get all their cycles to coincide neatly, the Mayans rounded off planetary cycles and sometimes added an extra day. Again, precision was not as important as the value of achieving a nice round sacred number.

Therefore in 2012, if one accepts the common start date of 3114 BC, the following list of calendar counts will coincide for the first time in 5125 years:

Cycles coinciding at end of Long Count

Cycle Duration Total in Cycle

Baktun 144,000 days, 400 tun 13

52 Tun/72 Almanac Cycle 18,720 days 100

Katun 7,200 days, 20 tun 260

Nine Sacred Almanac/Twenty 117-Day Cycle 2,340 days 800
 Triple Sacred Almanac[Mars Synodic Period] 780 days 2,400
 585-Day Cycle[Venus Synodic Period] 585 days 3,200
 Double Sacred Almanac Triple Lunar Half-Node Cycle 520 days 3,600
 400 day cycle[Jupiter Synodic Period?] 400 days 4,680
 Tun 360 days 5,200
 Tzolkin 260 days 7,200
 Venus Visibility as Evening Star 250 days 7,488
 Cycle Associated with Rain God [Mercury Synodic Period] 117 days 16,000
 Venus Invisibility at Superior Conjunction 90 days 20,800
 Five Trecena Cycle 65 days 28,800
 Haab Calendar Round 52 days 36,000
 30-Day Lunation 30 days 62,400
 Uinal 20 days 93,600
 Trecena 13 days 144,000
 Venus Invisibility at Inferior Conjunction 8 days 234,000
 Glyph G Cycle Lords of the Night (Bolon-ti-ku) 9 days 208,000
 Two, Three and Five Day Cycles various various

The table above suggests the Long Count is based on a "great" version of the short count with the katun as the specific unit: $20 \times 13 = 260$ katuns or 5,200 tuns. All the synodic periods, used to calculate heliacal risings, coincide except that of Saturn. So we might look at the Long Count as timed to a mutual rising of five of the planets from behind the Sun's bright rays coinciding with the sacred number calendar rounds.

The astrologers of the Kalajnana searching for a conjunction similar to that near Revati in 3102 BC, probably used methods like those of the Mayans in finding the least common multiples of the various planetary conjunctions. Apparently this landed them on the date of Kali 5101 or 1999-2000.

That year was not far off the mark as 5101 ended in spring 2000 about a month before a seven planet conjunction near Revati. This conjunction like that of 3102 BC was not very precise however with an orb (error) of about 35 degrees.

The Long Count (5,125 years) and the Kalajnana cycle (5,101 years) are relatively close to a fifth of the precession or about 5,156 years. The Nostradamus cycle (6,202 years) is less accurately a fourth of the precession or about 6,445 years.

Of the planets that come into alignment at the coming new age, Venus stands out in many cultures. Quetzalcoatl, Isis, Inanna and Ishtar all have close association with Venus. The stars Sirius and Spica are likewise linked with this planet. Tala, as the Morning Star, heralds the renewal of the great cycle.

[2]A Kiribati sky dome or *maneaba* (maneapa) used to teach children about the sky and stars

Regards,

Paul Kekai Manansala

Sacramento



[3]Buy now!

[4] 

1. <http://sambali.blogspot.com/2004/12/nusantao.html>
2. <http://www.andiskaulins.com/publications/etruscans/etrusxvi.gif>
3. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
4. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&src=3

The End and Beginning (2005-03-22 18:18)

In Buddhist tradition, a 5,000 year cycle also exists. This is originally said to start with the Buddha's dispensation or *sasana*. It consists of five 1,000 year periods in which each of the five major teachings of the Buddha Siddharta Gautama disappears starting at the time of his death.

Interestingly, after women are allowed into Buddhist monastic life, the Buddha cuts these periods in half from 1,000 to 500 years. This makes the whole cycle 2,500 years instead of 5,000 years and in essence calibrates fairly well with the periods discussed previously.

There are different opinions as to the date of the Buddha's death, and even the length of these cycles are altered in various traditions. However, generally the more widely accepted dates range around the 5th or 6th century BC.

If we use the date most popular among present-day scholars of 480 BC, then the 2,500 year period ends in 2020 AD. At that time, the "disappearance of the relics" occurs and the "true dharma" or Buddhist practice vanishes.

The monks and stream attainers will be strong in their union with Dharma for 500 years after the Blessed One's Parinirvana. In the second 500 years they will be strong in meditation; in the third period of 500 years they will be strong in erudition. In the fourth 500 years period they will only be occupied with gift giving. The final or fifth period of 500 years will see only fighting and reproving among the monks and followers. The pure Dharma will then become invisible.

Abhidharmakosha 4.12c. III. p. 41

Exactly what happens at the end of this period of decay is not entirely clear. According to some traditions, a new Buddha known as *Maitreya* will appear shortly bringing about yet another dispensation and starting the "wheel of

dharma," the new cycle all over again.

Among Tibetan Buddhists, the cyclic period is intertwined with the reigns of the kings of Shambhala. Each king is said to have a nice rounded reign of 100 years, but the texts make it clear this is just an approximate figure.

As stated earlier, there are two different chronologies for the Shambhala kings. Both are calibrated to the bringing of the Kalacakra Tantra to India in about 960 AD. According to one tradition this happened during the reign of the 12th Rigden king named Surya. In the other tradition, it is Sripala from the Southern Ocean who is either the 17th or 18th king.

In each tradition, the Shambhala dynasties are made to start at the death of the Buddha, which again we will set at 480 BC, or 1440 years before the Kalacakra comes to India. Thus, according to the first tradition the average length of each reign is 120 years (1440/12).

However, in the second tradition the average reign is either 80 or 84 years depending on whether Sripala is the 17th or 18th king in the lineage.

Thus, using these average reign lengths, the start of the reign of the last king, the messianic Rigden Drakpo, would begin in either of the years 2520, 2061 or 2000 AD depending on whether it was the reign of the 12th, 17th or 18th king respectively.

Here again we see a gradual moral decline eventually resulting in the materialistic *Lalos* occupying the land south of the Sita River. Finally in the time of Rigden Drakpo, a formidable king of the *Lalos* breeches the inner sanctum of Shambhala, conceived of as a mountain surrounded by rings of mountains or hills. The intrusion into the sacred realm sets off a cataclysmic battle described in more mystical than realistic fashion.

The forces of Shambhala emerge victorious ushering in the new golden age.

The Rigden Drakpa like Satria Piningit, the Hidden Warrior of Java, is the quintessential "King of the East" remaining out of view until the tide of evil has reached its peak.

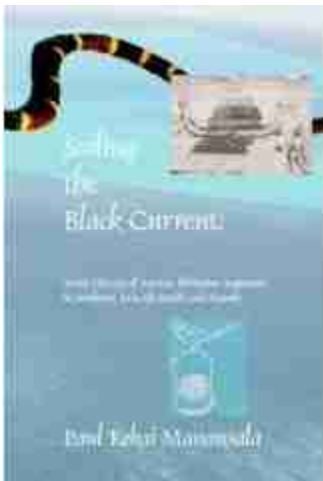
The new dawn is in essence really a return to a more pristine condition that existed before, and this utopian age is personified in the Hidden Warrior.

In the many of the traditions studied here, the Golden Age arrives with the seemingly supernatural formation of a river and/or lake of "living water." This would be none other than the Krater of Hermetic tradition, and where the waters of life are, there shall the migrating birds venture.

Regards,

Paul Kekai Manansala

Sacramento



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[2] ✖

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=

Epilogue (2005-03-24 21:33)

Both [1]Columbus and [2]Magellan had set courses toward a destination linked with ancient legends. Their quest was one written of since the dawn of history. For the first time though documented in a clear fashion.



In 1516, Thomas More wrote the novel *Utopia*, three years before [3]Magellan would set out on his historic voyage. More actually coined the phrase "utopia" for this work.

Utopia was located evidently somewhere between the mythical *Castellum* in the newly-discovered land of South America, and *Taprabone*. In More's time, Taprabone (Taprobane) probably referred to Sumatra rather than Sri Lanka due to the testimony of Nicolo de Conti.

The book tells of the travels of narrator Hythloday who is said to be a companion of Amerigo Vespucci, and to have completed the latter's aborted fourth voyage around the world. In essence, Hythloday anticipates Magellan's own circumnavigation. En route he spends more than five years in the mysterious Utopia.

[4] Romuald I. Lakowski believes the writings of More's brother-in-law John Rastell offer clues on the former's geographical thinking.

Rastell wrote *The Interlude of the Four Elements* in 1517-1520 shortly after More's *Utopia*. He gives a short description of the world's geography starting with the journey to the "New World" in the West. Then Rastell describes the classic voyage to the East starting from Jerusalem.

Loo, estwarde beyonde the great occyan
Here entereth the see callyd Mediterran,
of two thousand myle of lengthe.
The Soudans contrey lyeth here by,
The great Turke on the north syde doth ly,
A man of merveylous strengthe.
This sayde north parte is callyd Europa,
And this south parte callyd Affrica,
This eest parte is callyd Ynde [Indies],
But this newe landys founde lately
Ben callyd America by cause only
Americus dyd furst them fynde.
Loo, Jherusalem lyeth in this contrey,
And beyonde is the Red See,
That Moyses maketh of mencyon
This quarter is [5]India Minor
And this quarter [6]India Maior,
The lande of Prester Johnn. (829-46)

The land of [7]Prester John sits at the extreme East and north of it is the kingdom of the "Cane of Catowe" generally seen as hearkening back to the old "Khan of Cathay" in Yuan dynasty China.

From these eastern lands, Rastell followed the geographers of his day in greatly underestimating the distance from the fabled East eastward to Britain, which he claims is a "lytell paste a thousande myle."

The land described by More, unlike the destinations of [8]Columbus and Magellan, may have been located in the southern hemisphere. Possibly he was following Vespucci's *Quattuor Navigationes* in this regard. This thinking might be related to older geographies like those of Ptolemy that tended to place the most eastern ports, like that of Cattigara, south of the equator.

Also, ancient legends of the Saturnian Isle of the Greeks, where the Golden Age continued and where Kronus rules, often thought of the location as antipodean in both the east-west and north-south directions. A number of scholars believe More's work shows influences from Macrobius' *Commentary on the Dream of Scipio* and *Saturnalia*, which delve into the lost Golden Age of humanity.

More indicates that Utopia was inhabited by 'gymnosophaon/gymnosophan' or "philosophers" similar to the yogis of India. The book also gives examples of the Utopian "alphabet."

The cities were limited to no more than 6,000 families and the household consisted of the extended rather than the nuclear family.

[9]Trade and navigation were important to the Utopians and were pursued with energy. Foreigners, especially those of honor and ability, were welcome.

If any man was to go among them that had some extraordinary talent, or that by much travelling had observed the customs of many nations (which made us to be so well received), he would receive a hearty welcome; for they are very desirous to know the state of the whole world. Very few go among them on

the account of traffic, for what can a man carry to them but iron or [10]gold or silver, which merchants desire rather to export than import to a strange country: and as for their exportation, they think it better to manage that themselves than to leave it to foreigners, for by this means, as they understand the state of the neighboring countries better, so they keep up the art of navigation, which cannot be maintained but by much practice.

Utopia was viewed by More and those who borrowed his mythical land as a type of ideal society located in an Indian Ocean island (the Pacific was still unknown), a remnant of the Golden Age.

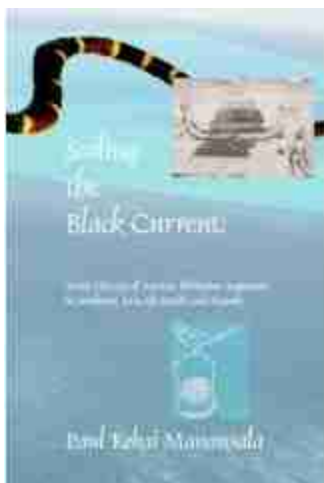
[11]Magellan had identified the golden destination as "Tarsis and Ofir" in his own writing referring to the legendary Biblical lands. [12]Columbus was heading toward Cipangu, and he may have been carrying Behaim's Globe which also identifies this island in the legend as Ophir.

Quests for the Golden Land had driven [13]history for ages, and were for the first time coming into much clearer view than ever before.



The *Pertotum Circulum* of 1440 using archaic geography shows lands in the east far below the equator. Notice in the farthest east just below the equinotical line, on the mainland is the Garden of [14]Eden with Adam and Eve inset in a square. In the southeast corner, east of Tabrobane (Taprobana) is *Curiga* an island of the "sunrise" associated with Prester John. Regards,

Paul Kekai Manansala
Sacramento



[15]Buy now!

[16] 

1. <http://sambali.blogspot.com/2007/03/columbus-magellan-and-hidden-king.html>
2. <http://sambali.blogspot.com/2007/03/columbus-magellan-and-hidden-king.html>
3. <http://sambali.blogspot.com/2007/03/columbus-magellan-and-hidden-king.html>
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7. <http://asiapacificuniverse.com/pkm/presterjohn.htm>
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11. <http://sambali.blogspot.com/2007/03/columbus-magellan-and-hidden-king.html>
12. <http://sambali.blogspot.com/2007/03/columbus-magellan-and-hidden-king.html>
13. <http://sambali.blogspot.com/>
14. <http://sambali.blogspot.com/2007/01/garden-of-eden-glossary.html>
15. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
16. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr_c=3

Epilogue (2005-03-27 08:31)

In the Churning of the Milky Ocean story, the battle between the Devas and Asuras produces many wondrous things that appear from the frothy sea. This war, which I have suggested was a clash between Nusantara trading clans, would indeed have set off a chain of wondrous historical events starting after the 4th millennium BC Pinatubo eruption. When the Spanish came into the region many thousands of years later, the mountainous region that I believe was the model for many legends, was inhabited and surrounded by various peoples. They spoke different languages including Kapampangan, Ayta and Sambal which may have descended from a single ancestor known as Proto-Central Luzon. The likely point of divergence of these languages would have been the foothills of Pinatubo itself. These peoples were remnants of the old Lusung kingdom.

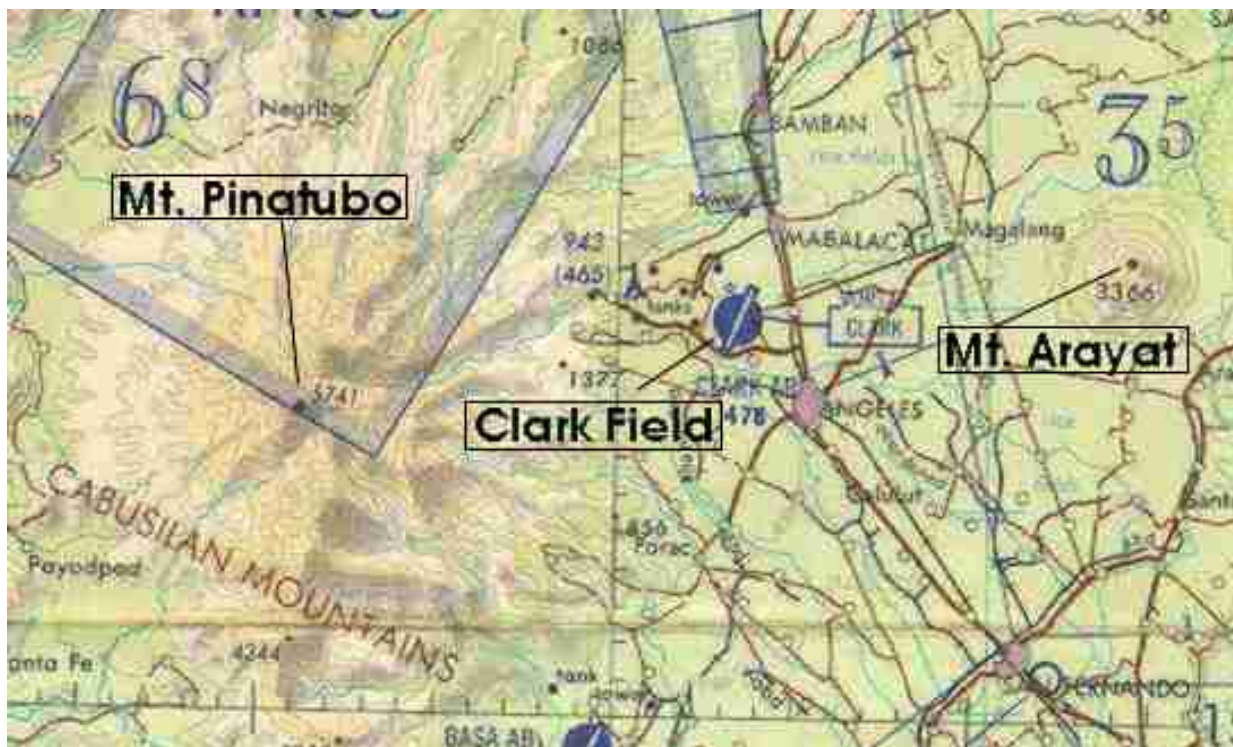
Traces of this kingdom could be found from the province of Pangasinan in the north of the island to the Calabarzon region in the south, an area that presently hosts the bulk of Luzon's 43 million people.

Many of the largest population centers in the Philippines at the time were located downriver from Pinatubo in the delta areas adjacent to the northern part of Manila Bay. Included among these towns was Betis with 7,000 males of fighting age in 1582 – probably translating to a total population of about 28,000 to 30,000. In comparison, London in 1575 had 180,000 people.

Many of these settlements may have been formed after the pre-1991 eruption of Pinatubo some five to seven centuries ago. This was a major event of probably around magnitude 5 level that filled up large parts of what was then the Manila Bay. Consequently the region around Pinatubo itself was sparsely populated when the Spanish arrived. The riverine communities, though, were still conducting long-range trade and had come under minimal Muslim influence.

Slowly, after colonization, the area around Pinatubo became the target of increased development culminating in the founding of Angeles City, probably appropriately named, in the 19th century. Angeles, or the "City of Angels" was formed from the small community known as Kuliat.

When the Americans came to colonize the Philippines, which had briefly won its independence from Spain, Angeles was the location of a major battle for Central Luzon. A U.S. army camp was established there that later was shifted to the present location of Clark Field, northwest of the city.



Aerial flight map showing Clark Air Base, now Clark Field, between Mt. Pinatubo and Mt. Arayat, and northwest of Angeles City.

The base was located at or very near what I consider the prime Neolithic location. One of the names for Mt. Arayat is Paralaya, meaning to the East. You can see from the map above that Mt. Arayat is indeed nearly due east of Clark Field, and it is located nearly exactly between Pinatubo and Arayat. It was said that this location was chosen because it provided better grazing areas for U.S. army horses.

On the other side of Mt. Pinatubo, in Subic Bay, a naval base was constructed near the location of an ancient Aytla village.

Pinatubo and Arayat were always inhabited especially by the "guardians" who still exist today, although there existence has probably been informal if not secretive since Spanish times. The eruptions change this only temporarily.

In 1991, a massive magnitude 6 eruption caused both bases to be evacuated. They were later converted into government-managed zones for commercial and tourist activity. Duty-free stores, expos, golf courses, country clubs, tourist hotels and the like have been set up in these former military bases. Clark Field is also the location of an international airport constructed from the old air force flight line that was used extensively during the Vietnam War.

Regards,
Paul Kekai Manansala
Sacramento



[1]Buy now!

[2]

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&src=3

Epilogue (2005-03-28 07:12)

Archaeological sites around Pinatubo and Arayat are scarce. Some of the main finds have been centered near the town of Porac. The late archaeologist Otley Beyer mentioned several Neolithic tools found at Porac (Hacienda Ramona) before World War II, one of which he thought might actually come from that age. Others he believed were holdovers into later periods. Unfortunately these were discovered during plowing of fields rather than controlled excavations.

Generally, the area around Pinatubo offers difficulties for archaeological work because each of the half dozen Holocene eruptions can dump dozens or, in some cases, hundreds of feet of ejected material. When this is lahar it can dry to a concrete-like hardness. Much of the continually-populated area to the south is or was of delta type and thus the landscape is always changing. Many old riverside communities may have been washed all the way to the bay due to regular floods that hit the region.

[1]Color relief map showing ash deposits around Pinatubo.

The bases around Pinatubo were closed shortly after the Persian Gulf War, during which they were used extensively, following an intense negotiation period with the Philippine government over new leasing. According to the Ayta peoples who lived around the mountain at the time, Pinatubo erupted because of drilling and/or excavating along its sides.

The Pinatubo Ayta still believe in the deity that is said to inhabit their most sacred mountain. There are different accounts as to who exactly was doing the digging but the story may illustrate how the ages-old clan conflict has evolved

and survived into modern times.

The traditionalist camp would be found in those today who have a close bond with nature with a natural disdain for destructive and polluting technology. Such views are held by many indigenous peoples and by environmentalists in general.

In many indigenous cultures, the people had great respect for other forms of life. When they went to fish, hunt, gather or harvest they first conducted special rites. In the ancient Pacific, for example, they would make an offering and ask permission first from the tree spirit before cutting it down to make a canoe. In the Philippines, permission was asked from the rice god, the manifestation of the rice plant itself, before harvesting and thanksgiving was given afterward. The traditional Hawaiians during the Makahiki season forbade hunting, fishing and similar activities giving populations time to recover and replenish. In many cultures, fishing nets were designed so the smaller fish could escape and have time to grow into reproducing adults.

Nothing can illustrate this close bond with nature more than the fact that many indigenous people believed in an actual kinship with certain forms of nature through totemic relationship.

Among non-indigenous folk, this thinking is represented in those who see the need to protect the environment and to promote sustainable and smart living strategies. They recognize that while technology has brought progress, it has also wrought tremendous destruction. Many species have been driven to extinction due in large part to technological advances. Human inventions have also contributed to the increased ability of weapons of war. In the 20th century alone, more people may have died due to war than in all previous human history.

The traditional thinking of the Dragon and Bird Clan may then be represented by those who promote sound environmental and ecological progress. They tend to believe though that the quest for wealth drives society towards destructive practices.

The opposition then would naturally be those among whom materialism is an obvious prime motivating factor. The buzz word for this ideology is "growth," which can also be seen as meaning basically "wealth acquisition." Thinkers of this kind would tend to downplay the negative effects of technological progress on the environment, or on society in general.

The clearest identifying factors in this dualistic conflict though would be found in the traditional mindset, which is still inclusive and egalitarian, while the opposing camp tends to be exclusive, and elitist to a strong degree.

The battle now is more ideological than clan-oriented, although in insular Southeast Asia, at least, the clan elements have not disappeared entirely.

The battleground for the "great war" varies and can include the halls and conference rooms of the United Nations, the Kyoto summit and some forsaken rez (reservation) in the middle of "nowhere."

Regards,

Paul Kekai Manansala

Sacramento



[2]Buy now!

[3] ❌

1. <http://www.whoa.org/publications/maps/Huey.jpg>
 2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
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-

Epilogue (2005-03-31 07:01)

The Pinatubo Ayta who inhabited the slopes of the mountain before the 1991 eruption were forced to relocate because of threats from lahar flows. Formerly they lived much like their ancestors had for thousands of years.

The forests around Pinatubo were noted for their natural honey and the Ayta performed a sacred bee dance before and after any honey hunting excursion. The bees that pollinate these and other nearby forests also provided an important trade item in local Nusantara history – beeswax. This product is mentioned repeatedly in historical trade lists. Appropriately, the country has been a leader in bee-keeping technology led by the late Dr. Roberto Bongabong who encouraged the use of the local *Apis cerana* species.

Volcanic mud still fills the waterways around Pinatubo. The Sacabia River, for example, which flows near Clark Field is partially filled with mud in some spots.

[1]**Sacabia River near the Clark Field perimeter filled with volcanic mud**

[2]Ash piles at the Pinatubo crater lake

[3]The "Elephant Cage" just south of the Sacabia River, a former Clark AB communications complex turned museum and expo, on the right is the hospital complex

One advantage of the deposits is that the rich glass content of the volcanic sand makes it of superior quality for construction purposes. Quarries have provided Pampanga and other adjacent provinces with much of their revenues from taxes collected on volcanic sand exports.

The soil is also recognized as more fertile than before due to the eruption but the sand deposits have rendered many former agricultural fields useless for that purpose now. Instead, most have been converted to fish ponds. The delta area of Pampanga even before the eruption had one of the country's oldest and most extensive fish pond systems, possibly an adaptation from previous eruptions.

The strip of land between Pinatubo and the sea was formerly covered with dense forest, and to the north of these forests lived the Sambal peoples. The hardwoods that played a prominent part in the trade of Sanfotsi/Zabag are found here and include the highly-valued Philippine Mahogany and Narra. At one time, the forests at the northwestern edge of Clark were used for "jungle survival" training. The combination of impenetrable overgrowth and marshy waterways made the eastern approach to Pinatubo very difficult in previous periods.

To the southwest of the mountain near the Manila Bay are the Candaba wetlands, one of three major gathering spots for migratory birds in the Philippines. The adjacent delta communities once served as trading ports that spanned Southeast Asia, and at one time, far beyond in my view.

The area is ideally located between the spice islands to the southeast with their unique products like nutmeg, cloves, mace and a high grade cinnamon, and the precious aloeswood and cassia produced in Indochina and South China. Although located on the far eastern corner of the "Old World," the region is right on the edge of that region with the "New World."

In colonial times, the port of Manila not far to the south was the major link between various points in the two worlds during the Manila galleon trade. And in modern times, the geostrategic importance of this area has come into play. When the Japanese attacked these islands during World War II, they first struck Clark airfield, and the defense of the Philippines was concentrated in the jungles of Bataan, the northern edge of which reaches the southern foothills of Pinatubo.

Today, some of the most important sea and air lanes of the world intersect this general region. From the days, that the star Spica stood at Pinatubo's zenith, the region has never completely fell out of the world's view.

Regards,

Paul Kekai Manansala
Sacramento



[4]Buy now!

[5] ✖

1. <http://www.clarkab.org/photos/a36.htm>
2. <http://www.sps-spitech.com/trek/mountaineering/pinatubo-032004/pinatubo-148.jpg>
3. <http://www.clarkab.org/photos/a17.htm>
4. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
5. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

2.4 April

Epilogue (2005-04-03 08:26)

In the tales of the battles between the Devas and Asuras, the two dual forces fight over possession of the elixir of immortality. My thesis has been that the quest for eternal life is intimately linked with the portal of the three worlds – the cosmic mountain.

History has shown us that grand conflicts can occur for reasons that seem strange to the modern mind. Even to this day, the world's stability is compromised by the seemingly insoluble struggle for rights over the Temple Mount, Zion and Jerusalem.

Not long ago, Arab and Turk fought for mastery over the holy mosques of Mecca and Medina even though they shared the same faith.

When the Fallen Angels were expelled from Eden, from the holy mount, that became their main goal. The Old Testament states that the mastery and riches of the world would not suffice those expelled. They had to rule "Heaven." For even they could see the transient nature of the wealth of the Earth. Without life, material possessions have no meaning. So the desire within them, the longing for immortality also compelled them to undertake the quest.

The mouth of the Earth, like that of a fiery she-dragon, was fearful, but the fires within transform the body from perishable to immortal. Only through this entrance, however forboding, can one enter the next realm. The parting of the river, the crossing of the lake, the mouth of the Krater all are symbols of the great last journey.

The possession of this great holy mount then provides the underlying basis for the great dualistic conflict preserved in so many literary traditions. At times it has been converted or localized, but the memory of the real location of those

hoary events has never truly faded.

Today and for the foreseeable future this memory will continue to influence events even if in a very submerged way. The course of history will continue to swirl around the Nusantara axis mundi.

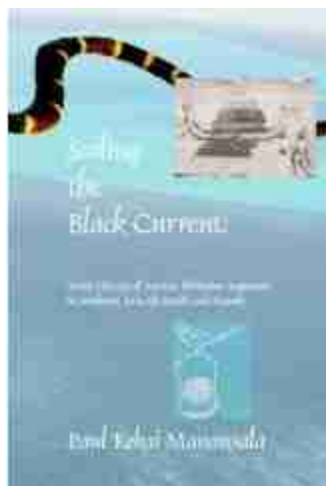
So, hail to thee great mountain of Heaven, turner of the Wheel of Time!

Finis

Paul Kekai Manansala

Sacramento

Note: I will now use this blog to publish a glossary and news articles related to and supporting the thesis of "Quests of the Dragon and Bird Clan." I will also edit and embellish some of the older postings. Please contact me if you have any suggestions. When I have the time I will try to compile all the postings into an easy-to-read and downloadable pdf file.



[1]Buy now!

[2] 

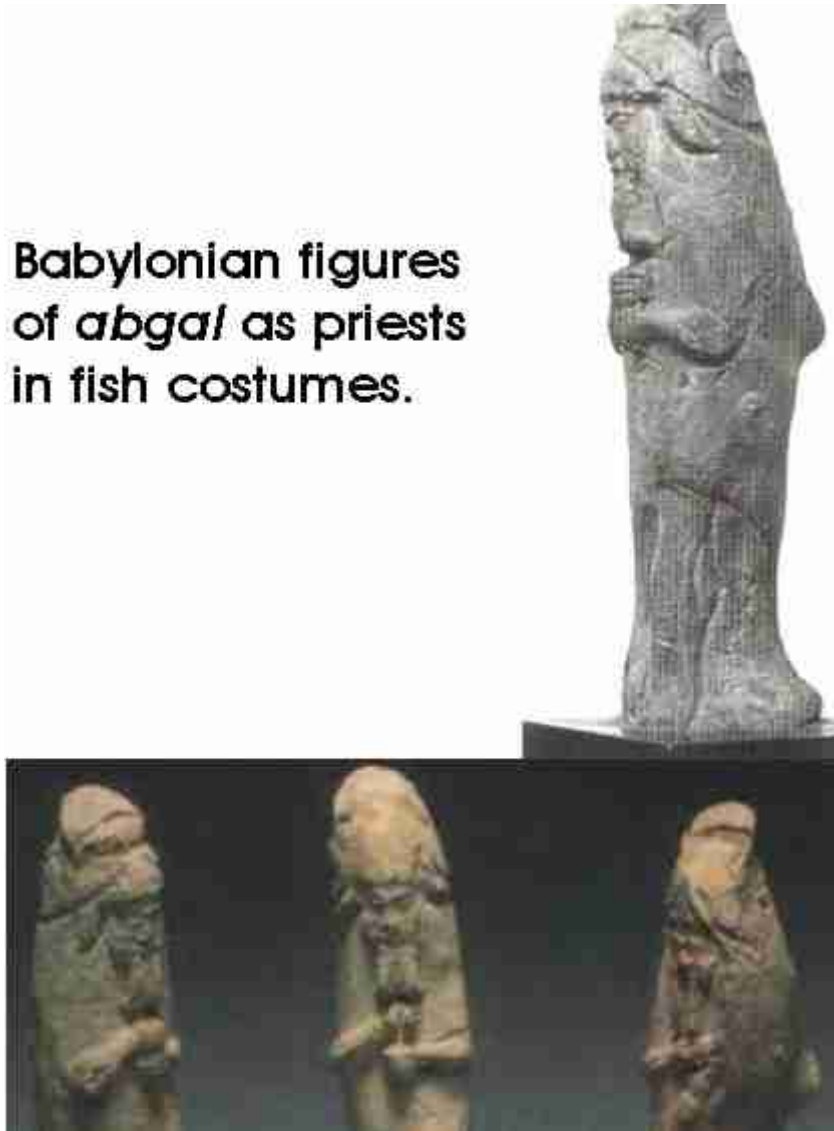
1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Glossary: Abgal (2005-04-08 07:16)

Note: Entries will be added in no particular order, but will be sorted after the entire glossary is completed. The word *abgal* is likely a compound of the Sumerian words "father, elder" and "great" and thus would translate as "great elder." The Akkadians modified the pronunciation somewhat into *apkallu*. In Greek texts, the Abgal are known as *Annedoti*. The derivation of the latter word is uncertain.

Known as wise sages, the Abgal are often mentioned as a group of seven. Although mentioned in Sumerian fragments, most of what we know of the Abgal comes from Akkadian, latter Mesopotamian and Greek texts. They were said to have come from the sea, and to return there at night. The Greek texts mention specifically the Erythraen Sea. They are also portrayed in sculpture and described in the texts as part fish and part human. [1]Enki, the Lord of the Apsu under [2]Mt. Mashu, is also said to rule over the Abgal.

Babylonian figures
of *abgal* as priests
in fish costumes.



The Akkadian texts give the following names for the seven Abgal:

Adapa (Greek Oannes)
Uandugga
Enmeduga
Enmegalanna
Enmebuluga
Anenlilda
Utuabzu

The Seven Sages were particularly associated with the *Me* the canon for each of the Sumerian arts, crafts and sciences. When Gilgamesh brought the boatman Urshanabi to Uruk, he asked the latter to check to verify that that city was indeed layed out according to the *Me* of the Seven Abgal. The *Me* for the temples, for example, would specify that they should be formed as rectangular stepped truncated [3]pyramids.

In the story of Apapa, the first abgal, he is described as a fisherman who one day falls into the sea after his boat capsizes. He takes up residence with the fishes after this incidence. Stephen Oppenheimer believes such explanations and also

those referring to the abgal returning to the sea at night may hint at "extreme" [4]maritime adaptation. Sea nomads, for example, sleep on their ships at sea during the night.

The concept of fish-like beings or fishermen as teachers and priests extends far beyond Sumer in both time and space.

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Oppenheimer, Stephen, *Eden in the East: Drowned Continent of Southeast Asia*, London: Phoenix, 1999.

Regards,

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[5]Buy now!

[6] 

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straw walker (2013-05-18 12:20:26)

Are these the same figures that are representative of Sumerian reliefs showing 1/2 man 1/2 fish?

News: Malaria *P. vivax* diffused from Southeast Asia? (2005-04-13 09:30)

The following abstract of a recent scientific article is of interest because malaria tends to diffuse due to human/mosquito migration.

Mosquitos alone are quite territorial and tend to return again and again to the same host. Occasionally they seek new hosts in the same area, thus spreading the disease.

Since malaria types are linked to specific mosquitos, infected humans traveling alone are not enough to spread the disease from one area to another. It is thought that the main mode of diffusion is humans accidentally transporting infected mosquitos.

While malaria can spread to some extent through trade and other contact, studies have shown that population movement is the most important method of spreading the disease especially over long distances and certain geographical barriers.

The new study shows that *P. vivax* the parasite that spreads one type of malaria, originated in Southeast Asian macaques. If it can be shown the spread of *P. vivax* into places like Africa is linked with modern human migration, it would suggest extensive and possibly very ancient links between Southeast Asia and Africa.

Regards,

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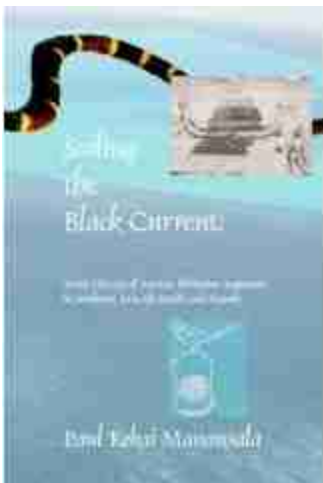
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Proc Natl Acad Sci U S A. 2005 Feb 8;102(6):1980-5. Epub 2005 Jan 31.

A monkey's tale: The origin of *Plasmodium vivax* as a human malaria parasite.

Escalante AA, Cornejo OE, Freeland DE, Poe AC, Durrego E, Collins WE, Lal AA.

Division of Parasitic Diseases, Centers for Disease Control and Prevention, Chamblee, GA 30341.

The high prevalence of Duffy negativity (lack of the Duffy blood group antigen) among human populations in sub-Saharan Africa has been used to argue that *Plasmodium vivax* originated on that continent. Here, we investigate the phylogenetic relationships among 10 species of *Plasmodium* that infect primates by using three genes, two nuclear (beta-tubulin and cell division cycle 2) and a gene from the plastid genome (the elongation factor Tu). We find compelling evidence that *P. vivax* is derived from a species that inhabited macaques in Southeast Asia. Specifically, those phylogenies that include *P. vivax* as an ancient lineage from which all of the macaque parasites could originate are significantly less likely to explain the data. We estimate the time to the most recent common ancestor at four neutral gene loci from Asian and South American isolates (a minimum sample of seven isolates per locus). Our analysis estimates that the extant populations of *P. vivax* originated between 4! 5,680 and 81,607 years ago. The phylogeny and the estimated time frame for the origination of current *P. vivax* populations are consistent with an "out of Asia" origin for *P. vivax* as hominoid parasite. The current debate regarding how the Duffy negative trait became fixed in Africa needs to be revisited, taking into account not only human genetic data but also the genetic diversity observed in the extant *P. vivax* populations and the phylogeny of the genus *Plasmodium*.



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Glossary: Shellfish Gathering (2005-04-21 19:28)

The use of shellfish as a primary source of protein has been linked by some researchers with the development of modern homo sapiens.

The earliest anatomically modern humans are associated with [1]shell mounds in South Africa dating to 100,000 years ago. According to one theory of human migrations out of Africa along a southern route, populations hugged the coast because of their shellfish gathering practices.

The human nervous system, like that of all mammals, is composed almost entirely of long-chain polyunsaturated fatty acids (LC-PUFA), docosahexaenoic acid (DHA) and arachidonic acid (AA).

These essential fatty acids are generally lacking in land-based animals but high in fish and shellfish. A study by Broadhurst et al. suggests that the move to shellfish and fish as major parts of the diet is linked with the brain development in early humans. They argue that such a diet "would have provided the advantage in multi-generational brain development which would have made possible the advent of H. sapiens. Restriction to land based foods as postulated by the savannah and other hypotheses would have led to degeneration of the brain and vascular system as happened without exception in all other land based apes and mammals as they evolved larger bodies."

The building of [2]shell mounds by shellfish gathering people eventually took on a cultural form that is rather distinctive. The mounds were usually built at some distance from the community at first. Studies have suggested that the depth of [3]shell mounds increases by about 8 inches to 1 foot per 100 years.

Eventually as the mounds grew high enough the community would often relocate on top of the structure. The raised elevation provided protection from floods and tides. Once on top of the mound, the midden continued to grow. Some waste was disposed of right under the home over the existing midden, while other types of waste were moved to a nearby dump that tended to extend the size of the current mound.

Some [4]middens were also used as burial grounds and platforms for ceremonies. In cultures that still build [5]shell mounds like the sea gypsies of Southeast Asia, the Andaman Islanders and the Nicobar Islanders, the heaps are a source of pride for the community.

[6]Surface of a shell mound, Andaman Islands

In shellfish gathering cultures, the work tends to be done by women while men hunt, fish or do other chores. Consumption of shellfish and fish, on the one hand, is associated with nomadic and underdeveloped communities, and on the other with the food of the world's elite i.e., caviar, escargot, sashimi and oysters.

In the islands of Southeast Asia, shells were formed into blade tools during the early or pre-Neolithic period. These tools were often made from the operculum. In addition to their use as blades, shells were also used for bailers, scrapers, sanders, hooks, shovels and other instruments.

For some uses, shell tools were superior to those made of stone, while inferior for other uses. This situation may have sparked the [7]trade of shell for stone tools and vice versa in early Southeast Asian cultures.

The value of shells and their availability to seafaring merchants probably led to their eventual use as the first [8]trade currency. The cowrie became the principal shell for this purpose over much of the world.

When the Phoenicians developed coins for [9]trade they made them into the shapes of murex, scallop and triton shells. Today shells are displayed on the coinage of various countries.

[10]Imperial Volute (*Cymbiola imperialis* Linne) on Philippine sentimo coin

[11]Triton's Trumpet (*Charonia tritonis* Linne) on Vanuatu 2 vatu coin

Regards,

Paul Kekai Manansala

Sacramento

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Shellfish as [12]Trade Goods, [13]http://www.manandmollusc.net/advanced_uses/trade_goods.html



[14]Buy now!

[15] 𐄂

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News: Pigs from Insular Southeast Asia (2005-04-27 11:57)

A new article from the March 11 edition of Science suggests multiple origin of pig domestication after an initial dispersal of wild boar from insular Southeast Asia (ISEA):

Mitochondrial DNA (mtDNA) sequences from 686 wild and domestic pig specimens place the origin of wild boar in island Southeast Asia (ISEA), where they dispersed across Eurasia.
(Greger Larson et al.: "Worldwide Phylogeography of Wild Boar Reveals Multiple Centers of Pig Domestication")

It is interesting, though, that of the four wild boar species – *Sus scrofa*, *Sus celebensis*, *Sus barbatus*, and *Sus verrucosus* – only *Sus scrofa*, the domesticated variety made out of ISEA.

This might suggest that *Sus scrofa* was carried out of ISEA as a captive, tamed or domesticated animal by humans. Torsten Pedersen, on various forums, has noted Proto-Austronesian *beRek "pig" and Proto-IndoEuropean *pork'- (also Gothic barg-s***, Latin aper, German Eber "boar").

Could non-ISEA wild boar actually be feral animals as has recently been discovered with the dingo, formerly thought of as a wild dog? In this regard, Torsten has mentioned the European practice of letting pig herds feed themselves in the forest.

With regard to the dispersion of the domesticated pig, the model suggested by the article matches that theorized by Torsten much earlier for the diffusion of the *beRek related words:

"... and phylogenetic analyses were performed using Bayesian Monte Carlo-Markov chain (MCMC) and median-joining networks. The consensus tree shows that the basal lineage of *Sus Scrofa* occur in western island Southeast Asia (ISEA). An initial dispersal from this area into the Indian subcontinent was followed by subsequent radiations into East Asia and a final, progressive spread across Eurasia into Western Europe."

*** *Note from Torsten:*

Gothic 'barg-s' (-s is the nominative marker) means "verschnittenes Schwein", ie. gelded pig, not "boar"; I might have been imprecise. In PIE 'barg-' would have been *bhorgh- or *bhork-; this is obviously similar to *pork'-, but there is no way in IE to bridge the gap (no known rules) between /bh/ and /p/ or /gh'/ and /k'/, although a good number of such variants (between voiced aspirated and unvoiced unaspirated stops) exist in the PIE roots as traditionally reconstructed; however the variants are systematically accounted for in Møller's attempt at finding common forms for IE and Semitic (and play a prominent part). Therefore I find it reasonable to assume that *bhorgh- and *pork- is the same root, if that root was a loan.

Also, Latin 'aper', German 'eber' "boar" is probably related to the *(H-)p/bh-r/l- "across the river" root; Benveniste (in *Indo-European Language and Society*) wrote an article on the meaning of the two IE roots *pork'- and *su- "swine", whether they meant young and old, or wild and domesticated swine, respectively. "Coming from the other side" would be an appropriate name for a non-domesticated swine in a society where duality was pervasive and linked to the two banks of a river.

The full abstract can be found appended below. To find the full text of the article minus graphics, visit this URL: [1]<http://www.freerepublic.com/focus/f-bloggers/1361004/posts>

Science. 2005 Mar 11;307(5715):1618-21.

Worldwide phylogeography of wild boar reveals multiple centers of pig domestication.

Larson G, Dobney K, Albarella U, Fang M, Matisoo-Smith E, Robins J, Lowden S, Finlayson H, Brand T, Willerslev E, Rowley-Conwy P, Andersson L, Cooper A.

Henry Wellcome Ancient Biomolecules Centre, University of Oxford, Department of Zoology, South Parks Road OX1 3PS, UK. greger.larson@zoo.ox.ac.uk

Mitochondrial DNA (mtDNA) sequences from 686 wild and domestic pig specimens place the origin of wild boar in island Southeast Asia (ISEA), where they dispersed across Eurasia. Previous morphological and genetic evidence suggested pig domestication took place in a limited number of locations (principally the Near East and Far East). In contrast, new genetic data reveal multiple centers of domestication across Eurasia and that European, rather than Near Eastern, wild boar are the principal source of modern European domestic pigs.

Regards,

Paul Kekai Manansala
Sacramento



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1. <http://www.freerepublic.com/focus/f-bloggers/1361004/posts>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
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Link: Volcano worship in the Bible (2005-04-30 12:19)

The following link has a list of Biblical verses suggesting either a volcano deity, or as suggested in this blog, a deity that manifests on earth on the top of a holy mountain resulting in a volcanic eruption. The eruption although having a destructive nature is, in the end, generative creating new land and renewing fertility.

[1]<http://www.mythandmagick.bravehost.com/VolcanoGod.html>

Exodus 19:

16 So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled.

17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

18 Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

Exodus 20:

18 And all the people saw the thunderings and the lightnings and the noise of the trumpet, and the mountain smoking, and when the people saw it they removed and stood afar off.

19 And they said unto Moses, speak thou with us and we will hear, but let not God speak with us, lest we die.

Exodus 24:

15 And Moses went up into the mount, and a cloud covered the mount

16 And the glory of the LORD abode on mount Sinai and the cloud covered it six days, and the seventh

day he called up to Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Numbers 11:

1 Now the people became like those who complain of adversity in the hearing of the LORD; and when the LORD heard it, His anger was kindled, and the fire of the LORD burned among them and consumed some of the outskirts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD the fire was quenched.

3 And he called the name of the place Taberah; because the fire of the LORD had burnt among them.

Deuteronomy 4:

11 "You came near and stood at the foot of the mountain, and the mountain burned with fire to the very heart of the heavens: darkness, cloud and thick gloom.

12 "Then the LORD spoke to you from the midst of the fire; you heard the sound of words, but you saw no form—only a voice.

24 For the LORD our God is a consuming fire, a jealous God.

36 Out of heaven he made thee to hear his voice that he might instruct thee; and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

Deuteronomy 5:

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire of the cloud with a great voice, and he added no more. And he wrote them in two tables of stone and delivered them unto me

23 And it came to pass when he heard the voice out of the midst of darkness (for the mountain did burn with fire) that ye came near unto me even all the heads of your tribes and your elders

24 And ye said behold the LORD our God hath shewed us his glory and his greatness and we have heard his voice out of the midst of the fire, we have seen this day that God doth talk with man and he liveth.

25 Now therefore why should we die? For this great fire will consume us; if we hear the voice of the LORD our God anymore, then we shall die.

2 Samuel 22:8

"Then the earth shook and quaked, The foundations of heaven were trembling And were shaken, because He was angry."

Psalms 18:

7 Then the earth shook and quaked; And the foundations of the mountains were trembling And were shaken, because He was angry.

8 Smoke went up out of His nostrils, And fire from His mouth devoured; Coals were kindled by it.

9 He bowed the heavens also, and came down With thick darkness under His feet.

10 He rode upon a cherub and flew; And He sped upon the wings of the wind.

11 He made darkness His hiding place, His canopy around Him, Darkness of waters, thick clouds of the skies.

12 From the brightness before Him passed His thick clouds, Hailstones and coals of fire.

13 The LORD also thundered in the heavens, And the Most High uttered His voice, Hailstones and coals of fire.

14 He sent out His arrows, and scattered them, And lightning flashes in abundance, and routed them.

15 Then the channels of water appeared, And the foundations of the world were laid bare At Your rebuke, O LORD, At the blast of the breath of Your nostrils.

Psalms 104:32

He looks at the earth, and it trembles; He touches the mountains, and they smoke.

Isaiah

24:1

Behold, the LORD lays the earth waste, devastates it, distorts its surface and scatters its inhabitants.

24:20

The earth reels to and fro like a drunkard And it totters like a shack, For its transgression is heavy upon it, And it will fall, never to rise again.

Isaiah 34:

8 For the LORD has a day of vengeance, A year of recompense for the cause of Zion.

9 Its streams will be turned into pitch, And its loose earth into brimstone, And its land will become burning pitch.

10 It will not be quenched night or day; Its smoke will go up forever.

Micah 1:4

The mountains will melt under Him And the valleys will be split, Like wax before the fire, Like water poured down a steep place.

Nahum 1:5

Mountains quake because of Him And the hills dissolve; Indeed the earth is upheaved by His presence, The world and all the inhabitants in it.

Hebrews 12:29

For our God is a consuming fire.

Regards,

Paul Kekai Manansala

Sacramento



[2]Buy now!

[3] ✖

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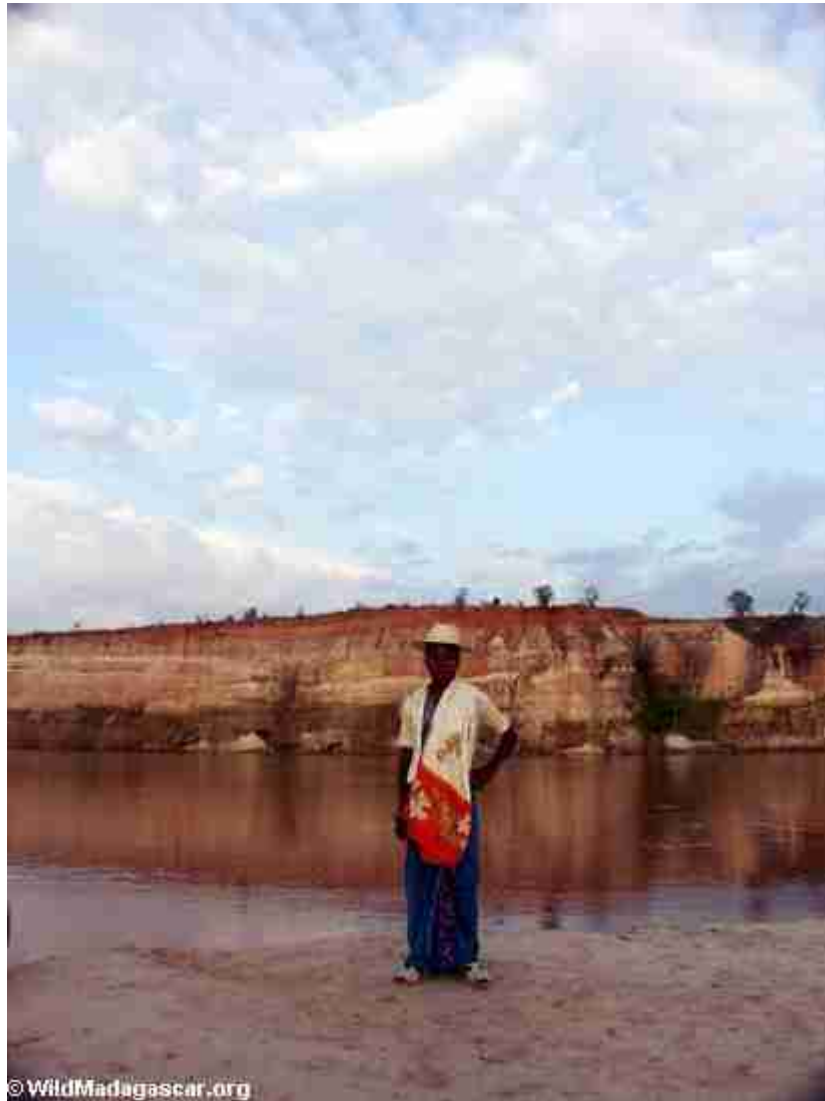
2.5 May

News: People of Madagascar have origins in Borneo, Africa (2005-05-05 21:20)

http://news.mongabay.com/2005/0503a-rhett_butler.html

People of Madagascar have origins in Borneo, Africa

New study confirms unusual ancestry of the Malagasy
Sailing across the Indian Ocean to make landfall on the world's fourth largest island?
Rhett Butler, mongabay.com
May 3, 2005



An ethnic Sakalava boy near the Manambolo River in western Madagascar. Sakalava usually have African features.



Benja Ramanandoria, an ethnic Merina, near the Isalo National Park in western Madagascar. Merina generally have features characteristic of Indonesian ancestry.

A new study in the American Journal of Human Genetics confirms that the people of Madagascar have origins in both East Africa and also distant Borneo.

Despite the island's proximity to southern Africa, some anthropologists believe it was ethnic Indonesians who first settled Madagascar 1500-2000 years ago. The language of Madagascar, called Malagasy, can be traced back to Indonesia where it most closely resembles the modern Malayo-Polynesian language of Ma'anyan, which is spoken by people in the Barito Valley of southern Borneo. Some anthropologists postulate that these Indonesians could have either sailed directly across the Indian ocean – possible given the sailing prowess of these people – or gradually made their way along the coast of South Asia eventually finding their way to the island, which is the fourth largest in the world. On the way, these intrepid explorers could have mixed with mainland Africans or Africans may have arrived at a later date.

Regardless of who set foot first on the island, most experts agree that Madagascar's inhabitants arrived relatively recently. There is no evidence of a stone age in Madagascar and the island was settled around the time Polynesians reached the planet's most isolated place – Easter Island. It is thought that subsequent migrations have brought other groups (Arabs and Indians) into the ethnic and cultural mix.

The study

The study, led by a team of geneticists at the universities of Cambridge, Oxford and Leicester examined both the Y chromosomes of Madagascar residents – inherited essentially unchanged from father to son – and the mitochondrial DNA, which is passed directly from mothers to their children. Tiny mutations in these two forms of DNA can help scientists trace human migration and inheritance.

Benja Ramanandoria, an ethnic Merina, near the Isalo National Park in western Madagascar. Merina generally have features characteristic of Indonesian ancestry.

The researchers found that as a whole, Malagasy people (both the name of the language and the people of Mada-

gasgar) are a roughly 50:50 mix of two ancestral groups: Indonesians and East Africans. Today, this mixed origin has produced an interesting set of cultures that draws from southeast Asia, India, Africa, and the Middle East.

Diverse society

Within Madagascar there is a great deal of variation between ethnic groups from the Indonesian-looking Merina in the highlands to Arabic Antaimoro on the eastern coast to the African Sakalava in the south and west of the country. Despite these differences, the Malagasy language is spoken throughout the country, something which is a bit surprising given the size and ethnic diversity of the island. Sharing a common language is the strongest bond between Malagasy – people's physical appearance, religious practices, and traditions are highly regional.

Malagasy language

Malagasy only recently become a written language. Until Welsh missionaries transcribed the language in the 1820s, the Malagasy had to rely on oral history to mark past events. However, even with the development of a written form, written Malagasy hardly resembles spoken Malagasy – the last syllable is typically dropped while unstressed syllables in the middle of words often disappear (spelling versus pronunciation was evidently influenced by the Welsh transcribers). The capital city of Antananarivo is pronounced "Tananarive" but usually shortened to "Tana."

Cultural richness

What this all means is the people of Madagascar have a remarkable ancestry. One that has produced a unique set of customs and extraordinary cultural richness. Madagascar is a place where ancestors are as much a part of the present day as they are of the past; where in many areas taboo and tradition takes precedence over the law; and western-style religion is freely mixed with beliefs in sorcery and unparalleled funerary customs.

This article used information from WildMadagascar.org, Reuters, and the American Journal of Human Genetics. For further reading on the people of Madagascar I highly recommend The Eighth Continent by Peter Tyson.



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[2]

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News: Out of Africa and straight to the beach (2005-05-12 17:30)

This news article is of interest because it confirms earlier studies suggesting humans coming out of Africa hugged the seacoast and acquired much of their food from the sea.

Regards,

[1]<http://www.newscientist.com/article.ns?id=dn7371> &feedId=online-news_rss20

Out of Africa and straight to the beach

Modern humans emerged just once out of Africa - and headed straight for the beach - new genetic research suggests. Most scientists agree that modern humans left Africa relatively recently, and it was traditionally thought that the route taken was northwards, overland into the Middle East and beyond.

But by measuring genetic variation in an isolated population in southeast Asia, Vincent Macaulay at the University of Glasgow, UK, and a team of international colleagues, conclude that the dispersal actually took a southern coastal route.

"It looks likely that a founder population crossed the Red Sea, and spread to Australia via India and southeast Asia, taking a southern route along the coast," says Macaulay.

Original inhabitants

Mitochondrial DNA (mtDNA) accumulates mutations over generations, so measuring differences between different human populations can estimate the time since they diverged from one another. The team analysed the mtDNA of 260 members of an isolated population living in Malaysia, called the Orang Asil. The ancestors of these people were the original inhabitants of the Malay Peninsula.

Comparisons of mtDNA between the Orang Asil and other sources from Eurasia and Australasia allowed Macaulay's team to calculate that the first humans arrived in Malaysia around 65,000 years ago. At this time, the northern route out of Africa from the Sinai Peninsula across northern Arabia to the Indian Ocean was blocked by a desert, which early humans would have found almost impossible to cross.

"The southern route has been seen as just another route taken by anatomically modern humans out of Africa," says Macaulay. "But we are proposing that it is the only route required to explain the mtDNA evidence."

After reaching Malaysia, a group that would eventually settle Europe branched away, but the main dispersal group made a speedy onward journey to Australia, reaching it only a few thousand years later.

Ancient Australians

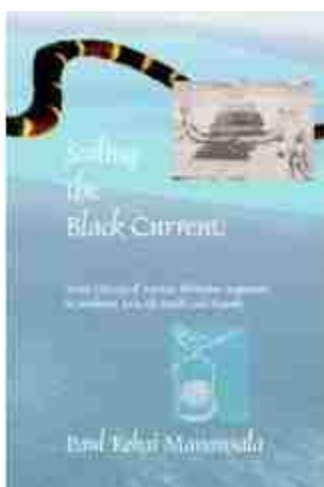
The work clears up a question that has long troubled anthropologists: how did modern humans from Africa populate distant Australia long before nearby Europe? The oldest human remains in Australia date from 46,000 to 50,000 years ago, fitting neatly with the new genetics data.

The oldest European human remains, however, consist of an adult male's jawbone, discovered in Romania and dated to between 34,000 and 36,000 years old.

"If the migrants had taken the northern route by looping northwards to Turkey to avoid the desert, then the question arises why they did not continue to Europe as well and leave ancient finds there," says Peter Forster of the McDonald Institute for Archaeological Research at the University of Cambridge, UK. "By default, the southern route makes more ecological sense."

The southern coastal route might have made more culinary sense, too. "The change to the incorporation of shellfish in the human diet [suggested by earlier research] may have made the coastal route attractive," says Macaulay. "It's even possible that the motivation for expanding eastwards was declining fish stocks in the Red Sea at the time of the glacial maximum, around 70,000 years ago."

Journal source: Science (vol 308, p 1034)



[2]Buy now!

[3] 

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Glossary: Motif – Buffalo horns (2005-05-15 07:51)

Legendary Chinese history describes Chiyou one of the earliest "barbarian" kings opposed to the Xia peoples as having bull's horns. These can and have been interpreted as water [1]buffalo horns. Shennong, an ally of Chiyou thought by some to be the same as the king known as Yandi, also is said to have had a bovine head. The Shennong statue at the Jiaxiang Temple in Shandong has [2]buffalo horns.

These [3]buffalo horns are changed to a crown in other depictions of Shennong.

There is physical evidence of domesticated water [4]buffalo going back to the Middle and possibly Early Neolithic. Some experts have reconstructed a Proto-Austronesian word for domesticated water buffalo.

From the Chinese texts and iconography it may be surmised that water [5]buffalo horns represented royal power to the barbarian coastal peoples of East and South [6]China before the Xia Dynasty.

[7]Buffalo skulls have been found in human settlements dating back to the Early Neolithic. The use of [8]buffalo skulls as symbols of power, royalty and divinity is widespread throughout Southeast Asia.

The [9]buffalo sacrifice is important in many Southeast Asian cultures in royal and chiefly ritual, and in funerary rites. The [10]buffalo and [11]horse are commonly viewed as animals that carry the dead to the afterlife.

[12]Buffalo horns appear widely as motifs in many ancient cultures. At times, [13]buffalo horns seem interchangeable with the inverted crescent Moon motif. In ancient Sumer, for example, the crescent Moon was associated with the god Nanna-Suen who is often described as a bull.



Pot from Kot Diji, Khaipur,
Sind, 3300-2800 BCE



Sumerian image of
Sun/star in crescent



Neolithic pot fragments from Sankalla



Crescent with Sun/star/rosette from Sumer

A symbol of the Sun, a star or rosette surrounded by [14]buffalo horns or a crescent is a common variation of this motif. In Sumer, the eight-pointed star in the crescent could stand for Inanna-Ishtar, associated with the planet Venus, and also possibly at the same time her twin brother, Utu the Sun God. Both Inanna and Utu were children of Nanna-Suen, whose symbol again is the crescent Moon.

In the Bronze Age Aegean, the double axe appears between [15]buffalo horns in images of the bee goddess. The double axe is often seen as a symbol of thunder and lightning, which in turn could symbolize the descent of deified planets/stars.



Left: Mycenaean tomb seal, goddess with double axe on buffalo horns

Below: Bovine (buffalo?) heads with double axe from Royal Grave A, Mycenae (Athens Archaeological Museum)



Minoan seal c. 1500 BC with bee goddess, buffalo horns, double axe or "butterfly" and two winged dogs.

In the Harappan civilization of India, a buffalo-horned "Proto-Siva" image appears in an apparent "Lord of the Beasts" motif indicating both the divine and royal status of the god. Likewise, in Sumerian and Akkadian culture, gods are often shown with miniature crescentic bovine horns, in one or more pairs mounted on pointed caps. These horns could be meant to portray those of the buffalo, and are a special symbol of divinity.

[16]"Lord of the Beasts" from Harappa

In Sumerian and Akkadian city-states where the king was granted divine status he also was portrayed with horned crowns. In some cases, temple prostitutes acted as manifestations of Inanna in the annual "divine marriage" with the king ritual.

[17]Clay sealing from private collection with water buffalo, crescent-star, apparently Akkadian period

The crescent form of the horns appears to come directly from the swamp buffalo, which like the river [18]buffalo was domesticated in tropical Asia. The swamp buffalo's range is more eastern than the river buffalo.

According to this work, [19]buffalo horns could be originally a totemic ancestor symbol related to alliances between the [20]Nusantao lineage of [21]Tala (traditionalist) with non-Xia peoples of eastern and southern [22]China around 3000 BCE.

Regards,
Paul Kekai Manansala
Sacramento

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News: Early humans out of Africa via the coast (2005-05-22 07:55)

Here are some abstracts of articles from *Science* journal on southern coastal migrations out of Africa.

Regards,

Paul Kekai Manansala

Sacramento

—

Single, Rapid Coastal Settlement of Asia Revealed by Analysis of Complete Mitochondrial Genomes

Vincent Macaulay, Catherine Hill, Alessandro Achilli, Chiara Rengo, Douglas Clarke, William Meehan, James Blackburn, Ornella Semino, Rosaria Scozzari, Fulvio Cruciani, Adi Taha, Norazila Kassim Shaari, Joseph Maripa Raja, Patimah Ismail, Zafarina Zainuddin, William Goodwin, David Bulbeck, Hans-Jurgen Bandelt, Stephen Oppenheimer, Antonio Torroni, and Martin Richards

<http://www.sciencemag.org/cgi/content/abstract/308/5724/1034?etoc>
p. 1034

A recent dispersal of modern humans out of Africa is now widely accepted, but the routes taken across Eurasia are still disputed. We show that mitochondrial DNA variation in isolated "relict" populations in southeast Asia supports the view that there was only a single dispersal from Africa, most likely via a southern coastal route, through India and onward into southeast Asia and Australasia. There was an early offshoot, leading ultimately to the settlement of the Near East and Europe, but the main dispersal from India to Australia 65,000 years ago was rapid, most likely taking only a few thousand years.

<http://www.sciencemag.org/cgi/content/abstract/308/5724/996?etoc>
p. 996

Reconstructing the Origin of Andaman Islanders

Kumarasamy Thangaraj,¹ Gyaneshwer Chaubey,¹ Toomas Kivisild,² Alla G. Reddy,¹ Vijay Kumar Singh,¹ Avinash A. Rasalkar,¹ Lalji Singh^{1*}

The origin of the Andaman "Negrito" and Nicobar "Mongoloid" populations has been ambiguous. Our analyses of complete mitochondrial DNA sequences from Onges and Great Andaman populations revealed two deeply branching clades that share their most recent common ancestor in founder haplogroup M, with lineages spread among India, Africa, East Asia, New Guinea, and Australia. This distribution suggests that these two clades have likely survived in genetic isolation since the initial settlement of the islands during

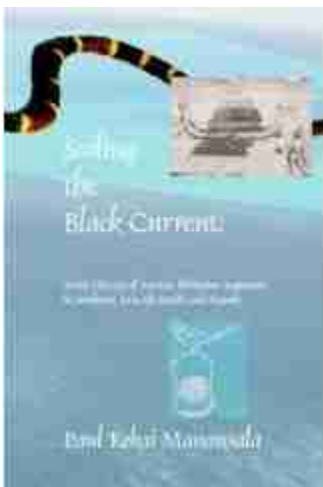
an out-of-Africa migration by anatomically modern humans. In contrast, Nicobarese sequences illustrate a close genetic relationship with populations from Southeast Asia.

EVOLUTION:

Enhanced: Did Early Humans Go North or South?

Peter Forster and Shuichi Matsumura

When the first early humans ventured out of Africa, which way did they go? Studies of maternally inherited mitochondrial DNA are revealing the excursion choices of our earliest ancestors. In their Perspective, Forster and Matsumura discuss two new studies of the mitochondrial DNA of the indigenous peoples of Malaysia and the Andaman islands (Macaulay et al., Thangaraj et al.). These studies suggest that the earliest humans took a southern route along the coastline of the Indian Ocean before fanning out over the rest of the world.



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Coconut pollen found on remote Hawaiian islands (2005-05-28 15:41)

Coconut pollen found on Laysan

By Jan TenBruggencate

Honolulu Advertiser Science Writer

Archaeologist Stephen Athens has found coconut pollen deep in the sediments of the salt lake on Laysan Island in the Northwestern Hawaiian Islands — an unexpected find that has excited the Hawai'i scientific and cultural communities.

One plant, numerous uses

Cocos nucifera is known in Hawaiian as niu.

The coconut is the classic tree of Polynesia, and one of the most important plants to residents of the islands. It grows in brackish to near full-salty conditions. The wood of very old trees is quite hard and has been used for flooring.

Its fronds can be used for thatching and weaving. The fibrous husk around the nut can be twisted and braided into cordage, called sennit. The hard shell of the seed makes containers and can be shaped into implements and buttons. Inside the seed is fresh drinking liquid, even on the smallest islands where no fresh water is available. The meat of the seed can be eaten, dried, or scraped and pressed to generate a fat-rich milk. The dried coconut meat, called copra, can be pressed for oil that can be used as a skin lotion, for soap-making and in cooking.

Sources: "A Tropical Garden Flora," "La'au Hawai'i: Traditional Hawaiian Uses of Plants"

If the coconut got to remote Laysan — 930 miles northwest of Honolulu — on its own, it is the first evidence coconuts ever made it to Hawai'i without human help.

If Hawaiians brought it, it is the first physical evidence that Hawaiians ventured that far up the archipelago. The only archaeological evidence of Polynesian visits to what some

call the Kupuna Islands is stonework and artifacts found on the nearest ones — Nihoa and Necker, or Mokumanamana, the latter 460 miles northwest of Honolulu.

"It is fascinating. I wonder how they got there," said Hawai'i botanist Derral Herbst, co-author of a new book about the plants cultivated in the Islands, "A Tropical Garden Flora."

Athens said he is sure the coconut pollen was deposited sometime between 5,500 years ago and the time of the first European visits to the Islands — but because of the quality of the sediment, he can't date it for certain more closely than that.

"It is so deep that it seems that it could be a natural introduction, but it is plausible they were planted," Athens said. Either alternative is big news in the scientific world. Athens has not yet published the report in a scientific journal, but his findings are in a report to the U.S. Fish and Wildlife Service, entitled "Holocene Paleoenvironment of Laysan Island."

Athens did his work under contract with the Fish and Wildlife Service, which hopes to revegetate Laysan with the native plants present before Western contact, when firewood harvesting, guano collection, the introduction of rabbits and other activities denuded the place.

Laysan is roughly rectangular in shape, less than two miles long and just a mile wide. A large depression in its center contains a super-salty lake. Since water can preserve pollen, Athens hoped to find clues to the former vegetation in the sediment layers at the lake's bottom.

In the summer of 2003, he plunged a coring device into the sediment, which continued down for 70 feet before it hit rock. The cores were studied by Jerome Ward, a palynologist, or pollen expert, who also found that ancient Laysan had a dense forest of *Pritchardia* palms, or loulou; 'ilima bushes; an unidentified hibiscus; and an aquatic plant whose presence proved that Laysan's lake was once brackish.

The first botanical survey of the island in the late 1800s found, among other plants, sandalwood, a few remnant loulou, sedges and clumping grasses, as well as a fragrant, night-blooming shrub known in Hawai'i as maiapilo. But no coconuts.

Athens said the oldest part of the core, dating as far back as 7,000 years ago, does not have coconut pollen, suggesting the species had not yet arrived there that early. He said the previous work done by him and other researchers show that coconuts were moving into the Pacific during that period. Pollen samples on Guam have found coconuts were there long before humans — as early as 9,000 years ago.

University of Hawai'i archaeologist Terry Hunt said that work in the Cook Islands found evidence that coconuts were present there before humans were, as well.

"These findings are consistent with their (coconuts') biology," Hunt said.

Coconuts are uniquely suited to survive for a period of time on the ocean. University of Hawai'i ethnobotanist Isabella Abbott said she can recall finding sprouting coconuts washing ashore in Hawai'i when she was a child. And her book, "La'au Hawai'i: Traditional Hawaiian Uses of Plants," cites research that coconuts could still sprout after being in salt water for as long as four months.

Laysan has a small grove of coconuts now, which was planted in the modern age. Athens said the uppermost — therefore most recent — parts of the lakebed core sample contain pollen believed to be from these trees.

"This is an interesting natural history phenomenon," said Sheila Conant, a University of Hawai'i biologist who has studied extensively on Laysan and other Northwestern Hawaiian islands. "My first thought was that when we're doing restoration, now, we can leave those coconut trees."

But if early Hawaiians were voyaging between the distant islands northwest of Kaua'i and O'ahu, it is likely they could have been a source for the coconut. Cultural historian Kepa Maly said his conversations with Ni'ihau elders found that they recalled discussions in which coconuts were named among the items brought on long voyages.

"It seems logical that if kanaka had traveled there, they would have carried coconuts with them," Maly said.

He said that there is plenty of evidence in chants and traditions that Hawaiians knew about the multiple islands beyond the main Hawaiian islands. Maly, in fact, suggests that Necker Island, also known as Mokumanamana, may be misnamed. Some old sources use the term Namokumanamana, which may be translated "the fragmented pinnacle islands," and Namoku'aha, or "the line of islands."

These may be terms that show that early Hawaiians knew the many islands beyond Kaua'i and Ni'ihau.

"There is a good enough body of native tradition of traveling to those islands," Maly said.

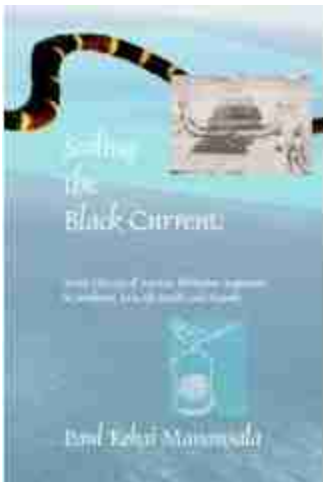
Athens said he would like to do additional core samples in Laysan's lake to try to better tie down the dates when coconuts were present. He said he would also like to do core samples at the neighboring island, Lisianski. Lisianski had a lake like Laysan's, but when rabbits ate all the island's vegetation in the first decades of the 1900s, the resulting sand storms filled it. It could tell whether there once were coconuts on that island as well.

Botanist and Hawaiian cultural expert Sam Gon III said that whether the coconuts got deep into the Northwestern Hawaiian Islands naturally or were brought by Hawaiians, the finding from a scientific point of view is "a fun, exciting thing." He further muddled the theory on the pollen's origins by suggesting still another alternative route for the tree — that early Polynesians could have brought them to the main Hawaiian Islands, and that they drifted on their own from there to Laysan.

Regards,

Paul Kekai Manansala

Sacramento



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2.6 June

News: Out the Window : Lava is a many-splendored thing (2005-06-04 08:16)

http://news.inq7.net/lifestyle/index.php?index=2 &story_id=38375 &col=122

Out the Window : Lava is a many-splendored thing

First posted 09:17pm (Mla time) May 27, 2005

By Tals Diaz

Inquirer News Service

Editor's Note: Published on Page G1 of the May 28, 2005 issue of the Philippine Daily Inquirer

MY GUESS was that there were no virgins left in Pampanga to sacrifice to the volcano gods back then. So it came to pass that the mighty Mt. Pinatubo, inundated by an upset belly, angrily spewed out its searing guts for nine hours, taking the lives of hundreds, displacing thousands, and leaving one lonely desert of ash. Yep, Pinatubo was a real ash hole.

That was 14 years ago. Today, who would have thought that what was once a dreary, barren land would come back to life, with new communities dusting off the past and rising from the proverbial ashes?

Pinatubo has even become a favored destination for eco-adventure tourism, with both locals and foreigners trekking through expansive valleys to go up the once-feared volcano.

And after comin' down the mountains, what better way to wash off the caked mud with... even more mud? Mudslinging may not be all that unusual in this country but this time, it's actually good for you, especially at the newly-opened Mt. Pinatubo Wellness



Spa at the foot of the volcano in Capas, Tarlac. Bath... massage... volcano? You bet!

Mudventure race

The mudventure began with a rip-roaring 4x4 road trip through Crow Valley, an awesome site with the view of jagged mountain ranges stabbing the sandy plains. The ride was a helluva rush, as we drove through sand, rocky terrain and snaking rivulets while ensconced in ghostly plumes. (I made a mental note to e-mail Jerry Bruckheimer and Phil Keoghan to tell them that this would be a good Fast Forward challenge for the hundredth season of The Amazing Race.)

At the foothills, we took a dip at the natural "hot" springs—which were really more like boiling. I should know because in my haste to take a dip to de-frizz my new buhaghag hairdo, I stepped into the water and yelled out a bunch of expletives because I thought my feet had melted in lava.

In the neighboring pools, I espied a little snack: eggs being boiled naturally in the clear hot waters. Yum.

A drive to the other side of the valley brought us to the serene Tambo Lake, where some locals were fishing and gathering snails for dinner. The lake is currently being developed into a recreational water sports resort by Korean investors. Very soon, Sandara's peeps will be building resthouses around the lake and bringing in jet skis and boats. Props to our Far East Asian neighbors for keeping the faith in our little archipelago!

Sandy shower

As we headed back to the Pinatubo Wellness Spa, you could just imagine how driving through lahar country had turned me into a human "polvoron," and still with buhaghag hair that would've chipped Ricky Reyes' manicure.

The Spa was a welcome respite, as cleaning up was next on my agenda. First, I had to take what they called a "sandy shower." Eh? More sand? Indeed, as I submerged myself in a bed of volcanic ash, the first of its kind in the country. The sand, taken from Pinatubo, is sifted and mixed with volcanic salt, which is good for the skin and body because it heals wounds and eases arthritic pains.

A special sulfur facial mud pack, a mixture of liquid sulfur and water, was then applied. The sulfuric mask has an anti-microbial effect and tightens pores for healthier and clearer skin (and it doesn't stink!).

A shower, a dip in the hot outdoor stone baths and I was ready for my massAaaahge that took me to la-la-lava land for a glorious hour. It should be noted that the Pinatubo Spa gave jobs to over a hundred residents of nearby Barangay Sta. Juliana, who were professionally trained like eager young padawans. My personal masahista in fact shared that

she was trained for months in the ways of the Shiatsu. From the way my body wonderfully felt like jello afterwards, I could vouch that the Force was truly strong in her!

Spa-ctacular

The Pinatubo Wellness Spa can accommodate up to 200 guests, and offers Shiatsu therapeutic healing therapy, outdoor massage, hot baths, a sulfuric volcano ash spa and sulfur foot spa (everyone, say it with me: sulfur, so good!). Plus, there's a big, open-air restaurant that serves traditional Pinoy and Korean food.

The spa is a joint venture of two entrepreneurs from the Philippines-Korea Travel Agency Association, Patton Kim and Chris Park. Its launch is in line with the Department of Tourism's campaign to develop and promote the Philippines as a growing health and wellness tourism destination in Asia. In fact, the Philippines participated in the International Tourismus Böause last March in Berlin, and the International Spa Conference last May in Singapore. Representing the country were the likes of the world-class Mandala Spa in Boracay and The Farm at San Benito in Batangas.

Tourism Secretary Ace Durano said the Pinatubo Spa "demonstrated the power of tourism... what was once a deserted land was now a vibrant economy."

And vibrant it is-taking in the view of the majestic mountainside, who could ever doubt the power of healing in bringing forth new life?

Got you curious? For more info, contact the DOT, City of San Fernando, Pampanga at (63 45) 961-2665/2612 or email: dot3@pltdsl.net or surf www.luzoncentral.com.ph.



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Niah Ceramics To Shed Light On Borneo's History (2005-06-14 05:46)

Niah Ceramics To Shed Light On Borneo's History

By Caroline Ann Jackson

KUCHING, June 12 (Bernama) – A team of world-renowned scientists led by British-based archaeologist Dr Patrick Daly is working to determine the nature of human activity in Southeast Asia as far back as 40,000 years ago.

Daly, of the McDonald Institute for Archaeological Research of the University of Cambridge, and his team expect to have the answers documented and published in a book comprising two monographs in 18 months under the Niah Caves Project of the Sarawak Museum.

But first the scientists have to put together and study 60,000 pieces of ceramics unearthed from the Niah Caves' West Mouth Cemetery, a task they expect to complete by November.

"A lot of it is in broken parts. We try to put them together and try to compare them with other types of material found around the region," said Daly, who has worked at archaeological sites in the Middle East, including Jordan and Palestine. The excavated pieces show evidence of pottery having been used as funerary gifts and burial jars.

The main goal of the proposed research is to analyse the ceramic material from the Neolithic cemetery in the Niah Caves, located 120 km south of Miri, and situate it within the broader context of Southeast Asian archaeology.

The research will shed light on the relationship between the islands and mainland of Southeast Asia, and determine whether developments in the islands were the result of migration and diffusion from the mainland, or were part of a trajectory of growth independent of the mainland.

"What is most important is how the Niah Caves and the area around it fit in with the broader region," said Daly.

"Hopefully the findings will be able to show the relationship between the islands of Southeast Asia and the mainland, in terms of trade exchange and movement of population, essentially over the past 5,000 to 6,000 years," he explained. He said the field phase of the project was completed last year and the current work entailed scientists in their specific fields looking at the archives.

Daly said the earliest evidence of human settlement in Niah, dating back to around 40,000 years ago from the initial excavation by the late Tom Harrisson, Curator of the Sarawak Museum between 1947 and 1967, had made it a significant site.

However, he said, it was unfortunate that Harrisson had never published comprehensive reports during the almost 20 years of excavation despite numerous articles and media appearances.

The museum still maintains the large collection of materials, including bones, ceramics, shells, stones and tools, at its archives, which was fully utilised to clarify the nature of the archaeology.

"The big mistake that Harrisson made was that he never actually published anything, which was a very big shame because he did a lot of good work. We are very adamant not to make that mistake so everyone's very dedicated to make a very good publication and make it available to people around the region and the world," he said.

The book comprising the two monographs will be published by the University of Cambridge in collaboration with the Sarawak Museum.

Next month, Daly and his team will meet at the University of Cambridge with Harrisson's widow, Barbara, who now resides in Holland, to discuss the main volume of the book.

Daly said much credit should go to Barbara, who was behind the unearthing of the Niah Skull in a deep trench, dubbed "Hell Trench" by Harrisson's excavators because of the heat and humidity in that particular part of the cave's entrance. Using the radiocarbon dating method, Harrisson had determined the skull to be about 40,000 years old, to a time when stone tools had been found previously together with charcoal – the earliest evidence of human settlement in Borneo. Barbara was largely responsible for excavation after 1958 even though she did not receive any formal training, he said.

Daly, who has served brief stints with the Sarawak Museum since 2000, said: "The Sarawak Museum is very supportive as it can see the value of our work internationally. So, I think a lot of people are attracted to the region and the project has fundamentally changed the way people view this part of the world (in archaeology)," he said.

The Niah Caves, gazetted as one of Sarawak's historic sites, is part of the Niah National Park and can be reached from Miri or Bintulu via a two-hour drive on the Pan Borneo Highway.

Regards,

Paul Kekai Manansala



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News: Andaman, Nicobar islanders say Earth brought from Sirius (2005-06-14 13:41)

X

Something very interesting happened after the Tsunami in December 2004. Some of the remote tribes of Andaman and Nicobar islands of India came in touch with civilization for the first time in need of food, water and shelter. They still repel modern human civilization.

The relief efforts workers learnt something interesting that can be astounding. Their ancient legend talks about earth belonging to a different solar system than today. Shockingly their knowledge matches with an African remote tribe called the Dogon.

According to them, the earth was brought to the current solar system from Sirius solar system, which consisted of three stars or suns. Millions of years back the Sirius star system experienced very violent supernovae, which created a very heavy white dwarf and all possibilities of life ended at that time. Now we find that Egyptians also knew about Sirius. Researchers now believe that earth was brought from Sirius system and is protected and visited by these aliens for innumerable years.

The Sirius as known to astronomers today consists of two stars Sirius A and Sirius B, though ancient tribes describe three stars. Sirius B is a white dwarf. A star with twice the sun's mass, as Sirius B probably had, can live for no more than about 1,000 million years before swelling up into a red giant; this does not seem long enough for advanced life to develop.

But had life evolved, it would have disappeared during the red giant stage of Sirius B, when any nearby planet would have been roasted by the star's increased energy output, followed by a stellar gale for at least 100,000 years as hot gas streamed from Sirius B to Sirius A.

During this mass transfer the two stars would have moved apart, thereby destabilizing the orbits of any planets in the system. According to observations of Sirius B as analyzed by H. L. Shipman of the University of Delaware, Sirius B has

been a cooling-down white dwarf for at least 30 million years. Sirius B is now emitting soft x-rays, so that life in the region of Sirius would not be very pleasant today.

Many ancient remote tribes know about the Sirius and it is part of their religion and culture. Ancient Egyptians, in particular, were also preoccupied with Sirius, basing their calendar on its yearly motion. And now we are learning that the Andaman Nicobar tribes who are seldom in touch with modern civilization also know about this.

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Regards,
Paul Kekai Manansala
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A_N_Nanda (2007-03-17 19:21:00)

Running into a storehouse of astronomical knowledgebase from the ancient tribes? It's interesting. Anthropologists should be on their overtime now.

The Andamans is a place where one is sure to get one's moments of quietude amidst its breathtaking sceneries. I've the experience of staying at Port Blair for almost three years between 1995-1998 and that was the time I really enjoyed away from the hustles and bustles of the mainland.

That was not all; I've also written a Short story book, wholly devoted to Andaman and Nicobar Islands and Mr RUSKIN BOND has written foreword for it.

Please visit my site <http://remixoforchid.blogspot.com> to know more about my effort and comment on it.

Thanks.

Sincerely

Nanda

News: Did ancient Polynesians visit California? Maybe so. (2005-06-21 20:06)

<http://www.sfgate.com/cgi-bin/article.cgi?file=/c/a/2005/06/20/MNG9GDBBLG1.DT L>

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Did ancient Polynesians visit California? Maybe so.

Scholars revive idea using linguistic ties, Indian headdress

Keay Davidson, Chronicle Science Writer

Monday, June 20, 2005

Scientists are taking a new look at an old and controversial idea: that ancient Polynesians sailed to Southern California a millennium before Christopher Columbus landed on the East Coast.

Key new evidence comes from two directions. The first involves revised carbon-dating of an ancient ceremonial head-dress used by Southern California's Chumash Indians. The second involves research by two California scientists who suggest that a Chumash word for "sewn-plank canoe" is derived from a Polynesian word for the wood used to construct the same boat.

The scientists, linguist Kathryn A. Klar of UC Berkeley and archaeologist Terry L. Jones of Cal Poly San Luis Obispo, had trouble getting their thesis of ancient contact between the Polynesians and Chumash published in scientific journals. The Chumash and their neighbors, the Gabrielino, were the only North American Indians to build sewn-plank boats, a technique used throughout the Polynesian islands.

But after grappling for two years with criticisms by peer reviewers, Klar and Jones' article will appear in the archaeological journal *American Antiquity* in July.

If they are right, their finding is a major blow to North American anthropologists' traditional hostility to the theory that non-Europeans visited this continent long before Columbus.

Until now, few scientists have dared to speculate that the ancient Polynesians visited Southern California between 500 and 700 A.D., that is to say, in the centuries after the fall of the Roman Empire. This is known as the "transpacific diffusion" hypothesis.

"The dominant paradigm in American archaeology for the past 60 or more years has been anti-diffusionist, and our findings are already stimulating a rethinking of that paradigm," Klar told *The Chronicle*.

Falling out of favor

The idea that ancient North America might have received visitors from the Pacific islands and Asia has had few friends in modern times. The idea was popular among researchers in the 19th century, but fell out of scholarly favor in the 20th.

Through the last century, scientists' opposition didn't seem unreasonable: Not only is the Pacific the world's widest ocean, sailors from the west would have faced contrary currents and winds that would tend to push them in the wrong direction.

Recently, though, scientific opposition to at least some diffusionist ideas has begun to waver. A huge blow to the skeptics came more than a decade ago, with the discovery of archaeological evidence that ancient Polynesians ate sweet potatoes, which are native to South America. Presumably, Polynesian sailors ventured to South America, obtained sweet potatoes and brought them back to their home islands.

That discovery seemed to undermine a major plank of the critics' old argument: that Polynesian travel to the Americas was physically impossible. Still, direct evidence for Polynesian contact with North America has been scarce.

Until now, that is. Now, the tide is turning in this old debate, in a way that might transform our understanding of the early peoples of the Golden State.

Chumash canoes yield clues

The first bit of new evidence is Klar and Jones' analysis of the Chumash word for "sewn-plank canoe" – which they claim is extremely similar to the Polynesian term for the redwoods used to build the same mode of transport. (The Polynesians made their boats from redwood logs that had floated across the Pacific with the prevailing ocean currents.)

The Chumash word for "sewn-plank canoe" is *tomolo'o*, while the Hawaiian word for "useful tree" is *kumulaa'au*. The Polynesians colonized Hawaii during the first millennium A.D., and in the process their language evolved into the Hawaiian language. The Polynesian word *tumu* means tree or tree-trunk, and *ra'akau* means wood or branch; Klar's complex linguistic analysis shows how the combination of those two words evolved into the Hawaiian *kumulaa'au*. Many Hawaiian words that start with "k" originally began with "t." Replace the "k" in *kumulaa'au* with a "t" and the similarity between the words becomes obvious. The similarity is so great, Klar says, that it is highly unlikely to be a coincidence.

The sewn-plank canoe was the Chumash Indians' version of an ocean-worthy yacht, a vehicle sturdy enough to allow them to fish in deep offshore waters. Traditionally, Native American canoes were relatively simple objects, often dug out of logs or assembled from bundled reeds. By contrast, the sewn-plank canoe was a highly engineered vehicle, one in which planks were cut, heated in hot water and bent into streamlined shapes. Holes were drilled in the wood, allowing the planks to be sewn together with strong plant fibers from yucca leaves. Tar was affixed to the gaps between the planks, making them watertight.

The resulting vessel was sleek, lightweight, fast and durable, or the perfect vehicle for long-distance travel through choppy waters, including deep-sea fishing areas.

Sharing knowledge

Klar and Jones reason that ancient Polynesians sailed to Southern California and shared their boating knowledge with the Chumash. This was an ancient form of what would today be called "technology transfer," as in the post-World War II transfer of nuclear power technology from the United States to other nations.

Before now, scholars argued that the Chumash invented sewn-plank canoes on their own.

One key piece of evidence for this view was the carbon-dating of abalone shells from a Chumash ceremonial head-dress fashioned from the skull of a swordfish, a deep-sea fish. Based on earlier carbon-dating methods, the shells, now stored at the Santa Barbara Museum of Natural History, were thought to be about 2,000 years old. That date implied the Chumash were fishing in deep-sea waters about 400 years earlier than the Polynesian-Chumash contact hypothesized by Klar and Jones.

As it turns out, though, the original carbon-14 date, which was determined before scientists realized they had to take into account varying levels of atmospheric carbon-14, was wrong.

A cautious investigator

Inspired by Klar and Jones' hypothesis, John Johnson, curator of anthropology at the Santa Barbara Museum, decided to recalibrate the abalone shells. He discovered they dated from approximately 600 A.D., several hundred years younger than previously thought. He announced his finding in April at an archaeology conference in Salt Lake City.

Six hundred A.D. is smack in the middle of the period during which the ancient Polynesians sailed to Southern California, according to Klar and Jones' theory.

In an interview, Johnson cautioned that despite the recalibrated date, he thinks it's premature for Klar and Jones to declare victory. This is partly because some of their archaeological evidence hasn't been recalibrated, either, he said. Also, he's worried that they have fashioned their linguistic argument from a reanalysis of just a few words in the Chumash and Polynesian languages, too few to clinch their argument.

"They may be right – I'm just more cautious," Johnson added.

Jones replied that the archaeological artifacts cited in his and Klar's paper "have been calibrated with the most up-to-date calibration program." On the linguistic side, Klar replies that the word similarities are too close to be the result of coincidence. Rather, the Chumash must have learned the Polynesian word for sewn-plank canoe during face-to-face contact.

Studying the study

An unusual aspect of the Klar-Jones thesis is that it gives the public a chance to glimpse the behind-the-scenes processes by which scientists promote a controversial scientific idea. At The Chronicle's request, Klar and Jones agreed to share copies of the letters written by outside experts – peer reviewers – who evaluated their manuscript for possible publication in the journals *Current Anthropology* and *American Antiquity*.

The editor of *Current Anthropology*, Professor Benjamin S. Orlove of UC Davis, sent copies of it to nine peer reviewers, an unusually large number.

The reviews, all written before the redating of the abalone shells, are polite and thoughtful, although sometimes sharply critical on technical points; several express enthusiasm for the Klar-Jones hypothesis. The shortest review is one sentence, from an anonymous expert: "Interesting, scholarly, and bound to cause trouble!"

One positive reviewer says Klar and Jones' linguistic argument "seems to be systematically and exhaustively argued," but urges them to "have linguists skilled in Polynesian languages take a hard look at this."

Overall, five of the reviews were positive about the Klar-Jones paper and two were negative, but most suggested various improvements. One reviewer advised Orlove to reject the paper but to ask the authors to resubmit it after they made improvements. One reviewer was neutral.

Even though a majority of the reviews were positive, Orlove decided to reject the article. Why?

Reasons for rejection

Orlove stressed that he rejected an earlier version of their paper rather than the one slated for publication in July. He also said that his job as editor is not simply to add up pro and con votes of peer reviewers.

"We're certainly more than just a vote-tallying machine," he said. Rather, as editor, he must ponder the reviewers' remarks and make the best judgment he can: to publish or not to publish?

Orlove acknowledged that nine reviewers is "certainly unusually high." That number was necessary partly because of the interdisciplinary nature of the paper, which required feedback from experts in various subjects.

"By and large, our reviewers are fair and generous, and, by and large, we trust them," Orlove said. "I'm certainly a strong believer in the peer-review process."

Ultimately, the article was accepted by *American Antiquity*. That journal's peer reviewers also gave the article a "mixed" reception, editor Michael Jochim told Klar and Jones, but Jochim elected to publish it anyway.

One anonymous reviewer for *American Antiquity* was "not fully convinced" by their thesis but welcomed publication anyway:

"Jones and Klar do us a service by resuscitating the debate (over Pacific diffusion) from the 'unthinkable' shelf it has for too long languished on."

E-mail Keay Davidson at kdavidson@sfchronicle.com.

Regards,
Paul Kekai Manansala
Sacramento



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2.7 July

News: Mexico footprints could be a giant archaeological step (2005-07-08 17:54)

I'm posting this news article plus commentary on the study involved by Dr. Stephen Oppenheimer (appended after the article) posted in the Austronesian Group (<http://groups.yahoo.com/group/austronesian>).

Taiwan DNA discovery sinks Kon-Tiki theory

IAN JOHNSTON

SCIENCE CORRESPONDENT

SCIENTISTS have discovered the mythical homeland of the Polynesians was Taiwan and not, as Norwegian explorer Thor Heyerdahl once famously claimed, South America.

Heyerdahl won international acclaim when he showed that prehistoric sailors could have crossed the Pacific in primitive rafts by making the journey himself on a balsa-wood raft called the Kon-Tiki in 1947.

But while he proved there were trading links between ancient South America and Polynesia, it now appears that the real "Hawaiki" - the Polynesians' original home according to their own myths - is actually Taiwan.

A new DNA study, which was published in the journal PLoS Biology yesterday, found the indigenous population of Taiwan were genetically similar to Polynesians.

The report, by scientists at the Transfusion Medicine Laboratory in Taiwan and Estonia's Biocentre, said: "Analysis of DNA sequences in this study reveals the presence of a motif of three mutations ... [which are] shared among aboriginal Taiwanese, Melanesians and Polynesians. No mainland East Asian population has yet been found to carry lineages derived from these three [DNA] positions.

"This suggests that the motif may have evolved in populations living in or near Taiwan at the end of the late Pleistocene period [more than 10,000 years ago]. The time element ... requires that we adopt a model according to which the origin of Austronesian [including the Polynesian] migration can be traced back to Taiwan."

Heyerdahl first came up with his theory about the origins of Polynesians when he lived on the island of Fatu Hiva in the 1930s and noticed similarities between local plant life and that of South America.

The direction of winds and currents led him to the belief that the Polynesians had travelled from the east and not the north-west. The idea was rubbished by scientists who did not believe prehistoric peoples could have crossed the Pacific.

So, in April 1947, Heyerdahl and five crewmates set out in the Kon-Tiki from Peru on an epic journey that took them 4,300 miles in 101 days to the island of Raroia.

Dr Ingjerd Hoem, head of research at the Kon-Tiki Museum in Oslo, told The Scotsman that her opinion was that Polynesians originated from south-east Asia.

However, she said Heyerdahl, who died in 2002 aged 87, did discover that there had been contact across the Pacific. "They have found evidence of contact in plants like yams and a kind of cotton which were brought from South America," she said.

From: Stephen Oppenheimer

Date: Fri Jul 1, 2005 8:49 am

Subject: Re: [@ustronesian network] Archaic Mitochondrial Lineages Persist in Austronesian-Speaking Formosans
stephen.oppenheimer@...

Send Email Send Email

Had seen this one before. Very interesting indeed.

Note, the B4a1a node is not the Polynesian motif although it is ancestral to B4a1a1 (which is not found in Taiwan). B4a1a1 is ancestral to the Polynesian motif (which is still not found either in Taiwan or the Philippines). The Polynesian motif is mainly found east of the Wallace Line and dates in this analysis to 9,100 (S.E. 2,700) years (I previously estimated c. 10K in Melanesia). Although this new sequence info raises the Taiwan question again, a) it pulls Taiwan closer to SE Asia and away from Mainland Asia, b) a Philippines or other ISEA origin for B4a1a is not excluded - and c) the dates appear far too early for the Express train. If the genetic time depth is relevant to linguistic splits (which it need not be), then the latter need to be reviewed as does the relevance of the ETTP and the red-slipped pottery horizon.

p.manansala@sbcglobal.net wrote:

> PLoS Biol. 2005 Jul 5;3(8):e247

>

> Traces of Archaic Mitochondrial Lineages Persist in Austronesian-Speaking Formosan Populations.

>

> Trejaut JA, Kivisild T, Loo JH, Lee CL, He CL, Hsu CJ, Li ZY, Lin M.

>

> Transfusion Medicine Laboratory, Mackay Memorial Hospital, Taipei, Taiwan.

>

> Genetic affinities between aboriginal Taiwanese and populations from Oceania and Southeast Asia have previously been explored through analyses of mitochondrial DNA (mtDNA), Y chromosomal DNA, and human leukocyte antigen loci. Recent genetic studies have supported the "slow boat" and "entangled bank" models according to which the Polynesian migration can be seen as an expansion from Melanesia without any major direct genetic thread leading back to its initiation from Taiwan. We assessed mtDNA variation in 640 individuals from nine tribes of the central mountain ranges and east coast regions of Taiwan. In contrast to the Han populations, the tribes showed a low frequency of haplogroups D4 and G, and an absence of haplogroups A, C, Z, M9, and M10. Also, more than 85 % of the maternal lineages were nested within haplogroups B4, B5a, F1a, F3b, E, and M7. Although indicating a common origin of the populations of insular Southeast Asia and Oceania, most mtDNA lineages in Taiwanese aboriginal populations are grouped separately from those found in China and the Taiwan general (Han) population, suggesting a prevalence in the Taiwanese aboriginal gene pool of its initial late Pleistocene settlers. Interestingly, from complete mtDNA sequencing information, most B4a lineages were associated with three coding region substitutions, defining a new subclade, B4a1a, that endorses the origin of Polynesian migration from Taiwan. Coalescence times of B4a1a were 13.2 +/- 3.8 thousand years (or 9.3 +/- 2.5 thousand years in Papuans and Polynesians). Considering the lack

of a common specific Y chromosomal element shared by the Taiwanese aboriginals and Polynesians, the mtDNA evidence provided here is also consistent with the suggestion that the proto-Oceanic societies would have been mainly matriloccal.

>

> Regards,

> Paul Kekai Manansala

> <http://sambali.blogspot.com/>



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News: Mexico footprints could be a giant archaeological step (2005-07-08 17:54)

Mexico footprints could be a giant archaeological step

By Dan Vergano, USA TODAY

Archaeologists expressed caution Wednesday about the reported discovery of 40,000-year-old human footprints in central Mexico. If the age of the footprints is verified by scientists outside the discovery team, the find would be a scientific blockbuster, rewriting the story of human migration into the New World.

This footprint, claimed to be 40,000-years old, was found near to the city of Puebla.

Bournemouth University via AP

An international team of archaeologists, led by Silvia Gonzalez of the United Kingdom's Liverpool John Moores University, this week announced the discovery of about 160 ancient human footprints in the floor of an abandoned quarry near the city of Puebla.

The results of five analytical dating techniques indicate the prints are more than 40,000 years old, the team says. A few other archaeological sites have shown that people moved into the New World more than 12,500 years ago. But the footprint dates suggest such a migration occurred far earlier.

"We think there were several migration waves into the Americas at different times by different human groups," Gonzalez says in a statement released by the university. Gonzalez says the find suggests Native Americans arrived in the region by boat rather than migrating on foot over a land bridge between Siberia and Alaska during the waning days of a glacial period that lasted from 70,000 to 10,000 years ago.

"It's big news if they can truly verify the dates," says archaeologist Daniel Rogers of the Smithsonian's National Museum of Natural History in Washington, D.C. "But the bottom line is this is still a remarkably early date, which is a source of additional caution."

At that time, exotic and huge animals dominated North America. Fearsome dire wolves, saber-tooth cats and the giant short-faced bear, which dwarfed grizzlies, preyed on mammoths, camels and sloths. The predators vanished at the end of the last Ice Age.

The researchers say the footprints are indisputably human, displaying arches, toe shapes and proportions right for people 4 feet to 6 feet tall. More than a third of the prints were made by children, they estimate.

But one archaeologist who has visited the Mexico site three times, Mike Waters of Texas A & M University in College Station, doubts the marks are truly footprints. "I think what we have here are quarry marks that have weathered into shapes that resemble footprints," he says. "On close inspection, most don't look that good."

Further, he says, some of the prints cross layers of ash from different ages, some of which he says are much older than 40,000 years. Waters is investigating a Native American artifact site at a reservoir near the quarry.

An additional reason for caution is that the footprint team's results have not been published in a peer-reviewed study, says archaeologist David Hurst Thomas of the American Museum of Natural History in New York. "That doesn't mean they are wrong, but science by press release won't convince anyone."

People using boats had migrated to Australia about 50,000 years ago, so similar travel to North America isn't impossible to imagine, he says.

The research team reports it has received a \$372,000 grant to continue the search for more footprints buried deeper in the quarry rock. "I think that is the right approach," Waters says. "If they can find prints embedded deeper in the rock, in one layer, that would be more convincing."

Regards,

Paul Kekai Manansala

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News: Researchers claim 3,000-year-old human settlement found in Fiji (2005-07-18 16:07)

Posted: Thursday, July 14th, 2005 5:48 AM HST

Researchers claim 3,000-year-old human settlement found in Fiji

By Associated Press

SUVA, Fiji (AP) _ Archaeologists think they have unearthed the first human settlement on the South Pacific island of Fiji. The find is believed to be about three-thousand years old.

Archaeologists found 16 human skeletons at a burial site at Bourewa, on the southwest of the main island of Viti Levu. Patrick Nunn is a professor of geography at the University of the South Pacific.

He says abundant evidence at the site suggests Bourewa was the first human settlement on the 340-island archipelago. Nunn says pottery deliberately buried with or underneath human remains was of the so-called Lapita style and dated from around 1050 B-C.

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News: In the Wake of the Jomon (2005-07-25 06:46)

Race across the Pacific

By WILLIAM WETHERALL

IN THE WAKE OF THE JOMON: Stone Age Mariners and a Voyage Across the Pacific, by Jon Turk. New York: International Marine/McGraw-Hill, 2005, 287 pages, with b/w illustrations, \$24.95 (cloth).

Midway through "In the Wake of the Jomon" comes a paragraph that poses all the questions Jon Turk ponders in this book.

"My introduction to Kennewick Man echoed through my musings like a voice from a monk in a Tibetan monastery: 'Paddle three thousand miles across the ocean wilderness, and when you come back, describe the sound of one hand clapping. Or, if you can't answer that one, tell me why people are the way they are. Tell me why "Homo erectus" migrated to Siberia or why Jomon families left their homes and sailed north, into the ice - into the unknown. And while you're at it, tell me why Jon Turk chooses to camp on these snow-covered beaches.' "

Kennewick Man is the name given a male skeleton found along the Columbia River in Washington in 1996. Radiocarbon tests said he had lived there about 9,500 years ago. By law his relics would have gone to Amerindian tribes that claimed he was an ancestor. Except the bones appeared to be Caucasoid. And some anthropologists wanted to subject the ancient hunter to further scientific indignities. As David Hurst Thomas' book "Skull Wars" puts it, Kennewick Man has become the battleground for Native American identity.

The bones were not what the tribes had hoped, but neither were they exactly Caucasoid. A report posted on a U.S. government Web site on the findings of every kind of physical examination except a DNA analysis, which was not possible, concludes that "Kennewick appears to have strongest morphological affinities with populations in Polynesia and southern Asia, and not with American Indians or Europeans in the reference samples."

Years before this, there was evidence that Old Mongoloids had migrated from South Asia into Indonesia and the Pacific as far as Australia, and up the coast of China to Japan. They traveled by foot if not by sea, for at times the ocean was lower, and many of today's islands were connected to each other and to the continent by dry land. The seas were higher for New Mongoloids, who more recently came to Japan from northern China and central Asia, mostly by way of Korea.

Turk, who until the discovery of Kennewick Man had never heard of the Jomon, a prehistoric people, concluded that Jomonesque mariners had journeyed up the Kurils and along the coasts of Kamchatka and Chuckchi into the Americas. To prove that such a trip could have been made in small boats along the rim of the North Pacific, rather than by foot across a land bridge in the Bering Strait, Turk and his equally crackpot American and Russian companions sailed or paddled from Hokkaido to Alaska on a "suicide expedition" in two legs, the first in 1999 in sailing trimarans, the second the following year in sea kayaks.

In 1971, Turk stuffed a chemistry Ph.D. into the glove box of his car, lashed a canoe on top, and headed for the Arctic. A self-styled adventurer and writer, he is also a life-educated anthropologist without an ideological portfolio – a rare species these days. This narrative of his wanderlust-inspired if satellite navigation-guided journey – not exactly "across the Pacific," nor unequivocally "in the wake of the Jomon" – is gripping, humorous, prideful, humble, even elegant.

Seidosha plans to publish a Japanese version. Copies will sell like repro Jomon pots at museum shops. Turk will find himself very busy giving interviews in the wake of the neoanimist turbulence his thesis will churn in the sea of Jomon romanticism.

Jomon revivalists, trying to upstage Turk, will set out for the mouth of the Columbia in dugouts. Ainu activists will want to repatriate Kennewick Man – whose reconstructed face could get him work as a stand-in for Star Trek Captain Jean-Luc Picard, Sauk Chief Black Hawk, Giants slugger Kiyohara Kazuhiro, or even actor Ichikawa Ebizo XI (formerly Ichikawa Shinnosuke VII). Neocons will confuse "Jomon" with "Yamato" and claim "the Japanese" discovered America.

Read carefully so as not to miss the lines in which Turk wonders why the Jomon he believes journeyed to the Americas died out.

William Wetherall is an independent researcher and writer.

The Japan Times: July 24, 2005

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News: Archaeologists unearth oldest known Cham pottery furnaces (2005-07-25 06:46)

http://www.vnagency.com.vn/NewsA.asp?LANGUAGE_ID=2 &CATEGORY_ID=31 &NEWS_ID=160217

Archaeologists unearth oldest known Cham pottery furnaces

07/24/2005 - 20:45(GMT+7)

Binh Thuan, July 24 (VNA) - Archaeologists have discovered ancient pottery furnaces, the oldest ones discovered so far, of the ethnic Cham people in southernmost central Ninh Thuan province's Ham Thuan Bac district.

Oldest pottery vestiges unearthed at the 500 sq.m. excavation site date back to the turn of the 10th century, according to the Ho Chi Minh City Nucleus Technique Centre .

Experts found pottery furnaces built closely to each other and old furnaces were built on the foundation of the old ones. Furnace layers were measured two metres thick, indicating that generations of ancient handicraftsmen had heated those furnaces for a long time before they were abandoned.

Some of the patterns on pots, jars, lamp supports, and bronze moulds unearthed are still found in present-day terra-cotta products of the ethnic Cham people.-Enditem

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Scientists find genetic evidence for southern origin of modern humans in East Asia (2005-07-29 12:46)

Scientists find genetic evidence for southern origin of modern humans in East Asia

July 27, 2005

Genetic studies have provided evidence for an African origin of East Asian populations, but their prehistoric migration routes in the Asia region remain a long-standing controversy. On the basis of the genetic evidence generated so far, particularly from Y-chromosome data, CAS researchers recently discovered that early modern humans entered the region from its southern part, and then they made a northward migration about 25,000 - 30,000 years ago.

News archive

Researchers have been debating on modern human origins for a long time. Some of them, mostly archaeologists, believe that the abundant hominid fossils found in China and in other regions of East Asia show evolutionary continuity, not only in morphological characters, but also in spatial and temporal distributions. This observation implies that the evolution from *Homo erectus* to *Homo sapiens* and then to *Homo sapiens sapiens* (modern man), took place in East Asia as well as in Africa. On the other hand, the Out-of-Africa hypothesis, which suggests that local populations outside Africa were completely replaced by modern humans who originated in Africa, has been supported by extensive genetic evidence and by archaeological findings.

The hypothesis was reinforced in 2001 by a study of Y chromosomal DNA, in which an international consortium including Chinese researchers showed that East Asian populations migrated out of Africa and suggests that little or no interbreeding of *Homo erectus* and *Homo sapiens* occurred after the migration. However, the prehistoric peopling of East Asia by modern humans still remains controversial with respect to early population migrations, which is highlighted by genetic disparity found by previous genetic studies between the northern and southern populations of the East Asians. Geneticists speculate that the disparity must have something to do with the itinerary covered by the forebears of today's Eastern Asian people in their prehistory migration from the Grand Rift in the East Africa.

A recent study made by a research team headed by Prof. Su Bing from the CAS Kunming Institute of Zoology (KIZ) has shed new light on the issue. As reported in July 14 issue of the American Journal of Human Genetics, the researchers carried out a systematic genetic screening of the 2,332 male individuals sampled as 40 representative populations

from East Asia by comparison of Y chromosome's genetic tags. Their study shows that the Y-chromosome haplogroup specific to East Asia is more diverse in southern population than their northern cousins and the southern population is found to have their own specific haplogroups while only part of East Asian specific haplogroups exist in the northern populations.

Based on these findings, the KIZ scientists came to a conclusion that the southern population should be the ancestral while the northern population was its posterity as a result of the former's migration from the south to the north which occurred about 25,000 to 30,000 years ago. In other words, the earliest inhabitants in the Orient had been the southern population originating from east Africa and then they migrated to the north. So the earliest migratory route of modern humans in East Asia should be from south to north.

Source: Chinese Academy of Sciences



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2.8 August

Abstract: Y-chromosome evidence of southern origin of the East asian-specific haplogroup o3-m122 (2005-08-07 04:01)

This abstract gives information on the specific haplotypes involved in the previously posted southern migration theory article.

Am J Hum Genet. 2005 Sep;77(3):408-19. Epub 2005 Jul 14. Links

Y-chromosome evidence of southern origin of the East asian-specific haplogroup o3-m122.

Shi H, Dong YL, Wen B, Xiao CJ, Underhill PA, Shen PD, Chakraborty R, Jin L, Su B.

Key Laboratory of Cellular and Molecular Evolution, Kunming Institute of Zoology, Kunming, China. sub@mail.kiz.ac.cn.

The prehistoric peopling of East Asia by modern humans remains controversial with respect to early population migrations. Here, we present a systematic sampling and genetic screening of an East Asian-specific Y-chromosome haplogroup (O3-M122) in 2,332 individuals from diverse East Asian populations. Our results indicate that the

O3-M122 lineage is dominant in East Asian populations, with an average frequency of 44.3 %. The microsatellite data show that the O3-M122 haplotypes in southern East Asia are more diverse than those in northern East Asia, suggesting a southern origin of the O3-M122 mutation. It was estimated that the early northward migration of the O3-M122 lineages in East Asia occurred 25,000-30,000 years ago, consistent with the fossil records of modern humans in East Asia.

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News: "Mana" – True Face of Lapita unveiled (2005-08-16 09:02)

[1]<http://www.scoop.co.nz/stories/WO0508/S00117.htm>

"Mana" - the true face of Lapita unveiled

Thursday, 11 August 2005, 2:38 pm

Press Release: University Of The South Pacific

"Mana" - the true face of Lapita unveiled

The University of the South Pacific today revealed the face of one of the very first people to have lived in the Fiji Islands. The face of Mana - the 3000 year old woman from Fiji, was unveiled by USP Vice-Chancellor Professor Anthony Tarr during a special ceremony organised to mark this historical event.

While something like this is becoming common internationally, this is the first time a face from the Lapita era in the Pacific, has been revealed. The face of Mana was reconstructed using a model of her skull which was discovered by a member of a research team from USP and the Fiji Museum which excavated an early human settlement at Naitabale in the south of Moturiki Island, central Fiji (Map 1) in

June-July 2002. The team was led by Patrick Nunn, Professor of Geography at USP, aided by Mr Sepeti Matararaba of the Fiji Museum and Ms Roselyn Kumar (USP's Institute of Applied Science).

The Naitabale settlement was probably established about 1000 BC by a group of Lapita people whose ancestors had come from the Solomon Islands. The distinctive Lapita pottery that identifies the culture of these early settlers was found in abundance at the Naitabale settlement.

In the course of excavations at Naitabale in 2002, a complete human skeleton was discovered in beach sand more than 1.5 metres below the ground surface. The skeleton was covered by undisturbed layers of sediment (sand and silt) in which Lapita pottery was found. The discovery of the skeleton was exciting because it appeared certain to be of Lapita age.

Lapita-age skeletons are few. Some have been found in Papua New Guinea and Vanuatu, but this skeleton was perhaps only the 16th found. What was also remarkable about this skeleton was the excellent state of preservation of the skull.

The discoverer of the skeleton at Naitabale, a Solomon Island student from USP named Chris Suri, named it "Mana" which means "truth" in the Lau dialect of Malaita Island in the Solomon Islands. The bones of Mana were removed from Naitabale with the permission and cooperation of the landowners. Initial analysis was undertaken at USP, and thence at the Primate Research Institute of Kyoto University in Japan.

In December 2003, the bones of Mana were returned to Fiji from Japan, placed in a coffin and re-buried at Naitabale.

While the skeleton of Mana was in Japan, a model was made of her head. This is the first time that the skull of a Lapita-era skeleton had been so well preserved that it was possible to faithfully reconstruct the head. This therefore represents the first time that the face of a person from the Lapita era (1350 BC to 650 BC) has ever been seen. It is the face of one of the very first people to have lived in the Fiji Islands.

During detailed analysis at Kyoto University, the skeleton was determined to be that of a female who had died between the ages of 40 and 60 years. She appeared to have been 161-164 cm tall and to have given birth to at least one child. She was probably right-handed.

Mana's body would have been tall, muscular and tough. Like other Lapita-age skeletons, Mana's body was adapted to heavy mastication, and strenuous physical activity involving the neck, arms and feet.

The roots of Mana's teeth were stained brown, perhaps from chewing roots of kava (*Piper Methysticum*).

To determine the age of Mana, shells associated with the skeleton were subjected to radiocarbon dating. These include a big shell (*Trochus Niloticus*) placed beneath the neck, and another between the knees. The bones of Mana were also dated directly. Dating was overseen by Professor Nunn, and undertaken at Nagoya University in Japan and the University of Waikato in New Zealand.

The results suggested that Mana lived in the year 800 BC, perhaps earlier.

The face of Lapita

Using computer modelling, it was possible to re-create the head of Mana from the well-preserved remains of her cranium. The results represented the first time it was possible to see what one of the earliest occupants of the Fiji Islands looked like.

It is clear that certain aspects of the face of Mana resemble what are commonly regarded as ancestral Polynesian, Fijian, and Asian people, but that her features do not allow her to be readily classified into any such category.

No DNA was recovered from the skeleton of Mana.

Lapita People

The Lapita people were the first humans to colonise the western tropical Pacific Islands. They remain visible as a distinctive cultural group for only a few hundred years, starting about 1350 BC in the Bismarck Archipelago of Papua New Guinea and ending about 650 BC in Fiji, Samoa and Tonga. Around the beginning of this period, from bases in Papua New Guinea and Solomon Islands, they set out eastwards on intentional voyages of colonisation. They encountered groups of islands (New Caledonia, Vanuatu, Fiji, Tonga and Samoa) that were not occupied by humans. The first place they landed in Fiji is believed to have been at Bourewa, near Natadola in southwest Viti Levu Island. The Naitabale settlement was probably established a few generations later (Map 2).

Research Results

Today the remains of the Lapita-age settlement at Naitabale are about 300 metres inland from the coast. But at the time the settlement existed, it was much closer to the shore, occupying the back of a beach ridge and part of the estuary at the mouth of the Mataloaloa Stream (see Map 3).

When the Lapita people were living at Naitabale, the sea level was about 1.5 metres higher than it is today. This is why the shoreline was farther inland. Since that time (until quite recently), the sea level has been falling causing the shoreline to extend seawards at this location.

The first indication that a Lapita settlement existed at Naitabale was when the research team was walking along the sides of the Mataloaloa River, and Mr Matararaba discovered one of the most elaborate pieces of Lapita pottery ever found in Fiji. After the settlement was excavated, Professor Nunn mapped the geology and was able to reconstruct its geography about 1000 BC (more than 3000 years ago) (see Map 3B).

During the excavation process at Naitabale, more than 17,000 pieces of pottery were collected from the Lapita-age settlement there and analysed at USP. Of these, only 92 pieces displayed decoration characteristic of the Lapita culture. Pottery analysis was carried out by Roselyn Kumar (USP), William Dickinson (University of Arizona, USA), and Tomo Ishimura (Kyoto University).

Analysis of the decorative style of the 92 Lapita potsherds showed that they had more affinities with Lapita pottery made in Vanuatu and Solomon Islands rather than that made at other sites in Fiji. This

surprising result implied that Naitabale was one of the very first places to be settled by the Lapita colonisers of Fiji. Analysis of the sand tempers of selected potsherds showed that only around 70 per cent were made at Naitabale from locally-available materials. Around 30 per cent were imported from elsewhere in Fiji (perhaps beyond Fiji), including about 10 per cent from the Rewa Delta (Viti Levu Island), 10 per cent from Kadavu Island in southern Fiji, and 10 percent from the Lau Group of eastern Fiji. This result demonstrated that the Lapita people who occupied Naitabale from about 1000 BC to about 650 BC had links with people living at the same time in these other places.

On evidence of life at the time, much of the material that the research team excavated from Naitabale was the remains of food that the Lapita-age people living there had consumed. This material included animal bones and shellfish. These materials were analysed by Tomo Ishimura (Kyoto University, Japan), Frank Thomas (formerly USP), and Janet Davidson (New Zealand).

What was clear was that marine foods dominated the diet of the Lapita people who occupied Naitabale. Most of the fish bones are from species that live within the reef and can be caught from the shore (such as Scaridae and Serranidae) rather than from boats at sea.

Large numbers of turtle bones were found.

Other animal bones found at Naitabale included pigs, dogs, chickens, rats and fruit bats. It is unclear which of these were eaten and which were not.

Most shellfish remains found at Naitabale are from the inner reef zone. They include large specimens of *Trochus Niloticus* and huge numbers of the tiny surf clam *Atactodea striata*.

The field research was funded by USP.



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More on "Mana" (2005-08-16 09:04)

<http://abcnews.go.com/Technology/wireStory?id=1029646>

Face of ancient Fiji shows Pacific's past

Reuters

Aug 11, 2005 — By Paul Tait

SYDNEY (Reuters) - Three thousand years of history came to life on Thursday when scientists unveiled the face of one of the first people to settle Fiji at the start of the colonization of the Pacific Ocean's far-flung islands.

Pacific islanders were given the first realistic glimpse of what one of their ancestors looked like after researchers from Fiji and Japan were able to construct a representation of the face of a 3,000-year-old female skeleton.

"It's not a discovery that is simply significant for Fiji, it's significant for all Pacific islands," said project leader Patrick Nunn of the University of the South Pacific (USP) in the Fijian capital, Suva.

While their discovery did not challenge accepted theories about how the Pacific was settled, the result of their work did cause some surprises because the face of the woman they have named "Mana" bore little or no resemblance to modern Fijians.

"It's more 'Gosh, look at our ancestors!'," Nunn said.

"I have a research assistant from the Philippines and the two of them side-by-side look almost identical," he told Reuters by telephone from Suva.

Tall and muscular, Mana was about 50 when she died, about 15 years older than the average islander's life span 3,000 years ago. She was probably right-handed and had given birth to at least one child.

Mana was about 164 cm (5 ft 4 in) tall, her skeleton suggested a life of strenuous physical activity and her teeth were stained dark brown, probably from chewing the roots of the kava plant.

"She was very healthy, she had a big body, she had well-developed muscles and there was no signs of bone degeneration. It was mainly only the teeth that were pretty awful," Nunn said.

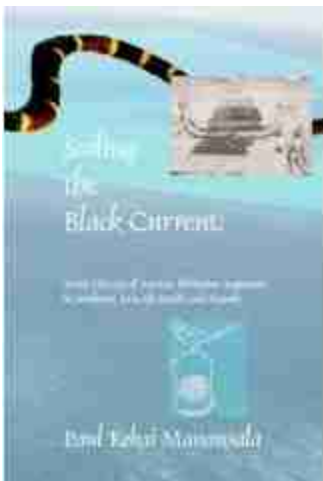
Nunn and his USP team found the skeleton and pieces of distinctive pottery in the tiny settlement of Naitabale on the island of Moturiki, just to the east of Fiji's main island of Viti Levu, in 2002.

The skeleton was sent to Kyoto University's Primate Research Institute, where computer modeling was used to reconstruct Mana's face from her well-preserved skull.

Regards,

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News: Ancient Faces brought to Life (2005-08-16 09:06)



Ancient faces brought to life

It has always been Nguyen Van Viet's dream to recreate the faces, and lives, of ancient people. After years of study abroad and hard work, Viet and his colleagues finally have a place in the sun with the recent Dong Xa excavation, which revealed a tomb with 20 2,000-year-old skeletons from three different races. Le Huong reports.

Carefully laying a plastic mould over a skull fragment of a girl who lived 2,000 years ago, archaeologist Nguyen Van Viet is satisfied with the half-finished portrait of the primitive 17-year-old woman.

After years of research, the skeleton of the first person recovered from the 2,000 year-old Dong Son civilisation lays scattered on his dusty desk. The skull shows a long face, prominent cheek-bones, a flat nose, a short forehead, a large mouth and thick lips.

Viet considered decorating the young woman's ears with rope earrings and fixing her hair in the style of ancient Dong Son women, as described in books.

"If her relatives were still alive, they would likely recognise her," he jokes, impressed at what his team has accomplished.

She is the first relic of the Dong Son civilisation whose face has been completely rebuilt – the very first face of the ancient people he has studied in his 30 years as an archaeologist.

In the beginning

Viet's journey to this point began 35 years ago, as a history student at a Ha Noi university. He was interested in painting and sculpting, and he focused his love specifically on faces. He was obsessed with the structure and uniqueness of each face and made elaborate sketches of skulls.

"My teacher at the time, Ha Van Tan, one of the most famous contemporary historians in Viet Nam, advised me to study anthropology," Viet recalls.

"At that time, history students like me were fascinated with Russian scientist Mikhail Gerasimov's book on identifying a human being's face based purely on the structure of the skull."

Gerasimov introduced formulas that allowed anthropologists to calculate the thickness of the muscles on the face, by observing the joints where muscles were fused to the bone.

A dream to reconstruct the face of primitive man motivated Viet ever since.



Face off: The faces of a 40-year-old man (first two photos from left) and a 17-years-old girl (last two photos) of the Mongol race are shown in completion. They are considered the first portraits of the Dong Son people in Viet Nam's history of archaeology.

Long time coming

"It wasn't until a few months ago that I had enough knowledge and the right conditions to realise my dream," Viet says.

He had joined a number of courses on mould-making in Denmark, working with clay to reproduce and preserve skull fragments.

Finally, an excavation three years ago in Dong Xa in the northern province of Hung Yen, implemented by Australian archaeologists and scientists from the Southeast Asian Prehistory Research Centre, provided the ideal conditions for Viet and his colleagues to fulfil their dream.

"We excavated a tomb containing 20 ancient skeletons and a number of burial objects," Viet says. "What surprised us most was the fact that the bones indicated three different races."

The first skeleton studied, a 17-year-old girl, originated in southern Asia and had an egg-shaped skull and egg-shaped eye sockets. Typically, ancient people from these regions measured a mere 1.4m in height.

The second set of remains belong to an Indonesian native who likely had a dark complexion, curly hair and buckteeth.

The third set appears to be an offspring or relation of the above-mentioned people. The skull is similar to the southern Asian, but also has qualities of the ancient Indonesian. The skeleton indicated that the individual grew to 1.6m.

History linked to present

The remains of the primitive people unearthed at the site are assumed to be the ancestors of today's residents of Hung Yen.

To understand the matter more clearly, the Southeast Asian Prehistory Research Centre conducted a rigorous study on the people of present Hung Yen and Thai Binh provinces, focusing on localities that surround the Dong Xa excavation site. Nearly 100 residents of various ages were invited to get their skulls scanned at nearby hospitals to assist in the research.

X-ray images of the skulls provided a correlation between muscle and bone, and were then processed to make corresponding portraits based on Gerasimov's formulas.

The finished computerised portraits were then compared with the real faces of the volunteers. When Viet and his colleagues became familiar with the programme's quirks and error ratios, they dove into work on the face of the primitive girl.

The 17-year-old girl was chosen for analysis first because of the quality and condition of her skull. Among the 20 discovered, hers was the most intact.

The skull was first saturated with a chemical solution, then covered with a layer of silicon to create a mould. The mould was then separated from the skull and used as a frame for the muscles constructed with clay. By putting together the bone and muscle structure, a complete face is formed.

When he's finished studying the young girl's skull, Viet intends to complete a collection of seven faces, including four southern Asians, an Indonesian and two faces of the mixed-blood offspring.

"There is a 20 per cent margin of error in my method," Viet admits. "The most controversial details are the width of the eyes and shape of the eyelids, neither of which are included in the formulas for muscle structure."



Tomb raiders: Vietnamese and Australian archaeologists unearth a boat-shaped tomb at the Dong Xa excavation site.

— VNS Photos Viet Thanh

A new field

"Viet is a pioneer who is putting together vivid portraits of Asia's ancient people," says Nguyen Lan Cuong from the Viet Nam Archaeology Institute. "However, in my opinion, he's an amateur in the field."

Cuong adds that there are too many errors in the muscle calculations, and most professionals who study Viet's methods find flaws.

Cuong studied the faces of ancient hominoids in Germany in the 1980s. He admits that he hasn't done any serious studies in the field.

"These studies require a lot of time and proper research," Cuong says. "In a few years I intend to rebuild the faces of ancient people from the Hoa Binh civilisation, people who lived 10,000 years ago."

Cuong and other contemporary archaeologists like Nguyen Dinh Khoa, Vo Hung and Nguyen Quang Tuyen have focused their energy on determining the race, age, and sex of the excavated skulls, rather than reconstruct their faces.

In response to the criticism, Viet plans to organise a scientific debate on his work later this month, and will encourage sceptics to verify his findings with scientists in Germany, Russia and the United Kingdom.

Staying the course

Any archaeologist asked to judge Viet's work acknowledges that his methods require a comprehensive stock of knowledge of archaeology, anthropology and not to mention, art.

According to Viet, the money needed to complete the reconstruction of a single face is as much as US \$10,000.

The trouble, he says, is that most of the materials needed are imported from abroad.

"I put together these sample faces to persuade domestic and foreign sponsors and State-owned research institutes that these methods are sound, and should be applied to other relics," says Viet.

The skulls he is most interested in date back to the Da But civilisation, nearly 6,000 years ago; the Hoa Binh civilisation, 10,000 years ago, as well as additional remains found in Long An Province that date back some 4,000 years.

The archaeologist, whose speciality is actually the study of ancient rice and textiles, also has a dream to establish a wax museum to display life-like statues of famous people, both Vietnamese and foreign.

Viet now works as the director of the Southeast Asian Prehistory Research Centre. — VNS

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Kamikaze Statue Sums Up Asia's Feelings (2005-08-18 14:56)

Although off-topic, this article gives some insight on the region that is the primary focus of this blog.

Regards,

Paul Kekai Manansala

Sacramento

—
Kamikaze Statue Sums Up Asia's Feelings By HRVOJE HRANJSKI, Associated Press Writer

Sat Aug 13, 2:11 PM ET

MABALACAT, Philippines - Even now, 60 years later, it's an arresting sight: a life-size statue of a Japanese kamikaze pilot next to a former U.S. Air Force base. Yet as the Philippines and the rest of east Asia remember the Japanese surrender on Aug. 15, 1945, the statue commemorating the first suicide pilots seems to sum up their ambivalence toward Japan's imperial era of aggression and brutal occupation.



Faustino Arceo, 68, tends to the landscaping around a life-size fiberglass statue of the first kamikaze pilot, who took off from this sleepy World War II airfield in October 1944 in a desperate attempt to turn the tide against the advancing Americans, along a highway at Mabalacat town, Aug. 3, 2005. (AP/Bullit Marquez)

Some have protested about the fiberglass statue since it went up 10 months ago, while others see in it an act of forgiveness. But it's also a recognition of the power of the yen: Japanese tourists flock to the airfield to see the World War II museum and honor the pilots who took off from here on their one-way missions against the advancing U.S. Navy.

Japan, the world's second biggest economy, has a gigantic economic footprint in the region. Trade with other east Asian countries totaled \$1 trillion for the year ending in March. Last year China replaced the United States as its biggest trading partner.

Japan is the biggest buyer of Philippine exports, and the two states are negotiating a free-trade agreement.

In that context, what happened 60 or more years ago tends to lose relevance. "The Japanese were very brutal, very

hostile to Filipinos," says Faustino Arceo, the toothless 68-year-old gardener who tends the shrubbery around the statue of the goggled, helmeted flier. "Before, I was angry. But now, I can't do anything. It's the past."

In China and South Korea, which bore the brunt of wartime aggression, anti-Japanese sentiment erupts periodically, stoked by perceptions that Tokyo has never fully atoned for its wartime conduct. This year the issue that sent protesting crowds into the streets was Japanese school textbooks which they said whitewash atrocities.

At the same time, many Asian countries look to Japan, home of the main U.S. force in east Asia, to serve as a counterweight to China's rising economic and military might.

Here in Mabalacat, next to former Clark Air Base in the northern Philippines, city tourism chief Edgar Hilbero says there was "a lot" of criticism of the statue, and concedes the decision to put it up was driven by tourism as much as by history.

Every October, hundreds of Japanese tourists, war veterans, students and Buddhist monks travel here to honor the kamikaze with flowers, incense and prayers.

Japan captured the Philippines in 1942, and it was from the airfield at Clark that the first kamikazes took off. From October 1944 to August 1945, 618 Allied ships were damaged or sunk by 2,526 suicide pilots, according to Japan's Kanoya Air Base History Museum. Some historians put the number of kamikaze at 5,000.

The Americans recaptured the Philippines in 1945 and gave it full independence a year later, but kept their bases here until 1991. Clark has since been transformed into a tourism zone, with a commercial airport, hotels and golf courses. Hilbero said he is also working on putting up a memorial to U.S. Capt. Colin Kelly Jr., who died when his B-17 bomber crashed at Clark three days after the attack on Pearl Harbor. For bombing a Japanese warship, Kelly became the first U.S. serviceman decorated in World War II.

"We are not taking sides," Hilbero said. "We are using war history to promote good will, friendship and closer relationship between nations ... not to glorify anybody, not even kamikaze. War is evil. It's not the people who fought the war. That is our message."

A similar message comes from 95-year-old Elizabeth Choy in Singapore, where Japanese troops killed as many as 100,000 ethnic Chinese.

A national heroine, she features prominently in school textbooks for her 200-day ordeal of imprisonment and torture by the Japanese secret police for helping to smuggle money, food, medicine and radio parts into the prison that held some 75,000 Allied POWs and civilians.

Choy says she has no hard feelings toward today's Japanese. "They've always been a very hardworking and ambitious people and they want the best for their nation."

She added: "What I detest is not the Japanese, but war itself."

Many of the territories Japan invaded were ruled by Western powers — Singapore and the Malayan peninsula by the British, Indochina by the French, the Philippines by the Americans, Indonesia by the Dutch — and Tokyo presented its invasions as acts of national liberation.

But Singapore, is also cashing in on war tourism, though its travel packages are tailored for veterans and former POWs from Britain, Australia and New Zealand.

In Australia, war veterans in the farming town of Cowra tend the graves of 231 Japanese POWs machine-gunned as they launched a suicidal stampede for their camp's barbed wire fences on Aug. 5, 1944. In 1979 a 12-acre memorial garden opened and has become a tourist attraction.

The Filipino behind the kamikaze initiative is a local historian, Daniel Dizon, who spent much of his life studying the suicide squadrons and built a museum in his house with rusty guns, bayonets, old photos and Japanese uniforms.

"It was very agonizing because people hated Japanese so much. Anything that you bring about in public regarding the Japanese was met with intense hostility and anger, and nobody wanted to listen," he said.

Dizon was 15 when Angeles city, which now encompasses Mabalacat, was full of kamikaze pilots. He says he was fascinated by their determination and patriotism. In the early 1970s, Dizon tracked down what he says was the house in Mabalacat where Japanese Vice Adm. Takijiro Ohnishi and his staff had the meeting on Oct. 20, 1944 that led to the birth of the first 23-man kamikaze squad.

For years, he struggled to persuade the owners to allow him to put up a small marker on the fence around the nondescript, single-story house. They relented only after Dizon enlisted the help of a local businessman, who saw a chance to make money in a landlocked province with few other attractions.

When it saw Japanese tourists starting to pour in, he said, the city prodded him to find and mark other kamikaze spots. Now 75, Dizon believes the suicide pilots should not be equated with Japanese aggression and atrocities, "because the kamikaze acted in self-defense."

Other Filipinos are less conciliatory.

Rechilda Extremadura is a spokeswoman for more than 100 women among the thousands enslaved in Japanese military brothels in several Asian countries. She said the women protested to the provincial governor about the kamikaze statue.

"Why should we have a monument to glorify that war? We were victimized," she said. "It's OK for me for Japan to glorify their troops, but not for a country like us, who were pillaged and destroyed by the Japanese. It's not proper."

In Manila, writer Francisco Sionil Jose applauds the atomic bombing of Hiroshima and Nagasaki.

"I haven't changed my feelings, and I am 80 years old," he said. "If you were here during the Japanese occupation, you would understand how I feel. And this is precisely the problem — that many Filipinos don't have a living experience of that occupation, so they can afford to be very blase, very forgiving.

"But not those of us who lived through it."

Associated Press reporters Gillian Wong in Singapore; Rod McGuirk in Canberra, Australia; Annie Huang in Taipei, Taiwan; and Kana Inagaki in Tokyo contributed to this story.



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2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

The Living House (2005-08-26 12:21)

The Living House

http://users.tce.rmit.edu.au/e03159/ARCH1025_Aasian_Architecture/lecture2/H3_Unit2.pdf

An interesting snippet:

"Just one piece of evidence for this conclusion is provided by the artefacts of the Austronesian peoples who spread into Southern Japan from either Korea or Taiwan (the Yayoi) who left many fired clay objects. Many model houses have been recovered whose saddle-backed roofs appear to be very similar to those portrayed on the Dong Son bronze drums. The Shinto temple complex at Ise, near Nagoya in southern Japan has been identically rebuilt every twenty

years for at least 1200 years and to judge from the similarities to the haniwa that have been discovered the building types represented at Ise are considerably older even than this. The pile construction, the raised floors and the characteristic roofs clearly show the relationship of these buildings to traditional buildings found throughout South East Asia and the Pacific."

Regards,
Paul Kekai Manansala



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2.9 September

The "Manilamen" and New Orleans (2005-09-05 09:41)

Some interesting tidbits given the recent tragic news from New Orleans on the "Manilamen," mariners from the Philippines who worked on the Spanish galleons and settled on the banks of Lake Ponchartrain.

Regards,
Paul Kekai Manansala
Sacramento

—
Manilamen: The Filipino Roots in America
Copyright 2002
(Excerpted from The Filipino Americans (1763-Present): Their History, Culture, and Traditions by Veltiszar Bautista. Bookhaus Publishers. Hardcover, 8 1/2 x 11, 256 pages, \$29.95.

St. Malo House Drawings - From Nestor Palugod Enriquez Collection

About 235 years ago, a settlement was established by Filipino deserters from Spanish ships at Saint Malo in the bayous of Louisiana, near the

city of New Orleans, Louisiana. The people who settled there were called Manilamen, who jumped ship during the galleon trade era off New Orleans, Louisiana, and Acapulco, Mexico, to escape Spanish brutalities. Known as Tagalas,* they spoke Spanish and a Malay dialect.** They lived together-governing themselves and living in peace and harmony-without the world knowing about their swamp existence.

Thus, they became the roots of Filipinos in America.

It was only after a journalist by the name of Lafcadio Hearn published an article in 1883 when their marshland existence was exposed to the American people. It was the first known written article about the Filipinos in the U.S.A.

(Note: This write-up was adapted from Hearn's article entitled Saint Malo: A Lacustrine Village in Louisiana, published in the Harper's Weekly, March 31, 1883.)

The Times-Democrat of New Orleans chartered an Italian lugger-a small ship lug-rigged on two or three masts-with Hearn and an artist of the Harper Weekly on board. The journey began from the Spanish fort across Lake Ponchartrain. After several miles of their trip, Hearn and the artist saw a change in scenery. There were many kinds of grasses, everywhere along the long route. As Hearn described it, "The shore itself sinks, the lowland bristles with rushes and marsh grasses waving in the wind. A little further on and the water becomes deeply clouded with sap green-the myriad floating seeds of swamp vegetation. Banks dwindle away into thin lines; the greenish, yellow of the reeds changes into misty blue."

Then later, all they could see was the blue sky and blue water. They passed several miles of unhampered isolation. They found a cemetery in the swamp where dead light-keepers were believed buried. They passed Fort Pike and a United States customs house, the eastern part of the Regolets; later, they reached Lake Borgne.

I. THE DESTINATION

And then the mouth of a bayou-Saint Malo Pass appeared. Afterwards, they finally reached their destination: Saint Malo! The sight that first attracted their attention was the dwellings of the Manilamen. The houses were poised upon supports above the marsh. Then they saw the wharf, where unusual dwellings were grouped together beside it. Fishnets were hung everywhere. Almost everything was colored green: the water, the fungi, the banks, and "every beam and plank and board and shingle of the houses upon stilts."

Manila-style Houses. Hearn described the houses:

All are built in true Manila style, with immense hat-shaped eaves and balconies, but in wood; for it had been found that palmetto and woven cane could not withstand the violence of the climate. Nevertheless, all of this wood had to be shipped to the bayou from a considerable distance, for large trees do not grow in the salty swamp.

Below the houses are patches of grass and pools of water and stretches of gray mud, pitted with the hoof-print of hogs. Sometimes these hoof-prints are crossed with the tracks of the alligator, and, a pig is missing. Chickens there are too-sorry-looking creatures; many have but one leg, others have but one foot: the crabs have bitten them off. All these domestic creatures of the place live upon fish.

There were about thirteen or fourteen large dwellings standing upon wooden piles. Considered as the "most picturesque" of these houses was perhaps that of Padre Carpio, the oldest Manilaman in the village.

Carpio was like a judge in the settlement. All quarrels among the inhabitants were submitted to him for arbitration and decisions. Carpio's house consisted of three wooden edifices; the two outer edifices looked as if they were wings. The wharf was built in front of the central edifice probably for convenience.

To protect themselves from bites of mosquitoes and other insects, the dwellers had every window closed with wire netting. During warm weather, sandflies attacked the fishermen, and, at all times, fleas attacked them. Reptiles, insects, and other animals abounded in the swamps.

What Do They Looked Like? Hearn described the dwellers:

Most of them are cinnamon-colored men; a few are glossily yellow, like that bronze into which a small proportion of gold is worked by the moulder. Their features are irregular without being actually repulsive; some have the cheek-bones very prominent, and the eyes of several are set slightly aslant. The hair is generally intensely black and straight, but with some individuals it is curly and browner....None of them appeared tall; the great number were under-sized, but all well-knit, and supple as fresh-water eels. Their hands and feet were small: their movements quick and easy, but sailorly likewise, as of men accustomed to walking upon rocking decks in rough weather.

In the fishing village, there was one white man called the Maestro (the Tagalog word for teacher) who had been the ship's carpenter. There was one black man, a Portuguese Negro, who was believed to be a Brazilian castaway.

The Maestro spoke the Manilamen's dialect (probably Tagalog, the dialect in Manila). There were times that he acted as a "priest" or man of God by conferring upon some non-Christian dwellers the sacrament of the Catholic faith.

According to the Maestro, the Manilamen often sent money to friends in Manila to help them emigrate. Usually, the Filipino seamen continued to desert at every chance from Manila galleons when they docked in New Orleans, Louisiana, or in Acapulco, Mexico. They settled in the marshlands of Louisiana where no Spaniards could reach them.

Living there, they had their contacts with inhabitants of Louisiana, particularly with residents of New Orleans, only a few miles away from the swamplands.

II. THEIR WAY OF LIFE

The Filipino fishermen seldom got sick, although they lived mostly on raw fish that was seasoned with oil and vinegar. (There was no mention of rice, even though rice was and still is the staple food of Filipinos.) There was no liquor found in any of the houses.

Those Manilamen were polite. In fact, every man in the settlement greeted Hearn and the artist with buenas noches when they met them at night.

For Men Only. No woman lived in the settlement during Hearn's visit. The fishermen with families had their wives and children in New Orleans and in other localities.

There were two occasions in the past, however, during which two women dwelled in the village. The first woman left after her husband died. The second woman departed after an attempted murder was made on her husband.

One night a man attacked her husband, but the woman and her little son helped subdue the culprit. The villagers tied his hands and feet with fishlines. Then the man was fastened to a stake driven into the muddy land. The next day he was dead. The Maestro buried him in the gray mud. A rude wooden cross was placed on the grave.

No Tax Man, No Policeman. In the settlement, the Manilamen promulgated their own rules and laws. This was done even though they had no sheriff, police, or prison. The settlement was never visited by any Louisiana official, even though it was within the jurisdiction of the parish of St. Bernard. No tax man ever attempted to go there, either.

During busy fishing seasons, the settlement usually had about a hundred men. In case of disputes, the problem was usually submitted to the oldest man in the settlement, Padre Carpio. Usually, Padre Carpio's decisions were final; no one contested them. If a man refused a verdict or became a problem, he was jailed within a "fish-car." Naturally, due to hunger and the harsh weather conditions, coupled sometimes with rising tides, he would usually change his mind and obey any rule or decision. Even if the settlers were all Catholics, a priest rarely went to the village.

No Furniture. There was no furniture in any of the dwellings: no table, no chair, and no bed. What could be considered as mattresses were filled with what Hearn called "dry Spanish-beard." These were laid upon "tiers" of shelves faced against the walls. The fishermen slept at night "among barrels of flour and folded sails and smoked fish."

Art Treasures. What could be considered art treasures preserved at the village were a circus poster and two photographs placed in the Maestro's sea-chest. One was a photo of a robust young woman with "creole eyes" and a bearded Frenchman. They were the wife and father of the Maestro, the ship's carpenter.

Saint Malo-New Orleans Connection. The swamp dwellers had contacts with the city of New Orleans as it was in New Orleans where some of their

families lived. It was also the headquarters of an association they formed, La Union Philipina. Furthermore, when a fisherman died, he was usually buried temporarily under the reeds in the village. A wooden cross was planted on his grave. Later, the bones were transported to New Orleans by other "luggers" where they were permanently buried.

At the Restaurant They Eat. There was a restaurant in the locality of Lake Borgne. Formerly owned by a Manilaman and his wife, but owned by some Chinese during Hearn's visit, the eatery was mostly patronized by Spanish West Indian sailors. Even businessmen of New Orleans frequented it. The cost of food was cheap and the menu was printed in English and Spanish.

Father and Son. A half-breed Malay, Valentine, was considered as the most intelligent among the fishermen. Educated in New Orleans, Valentine left his job in the city to be with his father, Thomas de los Santos, in the settlement. His father, married to a white woman, had two children, Valentine and a daughter named Winnie. Valentine became the best "pirogue oarsman" among the swamp dwellers.

Latin Names for Men and Boats. Some Latin names (many of which are still today's Filipino names with different spellings) of the swamp dwellers were Marcellino, Francesco, Serafino, Florenzo, Victorio, Paosto, Hilario, Marchetto, Manrico, and Maravilla. Some had names of martyrs. Boats were also named after men and women.

"Let's Play Monte." It was at Hilario's casa (house) where dwellers entertained themselves at night after a hard fishing day's work. They played monte or a species of Spanish keno. The games were played with a cantador (the caller) who would sing out the numbers. Such singings were accompanied by "the annunciation with some rude poetry characteristics of fisher life or Catholic faith:"

Paraja de uno;
Dos picquetes de rivero-

a pair of one (1); the two stakes to which the fish-car is fastened.

Farewell, Manilamen! After Hearn and his group said goodbye, they departed. Hearn described his farewell:

Somebody fired a farewell shot as we reached the mouth of the bayou; there was a waving of picturesque hands and hats; and far in our wake an alligator splashed, his scaly body, making for the whispering line of reeds upon the opposite bank.

III. MANY YEARS AFTER

In 1988, Marina Espina, then a librarian in the University of New Orleans, published a book entitled *Filipinos in Louisiana* (A. F. Laborde & Sons, New Orleans, Louisiana, 1988). Included in the book's front matter is an excerpt from Larry Bartlett (Dixie, July 31, 1977):

The year was 1763, and the schooner had unloaded its cargo at the Spanish provincial capital of New Orleans. Then its crew of Filipino sailors jumped ship and fled into the nearby cypress swamp....

1763 was thus recognized by the Filipino American National Historical Society (FANHS) as the year that the Manilamen arrived and settled in the marshlands of Louisiana. In fact, in 1988, it marked the 225th anniversary of the first Filipino settlement in Louisiana. The association that was organized in 1982 by Frederic and Dorothy Cordova has branches in different parts of the country.

Espina published her book after an extensive research on the first Manilamen who settled in the United States.

According to Espina's findings, every year, during those early years of American history, some of the Filipino sailors jumped ship off Acapulco, Mexico. Afterwards, many of them migrated to the bayous of Louisiana and other gulf ports. Since they spoke Spanish, others married Mexicans, and they assimilated easily with the population there.

Saint Malo, Etc. According to Espina's accounts, Saint Malo was only one of the Filipino settlements. The other settlements were the Manila Village on Barataria Bay in the Mississippi Delta by the Gulf of Mexico; Alombro Canal and Camp Dewey in Plaquemines Parish; and Leon Rojas, Bayou Cholas, and Bassa Bassa in Jefferson Parish, all in Louisiana. The oldest of these settlements was Saint Malo. But Manila Village on Barataria Bay was considered as the largest and the most popular of them all. Houses were built on stilts on a fifty-acre marshland.

Because there were no Filipino women, the Manilamen courted and married Cajun women, Indians, and others. Some of them enrolled their children in schools in New Orleans.

Filipinos in the Battle of New Orleans in 1815. According to oral history passed from generation to generation and later cited by Filipino historians, Filipinos took part in the Battle of New Orleans in 1815 as part of the War of 1812. Those were the men who signed up with the famed French buccaneer, Jean Baptiste Lafitte to join the army of Major-General Andrew Jackson.

On January 8, 1815, a British army numbering about 8,000 men prepared to capture New Orleans, Louisiana. Under the command of Major-General Sir Edward M. Pakenham, the British soldiers were pitted against the American army composed of only 1,500 under the command of Major-General Jackson. The American Army consisted of "regular army troops, state militia, western sharpshooters, two regiments and pirates from the Delta Swamps." (Could the Manilamen have been mistakenly identified as pirates having come from the swamps?)

The British moved directly into New Orleans. The English soldiers attacked the American entrenchments. The Americans had fortified their positions behind the earthworks and the barricades of cotton. The battle lasted only half an hour. The British suffered 2,000 casualties, with 289 killed. On the other hand, the Americans had only 71 casualties with 31 killed.

Actually, the battle was meaningless. It occurred before news of the Treaty of Ghent arrived on December 24, 1814, ending the so-called 1812 War.

The Filipinos participation in the war, however, was not recognized in American history.

Here's an excerpt from the book *The Baratarians and the Battle of New Orleans* by Jane Lucas de Grumond. ((Louisiana State University Press, Baton Rouge, Louisiana.)

Cochrane (Admiral Cochrane of the invading British fleet) had sent two officers in a boat to reconnoiter the area below New Orleans via Bayou Bienvenu. They were disguised as fishermen and some of the Spanish fishermen were their guides. They reached the bayou and ascended to the village of the fishermen.

Perhaps the fishermen had something to do with the situation. They were accustomed to fish in Lake Borgne and then to take their fish in pirogues to the canals of De Laronde's and Villere's plantation...

In the above quote, the author mentioned "Spanish fishermen" and the fact that they were used to fishing in Lake Borgne. The only known fishermen in the Lake Borgne area, who spoke Spanish, were the Manilamen. Could there be other Spanish fishermen in the area? Or could they be the Filipinos who were not known as Filipinos but might be known as Spaniards because they spoke Spanish? Could some of the Filipinos from the fishing village have been signed by Lafitte to join the American soldiers? It is indeed a great possibility.

Shrimp Drying. It was at the Manila Village that they started their shrimp-drying industry. The Filipinos built platforms for drying shrimp in an area southeast of New Orleans in the early 1800s. The Manilamen were considered to have introduced in the state and in America the drying of shrimps. The Saint Malo settlement was destroyed by a strong hurricane in 1915 and the Manila Village was washed away by Hurricane Betsy in 1965.

(End of excerpt from *The Filipino Americans (1763-Present): Their History, Culture, and Traditions* by Veltisezar Bautista. Illustrations drawn many years ago are included in the book. For more info about the book, [click here](#).



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The Kings of Fire and Water (2005-09-08 10:07)

Among the Austronesian-speaking Jarai and Rhade people of the Central Highlands of Vietnam and Cambodia exist the famed Kings of Fire and Water.

The following excerpt gives some information on these regents whom Frazier classifies as "departmental kings of nature."

—

The first mention of these mysterious shamans in any European account was in the 1666 account by Father Giovanni Marini of his travels through Tonkin and Laos. Writing of leaders in Tonkin, he observes that "one counts five princes who are sovereigns and if one wants to include certain people who live in the more remote and wild mountains and who follow two small Roys called the Roy of Water and Roy of Fire, then there would be seven."

Later Marini explains that "the sixth and seventh [sovereigns] are found in the Rumoi, where the savages live, and some of them obey the two little Roys of Fire and Water as I have noted above." 11 It was not until the mid-nineteenth century that additional information about the King of Fire and the King of Water began to appear in European works. Early French visitors in Cambodia became intrigued with stories about the two shamans, so they began inquiring about them. After visiting the ruins of Angkor Wat in 1850 (ten years before Henri Mouhot, who often is credited with "discovering" them), Father C. E. Bouillevaux traveled into northeastern Cambodia, reaching the country of the "Penongs" (a Cambodian term for the mountain people) in September 1851. There he was told that farther north among the Charai (Jarai) there was a man called the King of Fire and Water who did not have any real authority but who nonetheless commanded considerable respect because he was the keeper of a sword and other objects to which the Jarai attached "une importance superstitieuse." Bouillevaux's informants added that the kings of Cambodia and Cochinchina sent gifts to the King of Fire and Water every three years. 12

Subsequent accounts by French scholars made it clear that there was not one shaman but two, and some associated the sacred saber of the King of Fire with the Prah Khan, the fabled sword possessed by Khmer royalty. In an 1883 publication, Etienne Aymonier reports that according to Norodom, the Cambodian monarch at the time, the Prah Khan was made for King Prah Ket Mealea (who is considered to be a legendary ruler). Norodom added that if it should rust it would be a bad omen for the kingdom. Aymonier also was told that the hilt of the Prah Khan was in the hands of the Sdach Phloeung (King of Fire) and the sheath was held by the Sdach Toeuk (King of Water). The blade of the Prah Khan, however, was in the care of the Baku, the strange Brahmin priests who maintained a Hindu cult in the royal palace and served as guardians of the royal treasure. 13

In his 1888 work, J. Moura reported that the King of Fire had a sacred saber and the King of Water possessed a sacred liana that had been cut centuries before but had remained alive and green. He mentions that the Cambodians and Cham believed that the talismans once belonged to the Khmer and Cham rulers. Expressing the view that these highland figures were "good peasants" without any real political authority who lived by their labor and the gifts of followers, Moura concedes that nonetheless their supernatural powers were unquestioningly acknowledged by the people.

Their reputations, he notes, were widespread throughout southern Indochina. On the occasion of marriages and rituals honoring the spirits, the people would summon the King of Fire. A special place was prepared for him, white cloth was placed on the ground, and his path was strewn with ribbons of cloth. The faithful would press behind him, holding the train of his loincloth and shouting with joy. When the Kings of Fire and Water appeared in public, everyone must bow, for if this homage was not rendered, terrible storms would ensue.

The Jarai, he writes, feared above all the powerful talismans, which also were known throughout the region. Illustrating the fame of the sacred saber, Moura notes that the kings of Siam and Cambodia as well as Pu Kombo, the well-known Cambodian rebel at the time, all had attempted to gain possession of this weapon because it would have enhanced their prestige and guaranteed them success in battle. The spirit in the saber did not permit this, and the Jarai retained ownership of the famous talisman, which they kept wrapped in exquisite silk further protected by cotton cloth. 14

Moura was the first Westerner to give any details about tributary relationships between the Kings of Fire and Water and the Khmer rulers. He writes that until Norodom ascended the throne in 1859, the Khmer sovereigns sent annual gifts consisting of a richly harnessed young male elephant, some brass wire, glassware, iron, cotton cloth, and elegant silk cloth to wrap the sacred saber. These gifts were taken upriver to the governor of Kratie, who was responsible for transmitting them to the highland kings. Moura was unable during his visit to the Cambodian province nearest the highlands to locate anyone who had been in the land of the King of Fire and the King of Water.

The Cambodians expressed fear of the dreaded "forest fever" in the highlands and claimed that there were no routes or means of transport or any authority to whom one might turn in case of trouble.

The Kings of Fire and Water reciprocated by sending "their august Khmer brother" a large loaf of wax bearing the thumbprint of the King of Fire and two large calabashes, one filled with rice and the other with sesame seeds. Sometimes they also sent ivory and rhinoceros horns. Upon arrival in the Khmer capital, these presents were put in the care of the Baku, and Moura notes that when he visited the royal treasure, it still contained one of the rhinoceros horns sent by the Kings of Fire and Water. The wax was used to make candles for ceremonies at the palace. During times of distress such as epidemics, floods, or war, some of the sesame, the rice, or both was cast on the ground to appease the evil spirits.

The relationship between the Cambodian kings and the highland shamans appears to have included a military alliance, with the Kings of Fire and Water responsible for guarding the northeastern approaches to the Khmer kingdom. Moura reports that when King Ang Duong (1841 or 1845 to 1859) was warring with the Vietnamese, the Kings of Fire and Water sent him nine elephants to aid in his struggle. They were driven by Jarai mahouts to the capital at Oudong, and there was a celebration to welcome them. When they set out, laden with gifts, for the return journey to the highlands, some of the mahouts fell victim to smallpox and died. The following dry season, the King of Fire sent a request to the Khmer king to have

the mahouts' bodies returned to the highlands.

Unfortunately, their remains could not be found, so Ang Duong arranged to have special gifts sent to the King of Fire as compensation. Moura adds that in 1859 Norodom ceased sending the traditional gifts to the Kings of Fire and Water, and only a few years before Moura's arrival in Cambodia some Jarai notables approached the governor of Kratie to inquire why gifts were no longer being sent. Norodom did not respond, so the Jarai returned to the highlands. This event marked the end of these tributary relations. Pétrus Ky's mention of the court of Hue's sovereignty over the King of Fire and the King of Water is a reference to tributary relations established between the two, probably during the reign of Vo Vuong (1738-65). The first recorded exchange of tributary gifts took place in 1751. In the Official Biographies of Dai Nam found in the royal archives at Hue it states that in the thirteenth year of Vo Vuong's rule, Thuy Xá and Hóá Xá (the King of Water and the King of Fire, respectively) sent an emissary bearing tribute. 15 The two upland leaders were rewarded by the emperor, and until the Tay Son Revolt became intense in 1773, tribute was sent regularly. — — — — —

Kingdom in the Morning Mist: Mayraena in the Highlands of Vietnam. By Gerald Cannon Hickey - author. Publisher: University of Pennsylvania Press. Place of Publication: Philadelphia. Publication Year: 1988. Page Number: 69 - 72.

Regards,
Paul Kekai Manansala
Sacramento



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"Boat," "corpse," and "death" in Proto-Indo-European (2005-09-15 12:28)

Following is an interesting exchange between Torsten Pedersen, Francesco Brighenti and one anonymous participant from the Nostratic-L forum on yahoogroups. The discuss the Proto-Indo-European words for boat, corpse and death.

To see the previous and follow-up messages, you can visit that group at <http://groups.yahoo.com/group/nostratic-l>.
Regards,

Paul Kekai Manansala
Sacramento

—
From: "Francesco Brighenti"
Date: Sat Sep 3, 2005 10:08 am
Subject: IE *g(h)rebh- vs. Uralic *kir- (was Re: NOSTRATIC AND ...) frabrig
Offline Offline
Send Email Send Email

— In Nostratic-L@yahoogroups.com, glen gordon
wrote:

> Torsten:

> > *nau-. For some reason cognate with the word for > > corpse, as
if the prime purpose of a boat was to > > cross the underworld river.
>

> No, *nexu- (or traditional *neh2u-). It has a > laryngeal.
Sorry to jump into this discussion, which as a matter of fact
concerns other topics, but I am particularly interested in the
hypothesized connection between the PIE word for 'boat' and that
for 'death; corpse'.

http://groups.yahoo.com/group/Indo-Eurasian_research/message/398
(posted by George Thompson – N.B. Pokorny's own phonetic
transliterations of the terms derived from PIE *na:u- 'death;
corpse' mentioned in George's post can be seen at
<http://tinyurl.com/8lugf>):

<[IE & Indo-Europeans, p.724] that the boat word *naus may be related
to a series of IE words for corpse: Goth. naus, Old Icel. na'r, OE nE
(o), ORuss. nav', and OCzech. nav [grave, netherworld, afterworld],
Latv. nAve [death].

Generally, these are not considered to be related to the boat word
[cf. Pokorny, Watkins, Buck, Vasmer].

G & I also cite a Goth. verb: ga-nawistrOn = 'bury' (etymologically
= 'send off by boat').

The section title of their discussion is "Water as the boundary
between the world of the living and the world of the dead". »
Watkins reconstructs the history of Pokorny's reconstructed PIE word
na:us- 'boat' as follows:

<http://www.bartleby.com/61/roots/IE334.html>

« *na:u- 'boat'. Oldest form *neh2u-, colored to *nah2u-,
contracted to *nau- (before consonants) and *na:w- (before vowels).

»

Any thoughts on the cultural origin and meaning of the postulated
semantic relatedness of the PIE terms for 'boat' and 'death;
corpse', anyone?

Thanks and best regards.

Francesco Brighenti

—
From: "etherman23"
Date: Sat Sep 3, 2005 6:28 pm

Subject: IE *g(h)rebh- vs. Uralic *kir- (was Re: NOSTRATIC AND ...) etherman23
Offline Offline

Send Email Send Email

— In Nostratic-L@yahoogroups.com, "Francesco Brighenti"
wrote:

>

- > Any thoughts on the cultural origin and meaning of the postulated
- > semantic relatedness of the PIE terms for 'boat' and 'death;
- > corpse', anyone?

It reminds me that in Greek mythology the dead were ferried across the river Styx to get to the underworld.

—

From: "tgpetersen"

Date: Mon Sep 5, 2005 2:55 am

Subject: IE *g(h)rebh- vs. Uralic *kir- (was Re: NOSTRATIC AND ...) tgpetersen

Offline Offline

Send Email Send Email

— In Nostratic-L@yahoogroups.com, "etherman23"

wrote:

- > — In Nostratic-L@yahoogroups.com, "Francesco Brighenti"

> wrote:

> >

>

- > > Any thoughts on the cultural origin and meaning of the postulated

- > > semantic relatedness of the PIE terms for 'boat' and 'death;
- > > corpse', anyone?

>

- > It reminds me that in Greek mythology the dead were ferried across the

> river Styx to get to the underworld.

Yup. Also dead Viking heroes were sent off by ship.

My take on it is this:

Some cultural or ethnic package travelled the world originating in the present Iskand South East Asia. It included the binary division of world and society in two, symbolically and actually represented by settlements opposing each other on either bank of a river, the idea of agriculture, and with it a concept of the dichotomy of life/dead matter (or the extension of the predecessor of that concept ion hunter/gatherer societies to include the life of plants, plus the alignment of that concept with the binary organisation across the river, so that one bank became the bank of life, the other of death. Since society's two moietie lived on eiother side, you'd have to cross the river to marry. As the land sank, rivers turned into ever wider straits, and the journey ever more dangerous. As society kept pushing back the departure, the crossing of the river was the thing you had to do after you died, across the river that was drowned somewhere on the bottom of the Ocean.

The central phenomenon of the concept of life was that of non-caused self-replication, multiplication. Therefore rashes, pustules etc

were seen as manifestations of (bad) life, in the same way that grain, seed was, or for that matter things that were boiling or fermenting. That is the principle behind the idea of supplementing the idea of "river, water"

<http://www.angelfire.com/rant/tgpedersen/Op.html>

with all sorts of examples of concrete crossings of river and abstract crossings by agents of thought and movement

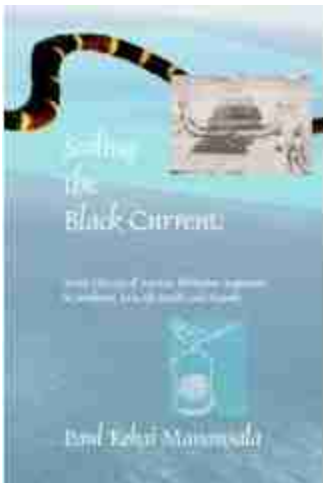
<http://www.angelfire.com/rant/tgpedersen/Opr.html>

Also bear in mind that many natural phenomena, like lightning, would also seem to be causeless, and therefore as originating on the other side.

These things, since they moved and multiplied with no external cause or motor, were thought to have somehow arrived, or be caused, from the other side, since their cause or motor was obviously not on this side. The thing that arrived from the other side was termed a spirit, *m-n-

<http://www.angelfire.com/rant/tgpedersen/mn.html>

Torsten



[1]Buy now!

[2] ✖

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Mog Rhod (2008-08-13 06:28:00)

Hi.

Nautilus and Nexus.

Personally because 64-70 % of our bodies and 80 % of our brains are made of water, I think in shamanic depth or visionary experience water can be a component.

I am stable now, but the most intense visionary experience (I tend to not be a hallucinating type bipolar anyway) was of passing through a kind of bubbling rushing water into another reality. I cannot share the details (breaking Samaya with my Lama), but this can be compared with Shamans or peoples in Amazon believing that the "other world" just behind the water fall. Also some people taking entheogenic drugs and s.a. shamans have described a rushing or roaring of waters, similar to the biblical prophet account of a "roaring of waters" in the ear.

I only had maybe two of these type of experiences and one beginning with water, i will say was similar to Paramahansa Yogananda's circling the moon experience. Not ordinary visionary experiences, more vivid than vivid, hypnogogic.

Photographs of Pinatubo lahar formations (2005-09-18 08:30)

The following site has some excellent photos showing the geologic changes caused by the Mt. Pinatubo eruption.
<http://www.smate.wvu.edu/teched/geology/vo-Mt-Pin-lahars.html>

Here are a few samples.

✖

Lahar terraces

✖

'River of sand'

✖

Near Sacobia and Abacan rivers

✖

Buildings nearly covered with lahar at Porac township, southeast of Pinatubo

✖

Part of the "megadike" system built to protect against lahar flows

[1] **Map showing Mt. Pinatubo watershed, major rivers include the Sacobia, Abacan, Pasig, Gumain, Maraunot, Bucao, Tarlac-O'Donnell, Marimla.**

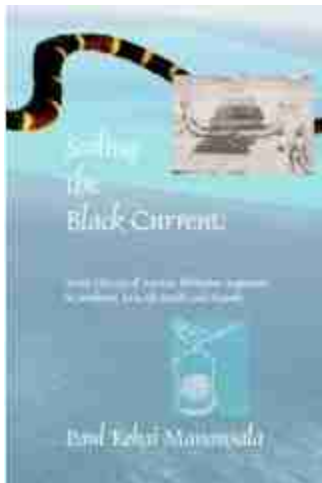
✖

Apung Iru fluvial festival in Apalit

Regards,

Paul Kekai Manansala

Sacramento



[2] Buy now!

[3] ✖

1. <http://pubs.usgs.gov/pinatubo/kmscott/fig1.jpg>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Mycobacterium Tuberculosis and migrations out of Asia (2005-09-23 15:18)

The following two abstracts deal with the dispersal of Mycobacterium Tuberculosis out of eastern Asia to other parts of the world.

The second abstract is focused specifically on the demographic history of Madagascar.

Regards,

Paul Kekai Manansala

Sacramento

—
Genome Res. 2005 Sep 16;

Origin and primary dispersal of the Mycobacterium tuberculosis Beijing genotype: Clues from human phylogeography.

Mokrousov I, Ly HM, Otten T, Lan NN, Vyshnevskiy B, Hoffner S, Narvskaya O.

Laboratory of Molecular Microbiology, St. Petersburg Pasteur Institute, St. Petersburg, 197101, Russia.

We suggest that the evolution of the population structure of microbial pathogens is influenced by that of modern humans. Consequently, the timing of hallmark changes in bacterial genomes within the last 100,000 yr may be attempted by comparison with relevant human migrations. Here, we used a lineage within Mycobacterium tuberculosis, a Beijing genotype, as a model and compared its phylogeography with human demography and Y chromosome-based phylogeography. We hypothesize that two key events shaped the early history of the Beijing genotype: (1) its Upper Palaeolithic origin in the Homo sapiens sapiens K-M9 cluster in Central Asia, and (2) primary Neolithic dispersal of the secondary Beijing NTF::IS6110 lineage by Proto-Sino-Tibetan farmers within east Asia (human O-M214/M122 haplogroup). The independent introductions of the Beijing strains from east Asia to northern Eurasia and South Africa were likely historically recent, whereas their differential dissemination within these areas has been influenced by demographic and climatic factors.

Infect Genet Evol. 2005 Oct;5(4):340-8.

A study of spoligotyping-defined Mycobacterium tuberculosis clades in relation to the origin of peopling and the demographic history in Madagascar.

Ferdinand S, Sola C, Chanteau S, Ramarokoto H, Rasolonalana T, Rasolofo-Razanamparany V, Rastogi N.

Unité de la Tuberculose and des Mycobactéries, Institut Pasteur de Guadeloupe, Morne Joliviére, BP 484, Pointe-à-Pitre Cedex, F97165 Guadeloupe, France.

Despite well-developed tuberculosis (TB) control policies in Madagascar, the incidence of TB remains high and is estimated at about 100 new cases per 100,000 inhabitants. This paper describes genetic characteristics of TB bacilli in Madagascar. Using an international spoligotyping database, SpolDB4, we also attempted to identify the origin of strains circulating in Madagascar. DNA polymorphism of 333 Mycobacterium tuberculosis complex isolates was assessed. A total of 301 isolates belonging to 60 spoligotyping-defined clusters were found, whereas 32 isolates harbored orphan patterns. By comparison with the international database, we identified a new genetic group of closely genetically related M. tuberculosis strains which we suggested to be specific from Madagascar. Most of them belonging to the East-African-Indian (EAI) superfamily of strains that are responsible for 14 % of total TB cases (shared types ST1514-1525). These strains are closely related to the most prevalent shared type ST109, whose distribution is mainly confined to Madagascar. The observed distribution of genotypes shows that principal genetic group 1 strains (EAI, Beijing, CAS, Afri, "Manu") is high (35.4 %) suggesting an ancient evolutionary history of tuberculosis in Madagascar, in relation to the origin of peopling and the demographic history.



[1]Buy now!

[2] 

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Article: Ethnoarchaeology in Indonesia Illuminating the Ancient Past at Catalhoyuk? (2005-09-24 17:58)

Adams, RL, "Ethnoarchaeology in Indonesia Illuminating the Ancient Past at Catalhoyuk?". *American Antiquity* , 2005 , vol. 70, no. 1, pp. 181-188

Kathleen Kenyon compared the Near Eastern plastered skulls to similar practices in New Guinea.

Adams in the above article uses the culture found in Tana Toraja and in West Sumba to explain the Neolithic culture of Catalhoyuk.

The author notes nine major points of correspondence:

elaborate household decoration

similarities in internal division of space

burials associated with prominent households

house dedication feasts/rituals

house-based descent groups/"house societies"

rebuilding

ancestral cults

feasts with pigs and cattle

use of bucrania

Some particular notes of interest is the common building of houses for the exclusive purpose of storing ancestral heirlooms and skulls.

Each culture practiced burial followed by removal of the skull after natural defleshing (leaving a headless body).

Also, the continued rebuilding of the ancestral houses rather than replacement, something also found at the pile-mounted Shinto temples in Japan.

Bucrania and boar mandibles were found at the "more elaborate houses at Catalhoyuk." Adams sees this as one of the most significant similarities as such practice is also found in Tana Toraja and West Sumba.

Pigs and cattle/water buffalo may have been sacrificed at "prestige consecration feasts following house construction" according to Adams just as in the Indonesian cultures he studied.

Regards,

Paul Kekai Manansala

Sacramento



[1]Buy now!

[2] ✖

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Correspondence: Elephantiasis and Austronesian migration (2005-09-25 08:45)

— Gaston PICHON <[1]gaston.pichon@ird.sn> wrote:

> Date: Sun, 25 Sep 2005 11:12:03 +0200

> To: [2]p.manansala@sbcglobal.net

> From: Gaston PICHON <[3]gaston.pichon@ird.sn>

> Subject: Austronesian parasite

>

Paul,

Please find attached a paper that could interest austronesian and austriac groups. It deals with

lymphatic filariasis (elephantiasis), a human parasitic disease present in all the tropical and subtropical areas. The parasite seems to have followed Austronesian migrations. Starting from Sundaland equatorial rain forests where it was present from the Pleistocene, it seems to have speciated in Wallacea. A special form, associated with diurnal mosquito vectors the eggs of which are able to be transported at long-distance in Austronesian multi-hull canoes (they can endure dessication and some salinity) settled in tropical Polynesian islands, in New Caledonia, and ... in the Mon-Khmer speaking Nicobars! This special form did not reach Northern Philippines nor Taiwan. The Sundaland species seems to have expanded later with nocturnal mosquitoes associated with rice cultivation, towards the North (China, Korea), and towards the West (South India, Sri Lanka).

Regards
Gaston

Gaston Pichon
Epidemiologie des maladies a vecteurs
[4]pichon@ird.sn
[5]<http://www.bondy.ird.fr/pichon>
IRD Dakar
UR 077
Paludologie Afrotropicale
BP 1386
Téléphone: (221) 849 35 34
18524 Dakar SENEGAL Fax : (221) 832 43 07

Metaphors are the trade winds of my mind.
Models are the doldrums. -Greg Denning

**Genetic determinism of parasitic circadian periodicity
and subperiodicity in human lymphatic filariasis**
[6]<http://asiapacificuniverse.com/a2/pichonTreuil.pdf>



[7]Buy now!

[8] ✖

1. [post?postID=xZFLGxNivPMVinG3g-DvzcxtE4Co9eq6xJvusLtFJEXoyV-rPVvkjIrAfr1FtZqSjCX_jflmD62rMGWV](#)
2. [post?postID=q1TnwkgBHMa7zWLHPfg_No8SSdSzRNnVfsLtLMfdFicsa6yOD3E_kWW9sW1FttkZoAM5IUDb1LSNIN09m2hK](#)
3. [post?postID=xZFLGxNivPMVinG3g-DvzcxtE4Co9eq6xJvusLtFJEXoyV-rPVvkjIrAfr1FtZqSjCX_jflmD62rMGWV](#)
4. [post?postID=g30_OuGTGOvZwgs8G6jbcpKmYq2tigSoZsplGRWZsuslwipJ4lBgRJKG7dDzf18I2f6ex6A](#)
5. <http://www.bondy.ird.fr/~pichon>
6. <http://asiapacificuniverse.com/a2/pichonTreuil.pdf>
7. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut>
hor=Paul%20Manansala
8. [http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=](http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3)
3

Google satellite images of Sambal region (2005-09-27 09:30)

Google maps allows us to look at satellite images of the Mt. Pinatubo region. We can see how the rivers of lahar produce some interesting formations by viewing these images.

[1]

A view of Central Luzon with the South China Sea on the left hand side of the image. Mt. Pinatubo is near the center with some cloud cover and the rivers having a purplish tinge. To the right of the mountain, is a tinted rectangle over the Clark Field and Angeles City areas. To the bottom right (southeast) of Pinatubo is the Manila Bay.

[2]A closer view of Mt. Pinatubo and the tinted rectangle over Clark/Angeles. The river system is more apparent.

[3]Here in the rectangular inset, the Sacobia and Abacan rivers can be seen converging toward Mt. Pinatubo. Clark is just south of the Sacobia.

[4]A close-up of the Abacan River before it splits into two heading toward Pinatubo.

[5]A closer view of the diverging Abacan. Note the strange fiber-like lahar formations in the river. There appears to be a rectangular building, house or grid in the land between the fork.

[6]Another close-up of the river showing the fibrous streams of lahar deposit.

Regards,

Paul Kekai Manansala

Sacramento



[7]Buy now!

[8] ❌

1. <http://maps.google.com/maps?q=philippines&ll=15.138416,120.388184&spn=0.851315,1.315063&t=k&hl=en>
2. <http://maps.google.com/maps?q=philippines&ll=15.134998,120.490236&spn=0.570492,0.607956&t=k&hl=en>
3. <http://maps.google.com/maps?q=philippines&ll=15.238477,120.489807&spn=0.285108,0.303978&t=k&hl=en>
4. <http://maps.google.com/maps?q=philippines&ll=15.134998,120.490236&spn=0.017710,0.020548&t=k&hl=en>
5. <http://maps.google.com/maps?q=philippines&ll=15.131777,120.487447&spn=0.004457,0.004750&t=k&hl=en>
6. <http://maps.google.com/maps?q=philippines&ll=15.134998,120.490236&spn=0.004457,0.004750&t=k&hl=en>
7. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
8. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Abacan (2005-09-28 10:37)

By the way, the word "abacan" in Abacan River comes from the root _abac_ meaning "sunrise."
In local lore, Abac is one of the children of Apung Sinukuan, the sun god who resides at the neighboring volcano Mt. Arayat.

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com>

2.10 October

Glossary: Cosmic Tree (2005-10-01 07:50)

Also known as the world tree, tree of life, tree of death, tree of enlightenment/knowledge, tree of speech, tree of heaven, etc.

Often considered the center of the earth, the cosmic tree is said to protrude from the top of the cosmic mountain or from the 'navel of the world.'

The roots are said to extend to the underworld while the branches and boughs reach to the heavens, although

sometimes, as in Indian and Kabbalistic traditions, the orientation is inverted. The great world rivers are likened to its roots or are said to flow under its roots. Great springs of the water of life are also connected with its roots. In shamanistic traditions, the cosmic tree almost invariably appears as a vital link in the communication between humans and the gods/spirits.

Trees are often depicted as the abodes of gods and ancestral spirits, and the cosmic tree itself is sometimes viewed as the habitation or personification of deity.

Sitting atop the cosmic mountain, one climbs the cosmic tree to reach the heavenly abode. The mountain and tree form the axis that connects the three worlds – the underworld, the earth and the heavens.

As the tree of life, the cosmic tree is linked with the cycles of nature and regenerations symbolized by the vegetal seasons. Its fruits, sap and the liquids near its roots are linked with immortality.

The inverted tree is said to represent the relationship of the Sun and the earth and also the anatomy of the human body with the head representing the root of the body. Life comes from the Heavens down to the Earth.

In Buddhist tradition the tree is associated with enlightenment. All humans reach the stage of Buddhahood while meditating under a particular tree. As enlightened beings, the buddhas are free from the cycle of life and death through nirvana.

On the other hand, the tree of knowledge in the Bible is associated with the loss of immortality.

Stephen Oppenheimer summarizes the creative aspects of the cosmic tree in his book *Eden in the East* :

From parthogenesis and budding like a yeast to self-insemination, this tree, usually female, could do it all. Species was no barrier; a hawk could have human children in her branches, and could even fertilise snakes in her roots. In the oldest Eden, the tree was both goddess and creatrix of humankind.

For more information and links on the cosmic tree see the following site:

[1]<http://altreligion.about.com/library/weekly/bltreeoflife.htm>

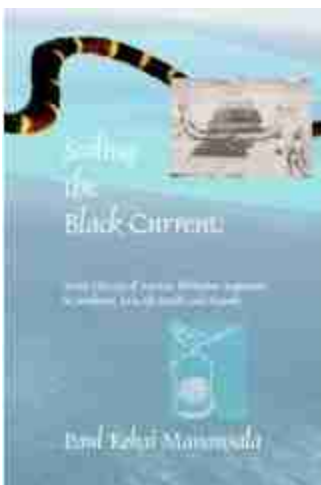
✖

The cosmic tree – rising from the navel of the earth on the cosmic mountain, its roots extending to the lower worlds, and its branches to the heavens.

Regards,

Paul Kekai Manansala

Sacramento



[2]Buy now!

[3] ✖

1. <http://altreligion.about.com/library/weekly/bltreeoflife.htm>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut>

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The Asvamedha Horse of India (2005-10-19 18:30)

Posted below are some messages from various yahoo groups regarding the Vedic horse used in the royal asvamedha sacrifice.

This sacrificial horse is described as having 17 rib pairs which sets it apart from more commonly known horses of Central Asia. In Vedic literature, the horse is strongly linked with sea and the Sun.

— In IndiaArchaeology@yahoogroups.com, "S.Kalyanaraman" wrote:

>
>
> > Any photographs, Paul, of the southern Asian horse of neolithic
> times? Any scientific reports on the ribs, lumbar vertebrae of this
> horse?
>

A complete description of *Equus sivalensis* can be found in:

FALCONER H. and Cautley, *Fauna Antiqua Sivalensis*, Being the Fossil Zoology of the Siwalik Highlands in the North of India, 1849, London.



A Pliocene horse skeleton with 17 rib pairs.

Although *sivalensis* is declared to have gone extinct this is based on a sparse data negative argument. For example, there are those who believe that the latter *Equus namadicus* is related or indistinguishable from *Equus sivalensis*.

The following pdf is of a dated work but it demonstrates that some researchers found remnants of *E. sivalensis* in various modern breeds:

[1]<http://www.curlesnewstead.org.uk/pdfs/curleappendices.pdf>

The article has some good discussion on *sivalensis* dentition and cranial shape with images.

"Recently Mr. Lydekker has pointed out that some Arabs have the face bent downwards on the cranium, the premaxillae long, the first premolars large, and the anterior pillar of the upper molars unusually short.

"In other words, Lydekker now realises that all the modern breeds are not characterised by longpillared molars, and says that there is a probability that Barbs, Arabs, and Thoroughbreds are descended from *Equus sivalensis*."

This contention is based on some isolated preservation of *E. sivalensis* traits. However, rather fully-sivalensis types have been described from Neolithic strata (8000-4000 BCE) at Lemery, Batangas in the Philippines together with dog remains.

PATERNO, Judith, "The Indigenous Horse," *Filipinas Journal of Science and Culture* 4, 1981.

ALBA, Elenita, "Archaeological evidences of animals as trade goods: A preliminary survey," *National Museum Papers* v. 4, 1994.

Alba mentions that these *E. sivalensis* features are still found in horses of the so-called "Sulu Horse" and its relatives in Borneo, Sumatra and Malacca.

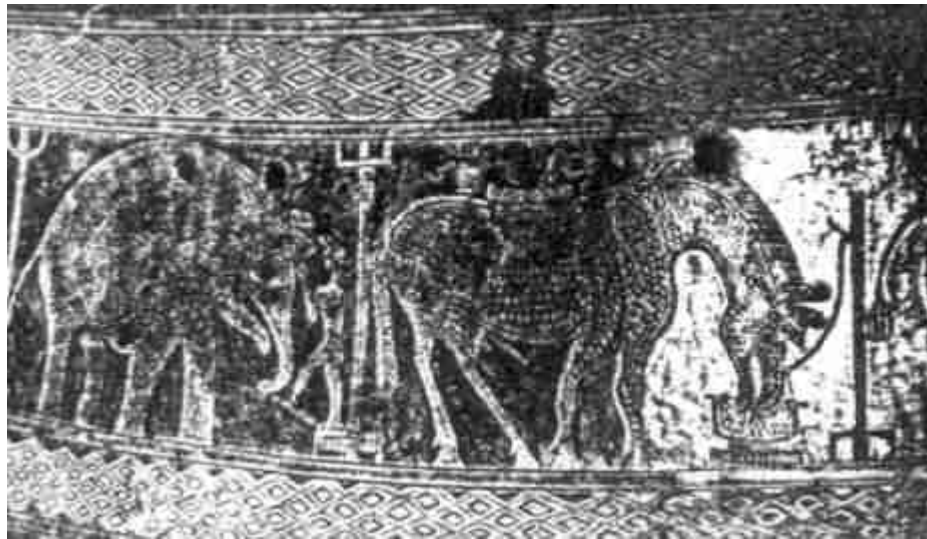
The next pdf has some good discussion and photos on *E. sivalensis* dentition:

[2]<http://www.mnhn.fr/publication/geodiv/g00n2a7.pdf>

Notice the profiles in the ancient images of Indian and Indonesian horses:



From Konarak



From Sangeang



From Sanchi

The horses of Southeast Asia, both mainland and insular, show great tropical adaptability. For example, there are "wild" forest horses in Sumba and Timor. This is likely evidence of very long residence in such type of climate. These horses also show some of the highest mtDNA diversity in the world.

Regards,
Paul Kekai Manansala
Sacramento

Original post: <http://groups.yahoo.com/group/IndiaArchaeology/message/2360>
Hello Rajarshi,

— In IndiaArchaeology@yahoogroups.com, "munnubanerjee" wrote:
>
> In earlier exchanges between you and Witzel I remember him stating
> that sivalensis traits are not relevant as far as modern horses are
> concerned since it was long extinct.

- >
- > You have now brought forward evidence contradicting this. But at the
- > same time sivalensis traits in western europe north africa etc do not
- > help in localizing the vedic horse based rituals to south/southeast
- > asia since such traits seem to be diffuse.
- >
- > Is there evidence supporting that central asian breeds never had
- > sivalensis traits.
- >

Well the important thing with *E. sivalensis*, and also *E. namadicus*, is that if their lines persisted into modern horses it would suggest that southern Asia has always had *Equus* species.

It's not like we have horse remains from every 100 years of strata over different epochs. In fact there are only few bits of evidences over large regions for many vast time periods, so it's really impossible to say with certainty when if ever *E. sivalensis* vanished or mutated/mixed into something very similar.

The early evidence that I'm aware of does not suggest that Central Asian horses going back several thousand years ago were of *sivalensis* type. However, we have much confirmation in the artwork that Indian horses were of this type based mainly on the depiction of the convex skull profile and pre-orbital depression.

- > Do any historic and prehistoric horse remains from india show six
- > lumbar vertebrae and 34 ribs. Would be interesting to see pictures of
- > modern horses that have these traits.
- >

Unfortunately I don't know of full horse skeletons from early India. They may exist, but I just haven't tracked them down yet. Also I don't have pictures of modern Indian horses of this type, although it seems likely they exist.

They are described over broad regions of Insular Southeast Asia, particularly the "Sulu Horse" is said to have these characteristics. And the same type appears in the early archaeological record here.

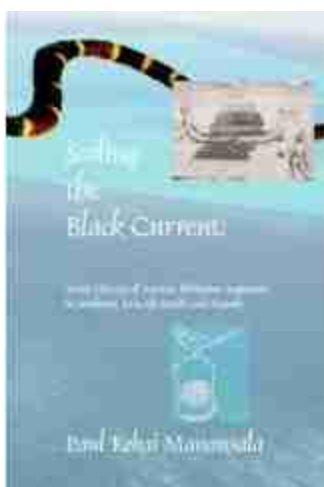
What makes this doubly interesting is that the horse in Vedic literature is strongly connected with the sea. I don't know of any similar Iranian or Central Asia beliefs.

The closest thing is the myth of Poseidon as the creator and/or tamer of horses, but this deity is said to have "Pelasgian" (non-IE) origins.

The horse's association with the East is probably at least due in part to it's relationship with the Sun. Not only do horses pull the Sun's chariot, but the Sun God's wife was said to have changed into a horse.

When the Sun God found his wife, who had fled because of his brilliance, he also turned into a horse and mated with her producing the twin children Yama and Yami. The former, of course, is the Earth's first king and lord of the Underworld.

Regards,
Paul Kekai Manansala
Sacramento



[3]Buy now!

[4] 

1. <http://www.curlesnewstead.org.uk/pdfs/curleappendices.pdf>

2. <http://www.mnhn.fr/publication/geodiv/g00n2a7.pdf>

3. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

4. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Southern genes in Korean population (2005-10-26 10:08)

The following abstract is interesting from the standpoint of Solheim's Nusantara theory as it suggests a 45 % "southern" contribution to the present Korean population. This would agree with Solheim's proposal that Nusantara were involved in the Yayoi migration to Japan from Shandong and southern Korea. I'll try to get the article to see if they postulate how this situation came about.

Int J Legal Med. 2005 Jul;119(4):195-201. Epub 2005 Apr 27.

Y-chromosomal STR haplotypes and their applications to forensic and population studies in east Asia.

Kwak KD, Jin HJ, Shin DJ, Kim JM, Roewer L, Krawczak M, Tyler-Smith C, Kim W.

Department of Biological Sciences, Dankook University, Cheonan, 330-714, South Korea.

We have analyzed 11 Y-STR loci (DYS19, the two DYS385 loci, DYS388, DYS389I/II, DYS390, DYS391, DYS392, DYS393, DXYS156Y) in 700 males from ten ethnic groups in east Asia in order to evaluate their usefulness for forensic and population genetic studies. A total of 644 different haplotypes were identified, among which 603 (86.14 %) were individual-specific. The haplotype diversity averaged over all populations was 0.9997; using only the nine Y-STRs comprising the "minimal haplotype" (excluding DYS388 and DXYS156Y) it was 0.9996, a value similar to that found in 1924 samples from other Asian populations (0.9996; Lessig et al. Legal Medicine 5(2003) 160-163), and slightly higher than in European populations (0.9976; n=11,610; Roewer et al. For Sci International (2001) 118:103-111). All of the individual east Asian populations examined here had high haplotype diversity ($> \text{or } = 0.997$), except for the Mongolians (0.992) and Manchurians (0.960). The most frequent haplotype identified by the nine markers was present at only 1 % (7/700). Population comparisons based on Φ_{ST} or rho genetic distance measures revealed clustering according to the traditional northeast-southeast distinction, but with exceptions. For example, the Yunnan population from southern China lay among the northern populations, possibly reflecting recent migration, while the Korean population, traditionally considered northern, lay at the boundary between northern and southern populations. An admixture estimate suggested 55(51-59) % northern, 45(41-49) % southern contribution to the Koreans, illustrating

the complexity of the genetic history of this region.

Regards,

Paul Kekai Manansala

Sacramento



[1]Buy now!

[2] ✖

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Evidence suggests japonica rice moved from tropical south to north (2005-10-26 10:52)

Also, in keeping with Solheim's theory is a recent study that suggests the temperate japonica rice of East Asia split off from earlier tropical japonica rice in a movement from south to north

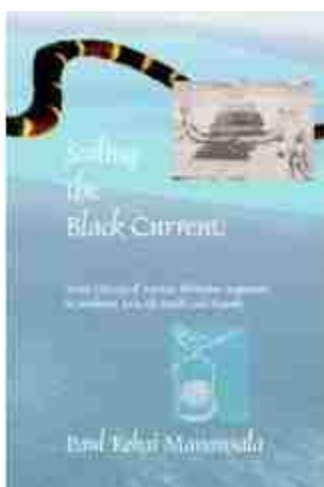
[1]<http://www.genetics.org/cgi/content/full/169/3/1631>

"In addition, the two japonica groups represent an adaptive spectrum of an ancient subpopulation from tropical origins to temperate latitudes, with the necessary adaptations to environmental signals such as day length and temperature. As the only pairwise comparison that embodies such obvious adaptation to a new environment, the temperate and tropical japonica groups offer a valuable tool for studying the genetic basis of adaptation. The statistical significance of the larger allele size in the temperate relative to the tropical japonica group supports the hypothesis that temperate japonica were derived from the tropical japonica group. One explanation for the differences in average allele lengths is a higher mutation rate in the temperate population. Previous observations of enhanced transposable element activity in temperate compared to tropical japonica groups (JIANG et al. 2002) suggest that this hypothesis may be worthy of further investigation."

Regards,

Paul Kekai Manansala

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[2]Buy now!

[3] 

1. <http://http://www.genetics.org/cgi/content/full/169/3/1631>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Glossary: The Inner Volcano (2005-10-29 08:25)

In yoga and tantra tradition, the kundalini represents a form of energy often likened to a fiery serpent that resides in the sacrum region of the body. The kundalini is mentioned as early as the Upanishadic period in ancient India. The goal of the practitioner is to arouse or awaken the kundalini sparking what is often described as a volcano-like eruption of fiery bodily energy.

The kundalini fire is said to quickly rise up the spinal cord flooding all the intermediate channels before reaching the Sahasranacakra, an energy center at the crown of the head.

Chinese Taoists describe a spiritual alchemy in which the human breath and reproductive seed form the base elements for internal transmutation of an energy likened to liquid or molten gold. The molten, purified gold also moves upward through the body toward the crown of the head.

As with the Indian kundalini, the furnace for the Taoist alchemical process is located in the region around the groin and base of the spine, the "lower" parts of the body. Yogic tradition describes the first chakra, one of seven spiraling energy centers in the body, as the root or earth chakra. It is located right at the base of the spine.

The kundalini has been described as residing in the earth chakra with the brilliance of "ten million suns." The idea of the Sun within the Earth is one we have discussed here before with reference to volcanic imagery. The kundalini has also been linked with the Vedic Agni, the divine personification of fire, who is often described in the early hymns as "deeply hidden," or as a "thief lurking in a dark cave" or as "seated in a secret place."

Vedic hymns also say that Agni lives in the midst of the sea or within the waters. This may be a reference to the submarine fire of Indian belief, later called the Vadavamukha, and visualized as an undersea volcano shaped like a mare's head. The Vadavamukha was located in the far south, at times placed right at the South Pole, and was said to consume the waters of the ocean.

In Rgveda 2.35.3, we read that the rivers collect water for the propitiation of the ocean-fire.

According to Hindu eschatology, at the twilight of the ages, the Vadavamukha explodes or erupts in a cataclysm that destroys the world.

A good paper studying the relationship of Agni with the kundalini can be found at the following URL:

[1][http://www.al-qiyamah.org/pdf_files/god_agni_as_kundalini_\(yrec.org\).pdf](http://www.al-qiyamah.org/pdf_files/god_agni_as_kundalini_(yrec.org).pdf)

In the Yogakundalini Upanishad and Hathayogapradipika, the method of arousing the kundali is referred to as *manthana* or "churning." In a similar sense the Vedic hymns use the phrase "churning up" in reference to kindling a fire.

You may recall the churning of the Milky Ocean motif in which giant Mt. Mandara sitting on the back of a great turtle is used to churn the sea. The great heat created by the churning action eventually sets the top of the mountain ablaze. From the resulting storm, rivers of ash created from the incinerated forest and mountaintop flow down into the sea. This milky-looking ash flow is described as "amrita" or "elixir."

In a similar sense, the Taoists also used the term "elixir of immortality" to describe the "molten gold" of internal alchemy. The meditation cycle consists of inhaling and mixing the breath with the vital (sexual) seed. The heat created removes the "dross" from the reaction which is expelled from the body during exhalation. The energy elixir created flows up through the body's central channel and out of the crown of the head. In the same, way the kundalini fire erupts out of the Sahasranacakra.

✖

In Southeast Asia and into the farthest reaches of the Pacific, there exists numerous beliefs in the existence of three selfs or bodies – the lower body, the middle body and the upper body. The upper body is often said to be detached from the physical body and to exist in heaven.

All three bodies are connected via a "cord," the spinal cord with reference to the physical self, and an invisible cord for the heavenly body that extends toward heaven through the anterior fontanelle. The latter is basically the equivalent of the Crown Cakra.

Again, this reminds us of the holy mountain as the axis that links the three worlds – lower, middle and upper. This mountain most often has a hole or opening, usually placed at the top in the same sense as a volcano.

Regards,

Paul Kekai Manansala

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[2]Buy now!

[3] ✖

1. [http://www.al-qiyamah.org/pdf_files/god_agni_as_kundalini_\(yrec.org\).pdf](http://www.al-qiyamah.org/pdf_files/god_agni_as_kundalini_(yrec.org).pdf)

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Glossary: Aloeswood (2005-10-31 15:38)

Of all the spices and aromatics, aloeswood has commanded the highest price consistently since ancient times. Today, it remains more expensive than gold. An Internet site specializing in aloeswood sells one gram of pure raw *Kyara* green aloeswood for US \$333.00.

Other well-known names for aloeswood include lign-aloes, eaglewood, agarwood, jinko, gaharu, oud and agilawood. The taxonomic name is *Aquilara* ssp.

It is native from northern [1]India to Indochina.

In medieval times, the most valuable aloeswood was actually a different species – *Aloexylon agallochum* - produced in Champa, or modern South Vietnam, and Cambodia.

The Muslims knew Champa aloeswood as *Sanfi* from Sanf, the Arabic word for Champa. The Cambodian aloes were called *Kumari* from Arabic Komr(Khmer). The fragrance of the wood is actually produced by a fungus that grows on the tree.

In Champa myth, the goddess Po Nagar created the earth, aloeswood and rice. The best varieties were actually found in the mountains of the Central Highlands among the people now known as Montagnards.

The king of Champa had a special arrangement with the [2]mountain people's King of Fire and King of Water. An official from Champa known as the "Lord of Aloeswood" would oversee Montagnards skilled at harvesting the valuable wood.

So precious is aloeswood that in Japan the most beautiful type of woman is known as a "Kyara Woman" comparing her to the most expensive type of this aromatic (usually from Indochina).

Aloeswood is the most important ingredient used in high quality incense throughout Asia and the Muslim world today.

✕

The Imperial Ranjatai Aloeswood of the Japanese Royal Family believed to come from Vietnam or Laos is displayed by the National Museum every 10 or 15 years.

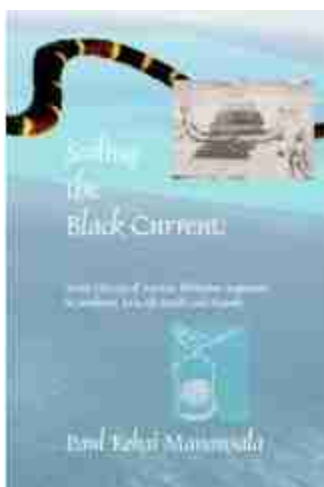
✕

Aloeswood trees from Kalimantan, Borneo.

Regards,

Paul Kekai Manansala

Sacramento



[3]Buy now!

[4] ✕

1. <http://asiapacificuniverse.com/pkm/spiceroutes.htm>

2. <http://sambali.blogspot.com/2004/12/twin-and-triple-peaked-mountain.html>

3. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

2.11 November

Saipan has oldest Pacific site? (2005-11-10 20:31)

An interesting if inaccurate article. There are of course much older Hss sites in Australia, Papua and Melanesia. Maybe they are referring only to the smaller, remote islands.

—
<http://www.saipantribune.com/newsstory.aspx?cat=1 &newsID=52101>

'Saipan may be Pacific's oldest archaeological site'

By Marconi Calindas

Reporter

Thursday, November 10, 2005

Sediment cores taken from Saipan's Lake Susupe in 2002 have yielded a continual record of plant pollen and other materials for the past 8,000 years that could make the island one of the oldest archaeological site in the Pacific, according to the Historic Preservation Office.

HPO director Epiphanio E. Cabrera said that scientists who have been working with the CNMI recently announced new evidence that could push the date for the earliest human settlement in Micronesia back to nearly 5,000 years ago.

Cabrera said researchers J. Stephen Athens and Jerome Ward from the International Archaeological Research Institute Inc. noted a series of abrupt shifts in Saipan's ancient environment, some of which appeared to have been caused by humans.

Charcoal particles and an abundance of grass pollen and pollens from betel nut palm and coconut trees that appeared around 6,860 B.C. were analyzed. Cabrera said the discovery predates the earliest archaeological sites on Saipan by more than a thousand years.

"This is some of the earliest evidence for human settlement ever found in Micronesia," he said, adding that his office is very excited to have sponsored the study.

Dr. Richard Knecht, acting staff archaeologist, said the recent findings suggest that sites 5,000 years or older existed on Saipan.

"The challenge now is to use what we know about ancient shorelines, which will likely reveal more early sites and possibly the first movement of early humans into the Pacific from Asia," Knecht said.

Cabrera said that future studies and coring of lakes and sinkholes in the CNMI are required to refine the "very promising, though still preliminary" findings. He said his office would continue to seek funding for research and plans to publish the report in its publication series.

Other studies of ancient sites also revealed early occupation of the CNMI. The HPO director said a core from Lake Hagoi on Tinian revealed coconut pollen and charcoal particles dating back to 5,444 B.C. There were also similar finds at Tupalao Marsh in Guam and a sinkhole in the Kagman Peninsula on Saipan's east side also shows major changes in vegetation by about 6,520 B.C.

Similar but slightly later dates were found in core studies in Palau and Yap, Knecht said.

"It probably took years for humans to alter the environment to the point where it leaves a signature in the sediment cores. Therefore, the actual dates of initial human settlement could be decades or centuries before those taken from the cores," he said.

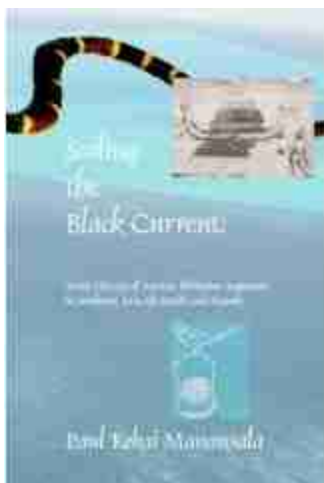
The earliest sites in the CNMI are Saipan's Unai Achugao site from 1,800 B.C. and Tinian's Unai Chulu site dating to 1,500 B.C. Cabrera said HPO's search to find the earliest site in the CNMI will continue as long as funding is available.

"Our staff and our partners in the scientific community will be working to learn more, but for now it seems safe to

assume that our ancestors were here on these islands 5,000 years ago," Cabrera said.

Regards,

Paul Kekai Manansala



[1]Buy now!

[2] 

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

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Regards,

Paul Kekai Manansala

Glossary: Crocodile (2005-11-11 19:05)



Sea crocodiles from the Philippines

The crocodile has long been an object of human fear and veneration. The ancient Egyptians worshipped the crocodile, for example.

The dragon of [1]China may have originated from ancient crocodile worship. An early Shang image of a dragon has many crocodile-like features. Richard Irving of the University of Hong Kong thinks that crocodile worship came to South [2]China from Southeast Asia, where such beliefs are widespread.

From there, during the Neolithic period, crocodile worship moved into northern [3]China where it merged with local beliefs. Irving studied dragon boat heads in various parts of southern [4]China and found many crocodile features such as the long snout, protruding teeth, nostrils and eyes on the top of the head. After time, the crocodile contributed to the composite dragon image which included other features such as hawk claws and deer horns.

Crocodile worship from [5]Southeast Asia tends to focus on the saltwater crocodile and it is worth noting that the dragon of [6]China is strongly aquatic in character. The dragon, for instance, is said to rest coiled at the bottom of the sea. The four Dragon Kings (??; pinyin: Lóng Wáng) of Chinese mythology are portrayed as regents of the sea with special powers to create rain and storms. When angered they often brought about devastating floods.

In the early Philippines, crocodile worship was widely described by Spanish colonizers. The people left offerings to crocodiles on the banks of rivers and indigenous priests were quite fond of tamed crocodiles which they raised. The two great oaths by which the people in this region swore were "May the Sun cleave me in two, if..." and "May the crocodile devour me, if..."

If a crocodile devoured someone who had not made an oath though, it was often seen as a sign that the person's soul directly entered the highest heaven.

Diego Bergano records that into the late 18th century offerings were still made to crocodiles by the river communities of Pampanga. Father Zuniga describes early Pampangan settlements "along the river bank inhabited by a far greater

and denser population than the region around Manila Bay and its environs in Central Luzon, Bulacan and Bataan.” In the Pampangan town of Apalit, named after a great sacred *narra* (*Pterocarpus indicus*) tree that resided there, offerings along the river continued even after the crocodile had disappeared in the 20th century. These sacrifices of chickens, ducks, goats and pigs were made to *Apung Iru* the adopted name of St. Peter during the Bayung Danum (New Water) festival.

Originally Apung Iru was the name of a great cosmic crocodile. The theory that Apung Iru is a pet name for St. Peter does not hold water. First it's highly unlikely the Kapampangan converts known for their reverential faith would use anything but the saint's regular name in the vernacular, Pedru.

Iru although easier to pronounce is not even shorter than Pedru with both consisting of two syllables. Iru is more likely derived from *ilug* the Kapampangan word for river. Examples of similar transformations in which the liquid "r" becomes "l" when coupled with a final or penultimate stop still exist in the language. Some examples are:

dulut – offering, gift

duru – dowry

dumalaga - young chicken

dumara – wild duck

dilig – to water

dulung - go into the water

dura – saliva, spit

dalaga – young woman, virgin

dara – aunt, stepmother

bulug – flavor a dish

buluk – rotten smell

buru – condiment made of fermented rice and fish

balut – wrap

baru – clothing

bulag – blind

bura – erase

kulul – color

kuru-kuru – opinion

Apung Iru means then Lord River or Lord of the River. The origin of the Apung Iru water festival like water processions all over [7]Southeast Asia is connected with local indigenous royalty. Similar royal aquatic parades are found in Vietnam, Thailand and Cambodia. In Java, a royal water procession takes place along the seashore in honor of the goddess of the South Seas. The title of Apung Iru, linking the sovereign, with the great underworld cosmic crocodile, was, after Christianization, transferred by the residents of Apalit to St. Peter, the captain of the Roman church.

In *Eden in the East*, Stephen Oppenheimer notes that the dragon found in numerous mythologies was very frequently linked with sea, or secondarily aquatic, flooding.

In the Old Testament, we hear the tales of the great dragons Leviathan and Rahab, who are compared to crocodiles that live in the sea.

On that day the Lord will punish
With his sword, that is hard great and strong,
Leviathan, the fleeing serpent,
And he will slay the crocodile (tannin) that is in the sea.
(Isaiah 27:1)

Thou didst divide the sea by thy power;
Thou didst crush the heads of the crocodiles (tanninim) by the waters.
Thou didst shatter the head of Leviathan...
(Psalms 74:13-14)

Oppenheimer notes however that saltwater crocodiles did not exist in any ocean regions around ancient Israel. He believes the ideas of sea crocodiles and dragons may be associated with the great sea floods of [8]Sundaland that brought with them increased dangers from marine crocodiles. Because of the great danger posed by these reptiles to villagers with rising sea levels, they became the personification of catastrophic flooding. Saltwater crocodiles (*C. palustris* and *C. porosus*) range from [9]India throughout [10]Southeast Asia to the western Pacific sometimes spotted as far as Fiji.

Dragons also sometimes find favorable image in Near Eastern myth. While the Babylonian Tiamat, a dragon associated with salt water, symbolized negative forces, Apsu, the dragon of the underground sweet waters was altogether favorable.

The Sumerian goddess Nammu the first being and known as "the mother who gave birth to heaven and earth" is also portrayed as a great dragon.

[11]A report of crocodile worship still practiced among Muslims in the southern Philippines

The crocodile contributes to the idea of a composite creature also in India. The mythological creature known as *makara* appears originally to have been a crocodile or crocodile-like creature.

In modern vernaculars, the words for crocodile are often derived from *makara* like *magar* in Hindi. According to art historian, Ananda Coomaraswamy, the earliest images of *makara* in [12]India had crocodile-like heads.

With time though, the *makara* became a very composite beast. The long snout of the crocodile apparently became linked with the elephant's trunk. It wasn't long before the *makara* had such a trunk added to a shortened snout.

The body also became more goat or bovine-like and the monkey eyes were added. The *makara* though never loses its strong associations with the sea and water.

It may be the crocodile's amphibious nature living both on land and in the water were helpful in developing its hybrid qualities. The *makara* was grouped with the fishes in Hindu thought and was said to stand out among the fishes as the Ganga stands out among rivers i.e., it held the highest place in the group hierarchy.

Regards,

Paul Kekai Manansala

Sacramento



[13]Buy now!

[14]

1. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
2. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
3. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
4. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
5. <http://sambali.blogspot.com/2007/10/early-states-in-southeast-asia.html>
6. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>
7. <http://sambali.blogspot.com/2007/10/early-states-in-southeast-asia.html>

8. <http://sambali.blogspot.com/2004/12/sundaland.html>
 9. <http://asiapacificuniverse.com/pkm/spiceroutes.htm>
 10. <http://sambali.blogspot.com/2007/10/early-states-in-southeast-asia.html>
 11. <http://www.newsflash.org/2002/08/t1/tl001777.htm>
 12. <http://asiapacificuniverse.com/pkm/spiceroutes.htm>
 13. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
 14. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrcc=3
-

Glossary: Luções (2005-11-23 15:25)

Luções was the Portuguese name for the people of the island of Lução, which is still the Portuguese name for [1]Luzon island in the Philippines.

In Latin maps, [2]Luzon was known as Luçonía or Lussonia both derived from Lução.

The word originates from [3]Lusung ([2]), the Chinese name during the Ming dynasty for a kingdom in Central Luzon. Present-day Chinese in some areas still use the name Lusung for the city of Manila, the area surrounding Manila Bay, the island of [4]Luzon and more generally for the nation of the Philippines.

[5]Lusung (or Lusong) probably originates from a native word referring to a mortar used to pound rice. This device seems to have made it all the way to Guam along with rice culture from the Philippines.



A Chamorro woman in early Guam with a stone lusong rice mortar Among the Chamorros, the term can also refer to artificial pools created along rivers. It is postulated these may have provided water for people pounding rice in the stone mortars. The lusong were usually carved out of river rock and may have also acted as bathing pools.

I have suggested that the name [6]Lusung may be derived from a lake that once existed at Pinatubo, the sacred volcano of Central [7]Luzon and different than the current one, that was thought of as a type of baptismal pool similar to the Krater of the early Greek alchemists.

As mentioned earlier in this blog, stone metates were found in the famed Pandanan wreck off the coast of the Philippines. The metates resembled the lusong of the Chamorro. Why were these simple mortars sought as [8]trade items? Could it have been their value was augmented by the perceived sacred nature of the stone used to make them as I have also suggested was the case with earthenware [9]Luzon jars?

Whatever the case, the name of the kingdom seems to have been derived from these rice mortars. Other theories postulate that the island of [10]Luzon or the Manila Bay was perceived as having the shape of a lusung, or that the kingdom was famed as a rice granary.

The importance of the Luções during the Ming dynasty period and the arrival of early European explorers in [11]South-east Asia is apparent in their role as intermediaries throughout the region.

Luções were everywhere during this period acting as merchants, mercenaries, administrators, etc. from [12]India to Japan according to varied sources.

In the 1500s, Portuguese writers mention a colony of Luções in Malacca sponsored by the Sultan of Malacca. They included many important personnel in the government of the sultan and merchants like one Surya Diraja a pepper trader who annually sent 175 tons of the valued [13]spice to China. The sultan also hired a [14]Lusung fleet when he attempted to wrest control of his city from the Portuguese in 1525.

The Sultan of Aceh hired [15]Lusung [16]ships and warriors when he attempted to gain control of the Straits of Malacca in 1529. The Luções also reportedly fought for the Menangkabau kingdom, and for both sides during the war between Burma and Siam in 1547.

In 1550, the Ming dynasty banned overseas [17]trade as part of their overall anti-trade policy. According to Spanish sources during the Philippine invasion of Miguel López de Legaspi it was the Luções who filled in the gap handling the [18]trade in Chinese goods throughout the region from their ports in Lusung. Apparently some junks still managed to reach [19]Lusung Dao ("Golden Luzon") famed for its [20]gold despite the Ming ban.

In 1545, the Portuguese explorer Pedro Fidalgo was driven to [21]Luzon from Brunei by a storm and describes it as lying between nine and 22 degrees north latitude at its most southern and northern tips respectively. According to Fidalgo, the island was so rich in [22]gold that the natives would give two pezoas in gold for one in silver despite the fact that they were acquainted with the relative value of these metals in China.

The [23]gold was an important part of [24]trade with the sultanate of Brunei with which [25]Lusung had special relations. When [26]Magellan arrived in this area, the Sultan of Brunei was highly dependent on a Lusung prince, who was widely feared throughout the region and who acted as "captain-general" of the sultan's fleet. Even across the bay from Brunei, the sultan reportedly had a fearsome "heathen" enemy whose city equaled that of the sultanate's capital.

[27]Lusung [28]ships carrying spices, gold, Chinese goods and other items regularly plied the seas of [29]South-east Asia and their pilots became important to the Portuguese in making contacts with both [30]China and Japan. [31]Lusung ships including some of Surya Diraja played a vital role in the first official Portuguese visit to China.

Bras Bayão, the Portuguese crown representative in Brunei, recommended [32]Lusung pilots as "discoverers" for missions beyond [33]China to Japan and indeed these seafarers played that role in the first official visit to Japan in 1543. [34]Lusung was known to the Japanese as Rusun, probably stemming from the native Kapampangan term *lusung* rather than Tagalog *lusong*.

According to the historical work the *Tokiko*, Japanese tea lovers cherished the Rusun no tsubo (Luzon pots) and Rusun no chaire (Luzon tea canisters). Multiple sources confirm that the most valuable of these were simple earthenware containers that the Japanese often gilded and embellished with gems. Like the metates/lusung, the value of these pots as [35]trade items was not readily apparent. One master trader known as Rusun Sukezaemon made a fortune selling [36]Luzon wares including some that he presented to the sengoku daimyo Toyotomi Hideyoshi.

The record of the Luções in the 16th century indicate that they were very actively involved in the geopolitical events of the region, which was now the focus of the eyes of the "Old World." According to the Ming annals, the kingdom of [37]Lusung was considered important enough for emperor Yung Lo, in the second year of his reign, to send the famed admiral Zheng Ho to attack [38]Lusung and neighboring regions. The Chinese fleet made three attempts to subjugate [39]Luzon prior to the arrival of the first Europeans on the scene about a century later.

Regards,

Paul Kekai Manansala
Sacramento



[40]Buy now!

[41] 萬

1. <http://sambali.blogspot.com/2005/12/glossary-lusung.html>
2. <http://sambali.blogspot.com/2005/12/glossary-lusung.html>
3. <http://sambali.blogspot.com/2005/12/glossary-lusung.html>
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33. <http://sambali.blogspot.com/2006/09/phoenix-or-feng-glossary.html>

34. <http://sambali.blogspot.com/2005/12/glossary-lusung.html>
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JM (2009-12-06 11:16:04)

Dear sir,

I couldn't help to notice the reference in your post to «Brás Baião». I'm currently obtaining my master degree in Maritime History in the Faculty of Letters (University of Lisbon) and working a letter of Brás Baião to King John III (1540) where he talks about the lusung pilots and gives detailed descriptions of the Southeast Asia. Is this the same document you consulted? Or you have other sources? I'd be grateful to know more about this man, because so little has been written about his staying in Southeast Asia, witch lasted for more or less 20 years.

Thank you for your attention.

My email is: jtpmarques@sapo.pt

Joana Marques

Paul Kekai Manansala (2009-12-06 14:10:43)

Sounds like the same letter dated 1 Nov. 1540 from the Arquivo de Torre de Tombo: Corpo Cronologico, parte 1, maco 68, doc. 63.

Single origin of agriculture? (2005-11-27 13:55)

Copied from: <http://groups.yahoo.com/group/cybalist/message/42285>

From: "tgpetersen"

Date: Sat Nov 26, 2005 4:51 am

Subject: Single origin of agriculture ?

bar-/*bur- "grain, cereal" Semitic

barr-/*burr- Semitic

burru "cereal" Akkadian

bar "cereal" Hebrew

ba:r "cereal" Hebrew

burr- "wheat" Arabic

br "wheat" South Arabian

bor "wheat" Soqotri

barr "wheat" Mehri

barr "wheat" S^h.eri

bVr- Berber

a-Bar- &n "flour" Ghadames

&Br-u:n "sorghum" Awjila

a-bora "sorghum" Ayr

a-bo:ra "sorghum" Ahaggar

a-bo:ra "sorghum" Tawlemmet

bu:ru "bread" Zenaga
 bar-/*bur- West Chadic
 biri "kind of flour" Hausa
 with assimilation of vowels >
 buri "kind of flour" Hausa
 redupl.
 barbari "gruel" Ngizim
 bar-/bur- East Chadic
 bura "flour" Sumray
 bar^ "flour" Tumak
 derivative with *ku-
 ku-b &ra "flour" Kabalay
 ku-bra "kind of millet" Lele
 bur- "groats" Agaw
 bura "groats" Xamir
 bur- "wheat" Lowland
 East Cushitic
 bur "wheat" Somali
 b.uru "maize" Dahalo
 bar- "grain" Rift
 baru "grain" Burunge
 Alternation *a *u.
 bUrU "millet" Old Bulgarian
 borU "millet" Russian
 extended with -s-
 barizeins "barley" Gothic
 b̥ros^no "rye flour" Russian
 bra:s^Ino "food, fare" Old Bulgarian
 farr- "spelt, grits" Latin
 #mblut "unhulled rice, sticky rice" Proto-Miao-Yao
 m-lut "glutinous millet" Old Chinese
 Ba:? "rice (general)" Proto-Austro-
 Asiatic
 bra:s "husked rice" Proto-Chamic
 beRas "husked rice" Proto-Austronesian
 Robert Blench (From the Mountains to the Valleys):
 "Once down the A[ustronesia]n family tree as far as
 P[roto-]M[alayo-]P[olynesian], words associated with rice
 become very numerous and reconstruction more certain.
 This situation would be best explained by supposing that the
 early A[ustronesia]n migrants to Formosa had both upland
 rice and millets, but that the millets were central to their
 agriculture and indeed their ritual calendar...
 There would be nothing very surprising about this; hill-rice
 is a minor opportunistic crop among many mountain peoples in
 Southeast Asia up to the present. The earliest rice [with
 Austronesians! Earliest find in China ca 10,000 to 7,000 BC. TP]
 occurs archaeologically at 2,500 BC, first in the Taiwan straits and
 then in Taiwan proper, rather late for it to be a key A[ustronesia]n
 crop."

(see <http://www.angelfire.com/rant/tgpedersen/Opr.html>)

Myself:

There is of course no early rice in Europe, but maybe someone once tried to introduce it and left no trace? Cf.

pajay, *pag'ey, *paj & i, *pəgey, various reconstructions for "rice plant", Proto-Austronesian,

cf English (rice) paddy < Malay pa:di:, loaned(?) as pre-PIE *padam, PIE *pedom?

(see <http://www.angelfire.com/rant/tgpedersen/pd.html>)

It would be interesting to find ancient rice on the river Padanus (where there's plenty of it now). It always puzzled me why PIE *pak-pag- seemed to have to do with construction in or near water

Pagin >

Peine town in North West Germany

at the confluence of the

Pisser and Fuhse rivers Nordwestblock

Pein farm on the Pinnau river

in Holstein Nordwestblock

Pahin-, Pagindrecht >

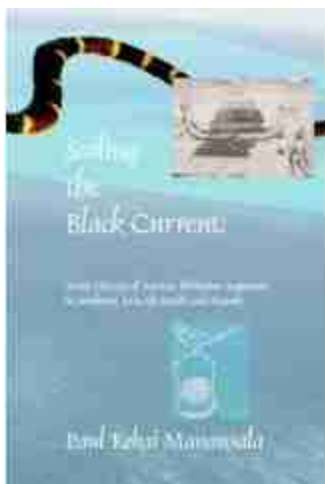
Pendrecht deserted village near

Rotterdam Nordwestblock

fakin "weir for catching fish" Old Norse

(see <http://www.angelfire.com/rant/tgpedersen/HbHpHg.html>)

Torsten



[1]Buy now!

[2] ✖

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Glossary: Pandanan Wreck (2005-11-27 15:41)

The Pandanan Wreck was discovered in 1993 by pearl diver Eduardo Gordovilla off the southern coast of Palawan. The wreck yielded 4,722 artifacts including an exceptional number of very well-preserved ceramic pieces. Other items found included pearls, iron cauldrons, metates, bronze cannons, semi-precious stones, copper coins, lamps, mirrors and weighing scales.

Radiocarbon dating of the [1]ship indicate a date of 1410 CE, but excavator Eusebio Dizon believes the [2]ship dates to Ming emperor Yung Lo's period based on copper coins found in the wreck. Some researchers think the date is not earlier than 1450 based on pottery found with the vessel.

Whatever the exact date, the find gives valuable insight into the level of inter-Southeast Asian [3]trade before the intrusion of European fleets.

The [4]ship seems to have been either headed from Lusung or Sulu to Brunei, or on the opposite journey from Brunei to Lusung/Sulu. If we look at the metates as possible products of Lusung, then the former proposition seems more likely.

About 75 percent of the cargo on the Pandanan wreck was of Central Vietnamese origin, mostly from the kingdom of Champa which had not yet suffered from the Annamese invasion of 1471. There was small amounts of northern Vietnamese and Chinese goods.

Both the Ming dynasty and later the Mac dynasty of Vietnam seem to have viewed foreign [5]trade during this period as not profitable.

[6]Trade in Chinese antiques began to flourish after the Ming dynasty clampdown as did the flow of Thai and Vietnamese pottery. It is somewhat ironic that the dynasty which launched the vaunted treasure fleet of Zheng He at the same time contracted and eventually ended its [7]trade empire. There may well be a link between the attempts by Zheng to reduce Lusung, his treasure [8]ship voyages, the eventual Ming [9]trade ban and the subsequent rise of the Luções in the Chinese antique trade.

X

Treasures from the Pandanan wreck



Pandanan dishes decorated with the *qilin*, the Chinese mythical "unicorn." The [10]ship contained a small quantity of Chinese blue-and-white ware of the Interregnum period, and a few Sukothai wares. Champa's relations with Lusung during this period reminds us that thousands of years earlier the same region seems to have strongly influenced the [11]Philippines through the Sa-Huynh culture. The *lingling-o* motif of the [12]Philippines is related to Sa-Huynh, and Wilhelm Solheim has suggested the existence of a pottery tradition that he calls Sa-Huynh-Kalanay linking parts of the [13]Philippines with central and southern Vietnam.

The [14]Philippines was naturally positioned to act as Champa's (and China's) gateway to the rest of insular Southeast Asia. During the Sung dynasty, when Sanfotsi/Zabag was at its peak, the [15]Philippines collected an enormous cache of Sung dynasty celadon, possibly the greatest in the world, including many superior pieces. In Yuan dynasty times, the [16]Philippines was one of the only places in the world to have received royal Shu-fu wares of the Mongol court.

The [17]Philippines may also have the world's largest concentration of Thai celadon even more than Thailand itself. Although it had Chinese-style compartments separated by transverse bulkheads, the Pandanan [18]ship was mostly of Southeast Asian type construction. The hull was V-shaped with a keel and the planks were edge-fitted and joined with wooden dowels. No iron nails were used. The compartments were not water-tight as on contemporary Chinese vessels but instead drained bilge water into the lowest part of the hull. The [19]ship was constructed of tropical hardwood, which also happened to be adopted in the building of Zheng He's treasure ships.

About half the artifacts from the wreck are owned by the National Museum of the [20]Philippines with the other half sold to private collectors.

Regards,

Paul Kekai Manansala

Sacramento



[21]Buy now!

[22]

1. <http://sambali.blogspot.com/2005/01/ship-types.html>
2. <http://sambali.blogspot.com/2005/01/ship-types.html>
3. <http://sambali.blogspot.com/>
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2.12 December

Glossary: Ritual and clan districts (2005-12-01 16:00)

The wet terrace rice agriculture of Bali offers an interesting study of indigenous Austronesian land organization. The entire island including the areas of the Bali Aga, or indigenous peoples, and the traditional elite, is organized into one vast water management system. At the heart of this organization is the *tempek* a group of farmers who share the same rituals, rice planting times, etc.

All *tempeks* that share the same dam form a unit called a *subak*, which is generally organized around two temples. The *subaks* that center around a particular mountain as their source of water also cooperate and share rituals between temples on a regular basis. The ritual mountain becomes sacred to them and they consider themselves as the mountain's custodians or guardians.

The rice terraces of the Ifugao in the Philippines offer similar comparison. The Ifugao also divide the land into agricultural districts known as *himpuntona'an*. These districts tend to all be centered around a particular ritual plot where special ceremonies start the agricultural season. A priest known as the *manu'ngaw* "rice chief" tends to hold sway in these areas particularly in settling disputes over the indigenous law known as *adat*.

Among the Ifugao, the *adat* is the gift of the ancestors, but their cousins the Tinglayan Igorots maintain the tradition of the lawgiver known as *a-amma manlilintog* "the old man who gives the law." In some cases, the lawgiver also held the position of the priesthood. Either way he was in charge of the religious history of the region.

The position was hereditary but not passed through primogeniture. In other areas such clan-inherited positions were known as *bansag*. or *pagbansag* and usually formed a family title that in Spanish times were converted into surnames. The new lawgiver, who acted as the supreme authority in any cases of dispute, was chosen according to his knowledge of the *lintog* or law, and also special supernatural signs that the people believed indicated the successor.

According to Miguel de Loarca, the people of the Bisayas to the South believed in an original lawgiver they called Panas. The Spanish sources state that in this area they had their own "Pope" (Papa) who ruled over local "bishops". The *babailan* or chief priest of Bohol in early times was said to be the most powerful person on the island, richly attired in gold, having possession over all the island's precious mineral mines, and having the sole right to bequeath priesthood and titles to others.

Among the pre-Hispanic Tagalogs, there were "bishops" known as *sonat* who ruled over large districts.

The Zambales had a chief priest known as *Bayoc* who ritually dressed in a *tapis*, or woman's skirt, although he was not described as effeminate as were the *bayoguin* and *asog* priests of other regions. In addition to a skirt, he was girded with a special sword.

The Bayoc again had the lone ability to grant priesthood to others, to "baptize" and to save souls. His oracles and prophecies were of great importance to the people. In some cases, the Bayoc was also specifically mentioned to be a *datu*.

Among the Ifugao, in addition to ritual districts, there were also clan districts based on cognate groups that traced descent bilaterally using both male and female lines. These clans were said to go back four generations and to recognize third cousins laterally.

The Ifugao region has an enormous water canal system used to irrigate the mountain rice terraces that could stretch around the globe if strung together. The management of this system of canals, dams, etc. depends on a widely-recognized system of communal organization and cooperation.

A study of the place and ethnic names around the Pinatubo region offers some interesting insights. Pinatubo itself can mean "that which grows" in reference to the active volcano's building dome. It can also refer to something that vents smoke like a furnace, oven, pipe, chimney or, of course, an erupting volcano.

The name indicates the locals were quite familiar with the mountain's nature despite many centuries of inactivity. The people living around this area are known as Sambal and this might have also been a district name before. Sambal can mean "intersection or meeting of paths, ways, rivers; a confluence, etc." in reference maybe to the fact that the great rivers of Luzon originate at Pinatubo.

Sambal might also be related to the native word *samba* meaning "to worship or adore." The passive form *simba* or *simbahan* is the native word used in many languages to denote the indigenous "temple."

These temples were often the houses of chiefs, when such were large enough, again indicating the fuzzy line between the ruler and the priest. Or the simbahan was a temporary structure built and decorated for special monthly or annual feasts.

The Bagobo of the southern Philippines build a long house known as *dakul bale* "great house" for such feasts. They are said to also act as guest homes for visitors from other towns and are said to accomodate "a great number of visitors." The structures were built more solidly than the regular homes because of the belief that they had to keep out malefic spirits. The roof in particular was well-built.

The Abacan River which runs eastward from Pinatubo derives its name from *abac* "morning," and indeed runs toward the sunrise at Mt. Arayat (Alaya) in the East. The word "paralaya" in the local dialect means "East" or "towards Mt. Arayat."

The word for "West" is *paroba* meaning "towards the low flooded places (baba)" i.e. probably meaning to follow the swampy river valleys and marshes toward Pinatubo.

The people of this region were the Kapampangan, whose name implies 'those who dwell on the riverbanks.' Southward near Manila Bay, was Macabebe and its former barangay Bebe in the present town of Masantol. The name Bebe probably refers to this town's special position as the last major port for those heading toward the bay. The Datu of Macabebe was described as the "head of the Indians" who inhabited the region around Manila Bay during the Spanish conquest.

North of Macabebe were the towns of Lubao and Betis. Lubao was the trading center for the ancient Aytas of Porac, and the name of Betis might be derived from the native word *bitis* "feet." In this sense, Betis might have at one time been the last reliable port toward the North, the place where travelers and pilgrims disembarked to continue on foot. This was the largest population center in the Philippines when the Spanish arrived.

All of the readily-traversed regions surrounding Pinatubo were controlled by Kapampangan speakers. The thick, mountainous rain forest of the south, north and west served as domain for the Aytas and Sambals. The Aytas were known to the Kapampangans as *Baluga* which means "mestizo" or "mixed person" in their language, since the Kapampangan and Ayta nobility intermarried at locations like Porac. The Sambal were known by a similar term – *Balud*.

Regards,

Paul Kekai Manansala

Sacramento

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[2]

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Glossary: Lusung (2005-12-03 10:22)

Although the kingdom of Lusung first becomes prominent in the Ming annals, it is highly likely that the Chinese knew of a related kingdom from the same area as [1]Sanfotsi (the [2]Zabag of the Muslims).

As discussed previously, Sanfotsi/Zabag was explicitly placed in the eastern South [3]China Sea by both the Chinese and Muslim writers. The Chinese located it due south of Quanzhou (Tsu'an-chou) and the Muslims said that the kingdom lay in the eastern part of the Sea of Champa.

Muslim writers state that the capital of [4]Zabag faced Champa, i.e., it was on the western side of the island, and was situated in a delta or estuary region effected by ocean tides.

In Hirth and Rockwell's translation of Chau Ju-Kua they give a contemporary Chinese account of the journey from Toupo, which was likely Toubak (old Cotabato in Mindanao), to China.

Two areas are of importance in locating [5]Sanfotsi – Lingyamon and Mai.

I have suggested that Lingyamon was Lingayen in northwest Luzon. It is described as the first major port one arrives at after leaving Quanzhou and is said to border Sanfotsi.

While Mai is sometimes equated with Panay in the Bisayas, it is more likely the island of Mindoro, northeast of the important isle of Palawan, where Chinese merchants sought highly-prized aphrodisiac bird's nests.

The directions from Toupo state that [6]ships first headed northwest until reaching Mai, from Mai they continued northwest for a few days until reaching Sanfotsi.

Thus, [7]Sanfotsi is located somewhere on the western coast of Luzon between Mindoro and Lingayen. Without a doubt, this would point to the riverine settlements around the Manila Bay.

At some point, the name Lusung is used to describe the kingdoms of this region.

The first mention of Lusung in the Ming-shi is in 1373. The country still had close relations with Quanzhou in modern Fukien province. By the middle of the 16th century, tens of thousands of Chinese merchants mostly from Fukien had come to [8]trade or settle in Lusung.

"Lusung is situated in the southern seas not far from Chang-chou (in Fukien)...In the past, thousands of Fukienese merchants lived there for a long period without returning home, because the land was near and rich. They even had children and grandchildren."

– Ming-shi (Dynastic annals of the Ming Dynasty)

The tradition of settling in Lusung continued even after the Spanish colonization. Traditional genealogies known as *tsu-p'u* tell of different families over many generations during the Ming era migrating to Lusung.

So close was the relation between Lusung and Quanzhou that, according to Tome Pires, Malay and Javanese [9]ships were not allowed to enter Quanzhou, but the [10]Luções[11] could travel freely to the port city.

The Chinese in Lusung mainly lived across the Pasig River from the old fortress of Manila in an area now known as Binondo and the Parian.

The Japanese also maintained a presence in the [12]Philippines before the arrival of the Spanish although apparently smaller than that of the Chinese. When the Spanish conquered Lusung, the lords of Pampanga conspired with Manila and then Tondo, with the help of local resident Japanese. One of their main efforts was to request help from the Taiko of Japan.

Later, the Japanese seem to have made Pampanga as one their main settlement areas. According to local tradition, Japanese merchants even founded the town of Mexico in Pampanga. This is logical as Mexico (Masicu) was an important port along the Abacan River for collecting deerskins and beeswax from the [13]Sambal region– two products highly valued by the Japanese. The local deer like the crocodile of the Pampanga river system were eventually driven to extinction during Spanish times.

We find later that Japanese often served together with Kapampangans in the local armed forces and constabularies formed by the Spanish in the Philippines.

Lusung had very close relations with Brunei, and Pires describes the two as "almost one people."

Rui de Brito Patalim (1514), Alvarez (1515), Jorge de Albuquerque (1515) and da Costa (1518) all describe the inhabitants of Brunei as "Luções."

In Malacca, where a colony of Lusung traders was located at Minjam, a Lusung prince known as Regimo de Raja, was established by the Portuguese as *temenggong* (armed forces commander) and leader of the Malays until he died in 1513. He was the brother-in-law of pepper trader Surya Diraja. It appears that even before the Portuguese arrived, the [14]Luções were handling all [15]trade between Malacca and China.

Earlier it was mentioned that the [16]Luções were viewed by the Portuguese as great "discoverers" who helped them with their explorations of Asia. The case of Black Henry who accompanied [17]Magellan was also described.

One of the contentions of this blog is that the traditional lords of Lusung were interested very early in providing geographical information about the region to outsiders. Their purpose apparently to help stem the Muslim tide coming toward their own kingdom and swamping their old stomping grounds. By the time the Portuguese arrive on the scene, Lusung itself is already partially Islamicized. However, apparently there was much discord in the kingdom, something noted in European writings. It was this dissension that played a major role in the Spanish decision to attack Luzon.

However, we still continue to see what may be evidence of geographical assistance during this period.

Thomas Suarez in *Early Mapping of Southeast Asia* mentions that Thomas Cavendish obtained a Chinese-style map in the [18]Philippines in 1588. And as late as the mid-1700s Alexander Dalrymple reported receiving a mysterious but accurate map from his servant of Luzon origin. However, the nature of the map is not known. By the late 1700s, the British had become very active in the region, even sacking Manila for a few years.

Regards,

Paul Kekai Manansala

Sacramento

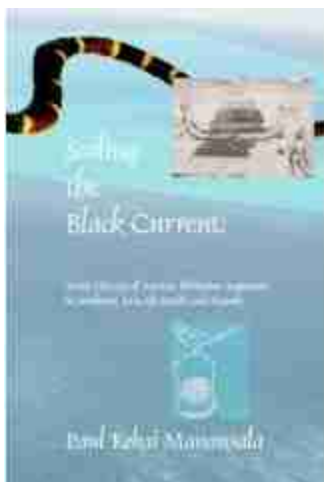
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JM (2009-12-10 08:00:30)

It is the same letter. So your don't have any further notice about «Brás Baião»? I'm asking because he wrote more three ou four letters but his name doesn't appear to be in any other documents, not even in King John III chancelaria.

Thanks anyway.

Glossary: Sakadwipi (2005-12-05 18:52)

Sakadwipi is the name of a class of brahmin priests who claim to hail from Sakadwipa "the Teak Tree Isle."

Although there is a tendency to equate Sakadwipa with Iran or Central Asia in Western scholarship, Indian textual evidence such as the Mahabharata indicate that this island was to the east of India. Likewise, its shores were washed by the Milky Ocean which is also located by numerous sources in the East.

Both Sakadwipa and the Milky Ocean also are given southern and tropical characteristics. For example, they are associated respectively with the salmali tree and the tropical weather system of three seasons with a rainy summer. The importance of Sakadwipa and the Milky Ocean lie in the fact that they demonstrate an early knowledge of lands far to the East of India. They are included with other early notices like those of Suvarnadwipa and Yavadvipa in the epic Ramayana.

Myths hinting at migration themes are connected with the Sakadwipa and Milky Ocean locales. Both involve movements from southern India or Sri Lanka northward, but after possible earlier migration from the East.

Manu Vaivasvata, the Hindu Noah, is said to have come from southern India to the Himalayas during the great flood. The Puranas mention that he arrives from Dravida or the banks of the Kritamala, both located in present-day South India.

However, Manu's father Vivasvat, also known as Visvakarma, is linked with Sakadwipa. In one version of the myth, Surya is the father of Manu and Visvakarma acts as the latter's father-in-law. Visvakarma pares the rays of Surya the sun god on his lathe located in Sakadwipa.

The priests of Sakadwipa are said to have originated from these parings.

The Sakadwipi brahmins today have their own tradition in which, although they come ultimately from Sakadwipa, they are brought to Eastern India from Sri Lanka by Rama. This tradition conflicts with a version in the Samba Purana that has Samba, the son of Krishna, importing the priests. The Skanda Purana states that Rama's father brought them directly from Sakadwipa.

In both the examples of Manu and the Sakadwipi priests, we see that they came from the South to northern India, but originally they came to southern India or Sri Lanka from Sakadwipa in the East. Of course, this would match the route of seafarers traveling the monsoons from Southeast Asia to India.

The Sakadwipi are considered the original brahmins of Kikata, the area corresponding to Sanskrit Kikata and modern eastern India particularly around Bihar. However, probably because of their foreign origin they are classified as Potala or "underworld" brahmins.

According to their own traditions, they were dispersed to various parts of India by a king of Kanoj (Kanauj), but they are still concentrated today in Bihar, Bengal, Orissa and eastern Uttar Pradesh. Historically, they are linked with the Maga Brahmins of Magadha.

H.H. Risley noted that the Sakadwipi were mostly the priests of lower castes and tribes, but there is evidence that some of these people had once held an exalted position (like the Sakadwipi/Maga priests). The Dosadh caste, for example, have gotras (clan names) that indicate they were once hereditary officers. They also had the function of acting as village heads.

The Dosadhs themselves are priests in some areas where they preside over the pig sacrifice considered unclean in orthodox brahminism.

Indeed the Sakadwipi conform to few practices recognized by the more reputable Panchagauda brahmins who have a more recent origin in this area. They freely marry other members of the same gotra, but avoid marriages between people within geographical districts known as *pur*. They often take to farming or soldiering.

With reference to the movements from Sakadwipa/Milky Ocean to the southern subcontinent and then towards the north, the first century CE *Periplus of the Erythraen Sea* offers some interesting clues.

"There is a river near it called the Ganges, and it rises and falls in the same way as the Nile. On its bank is a market-town which has the same name as the river, Ganges. Through this place are brought malabathrum and Gangetic spikenard and pearls, and muslins of the finest sorts, which are called Gangetic. It is said that there are gold-mines near these places, and there is a gold coin which is called

caltis. And just opposite this river there is an island in the ocean, the last part of the inhabited world toward the east, under the rising sun itself; it is called Chryse; and it has the best tortoise-shell of all the places on the Erythraean Sea."

Chryse, the island of gold, probably encompasses the same location as Suvarnavipa (Sanfotsi/Zabag) of the Indians. That island probably refers to much the same location or rather the gold-producing regions of Sakadvipa.

As early as the 3rd century, the Chinese begin mentioning their frontier to the south as *Chin-lin* the "Gold Frontier" or the "Gold Neighbor." In 722, Thuc Loan organized a rebellion against the T'ang empire of China uniting 32 provinces of "Annam" with the countries of Lin-yi (Champa), Chen-la (Cambodia) and Chin-Lin ("Gold Neighbor").

The deployment of Chinese troops at the southernmost border, usually in Annam (northern Vietnam), was also called Chin-Lin in a play of words that might have meant "Golden Unicorn." The empire had faint notions of a distant southern source of gold known as *Chin-Chou* "Gold Land."

Not until the Sung dynasty did these sources come into better view at, least from what we glean from Chinese writings.

If the Sakadvipi brahmins represented Southeast Asian dealings with Hindus in eastern India, Suvarnavipa began intensifying relations with a more Buddhist leaning beginning in the 10th century.

As discussed previously, Suvarnavipa or Sanfotsi as the Chinese knew the area had begun requesting Chinese help against its southern neighbor Toupo, during this period.

The powerful Toupo empire to the south and the expansion of Islam much further West were grave threats to Suvarnavipa's trade network that extended all the way to Africa. In India, the island kingdom sought to strengthen its relations with the eastern and southern Indian regions and with Tibet, which so far had held out against Muslim advances.

Suvarnavipa representatives skilled in Tantric Buddhism helped forge closer ties especially with regard to the Kalacakra Tantra. The root text the *Srikalacakra-garbalamkarasadhana* was said to come from Suvarnavipa. Interestingly it seems also from here that great importance is given to the *kumbhabhiseka* "the jar consecration" as a means of initiation into the study and practice of Tantra.

Since one of the kings of Shambhala is also linked with the "Southern Ocean" it must be in Suvarnavipa where that kingdom so closely associated with the Kalacakra was located.

Regards,

Paul Kekai Manansala

Sacramento

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Glossary: Law, Customary (Adat) (2005-12-07 11:04)

The study of customary or traditional law in the Austronesian region was greatly advanced by the Dutch and is usually classified under the Indonesian term *adat*.

Among the widespread features found in common through much of insular Southeast Asia was the concept of the "right of disposal" and the function of the "ground guardian" or *grondvoogd* in Dutch.

The ground guardian represents the village or clan that has rights over a specific territory with regard to cultivation, forest mining or collection or any other exploitation of the land (or water).

In Bali, the area under the jurisdiction of a mountain temple drawing their water from the same source is known as *banua*. As might be expected, a *banua* can cover rather extensive territory.

The hydraulic water associations of Bali and the Ifugao (*waterschappen*) are likely derived from earlier organizations based on the division of lands using rivers.

Some remnants of this dualistic division can still be seen in the region around Pinatubo. Among the Kapampangans (Pampangos), the boundaries created by rivers (and seashores) were known as *danay*.

For example, two towns are situated next to each other along a river. The parts of the towns on the same bank (*sapa*) are *danay* with each other, but not *danay* with the parts of the same town on the other bank.

Those together in the same *danay* share a regional relationship as opposed to those on the opposite bank. In some cases, for example, exogamous clans might not marry someone who is *danay* (living on the same bank) with them, but must marry someone from another *danay* or the one opposite their own.

Thus, the traditional eight rivers of Pinatubo would divide the region into eight *danays*.

When regions were banded together across *danays*, the term *sulip* was used, which means the land opposite the sky (*banua*). *Banua* in Kapampangan means "sky, celestial year" rather than "land" as in Bali.

In ancient times, the peoples speaking Ayta, Kapampangan and Sambal languages were fused into one group that spoke a single proto-language. Most likely this language was spoken near Pinatubo, as these people are all dispersed around that mountain.

They all derive their main water sources from Pinatubo as does a great portion of the entire island of Luzon.

Some aspects of the organization that existed in this region, I believe, are still ascertainable. The sea approach to the area, judging from local legends and other factors, was probably controlled at or near Batung Dalig "Table Rock," indicating a sort of megalithic marker, in Masantol. Any pilgrim wishing to approach the holy mountains, or merchants looking for the deerskins, beeswax, tropical woods, alluvial metals or sacred jars of the Sambal region, would have to pass here first.

In a sense this was "Sapa" the symbolic river-bank at which one has to check in with the gatekeeper (Apung Iru) before crossing over to the "other side."

The guardians of Pinatubo also generally were expected to have mystical powers in the same sense as Frazer's "departmental kings of nature." In the lands further north, for example, this type of priest-chief is known as mambunung or manbunung. The mambunung was expected to control the weather using magical supplication to the ancestral spirits on the district mountain.

In Pampanga there is some evidence of an elemental office similar to the "King of Water" in the Central Highlands of Vietnam. The name of the legendary Lacandatum, a titanic hero with a human body and crocodile head, means "Prince (or Lord) of Water."

Today, the related surname "Laquindatum" still exists among people in the province especially connected with the town of Lubao and the neighboring region of Bataan.

In Kapampangan, a nation is signified by the word *daya* meaning "blood" as opposed to "nation" which refers to where one is born (related to the word "nativity"). "Ing Daya Kapampangan" means the Kapampangan nation, although practically language is as important as blood in determining nationhood.

However, the Kapampangan language did not likely exist more than two thousand years ago if it is that old. Previously these people were one with the people of the Sambal region both in language and blood, so when they split apart they continued to recognize the relationship through intermarriage and through their ethnic names for the Aytas and Sambals – Balud and Baluga.

The government and customary legal system had two components – one derived from the meritocracy or *datus*, and the other based on hereditary offices or *pagbansag*. The *datus* were established among those who had proven their leadership ability. Some "honorary" *datu* titles also existed among the *pagbansag* that did not require demonstrated ability but also generally carried little executive or military power.

The *pagbansag* were usually spiritual and legal offices that were responsible for making the law, settling disputes and controlling nature.

Governmental and legal proceedings were conducted at meetings known as *tipon*. In cases of national emergency, a *tipon* is arranged by all the *danay* and one of the *pagbansag* generally presides and acts as *hari* "king."

Some elements of the *tipon* are apparently preserved in the *discursyo* (public discourses) held in the riverine towns. Although the modern *discursyo* generally appear to discuss community norms in relation to the Christian Bible, much of the ceremonial trappings including respect gestures known as *sikclud* and a good bit of customary *adat* survive. The proceedings resemble in many ways the preserved indigenous councils found further south in Mindanao although they no longer serve a legal purpose.

When the Spanish arrived there is evidence that a *tipon* took place at least among the Kapampangans if not among all the people around Pinatubo. A fleet led by those from Macabibi (Macabebe), and joined by the son and nephew of the king of Tondo, initially resisted the Spanish at Bancusay, while the other communities in Pampanga fortified themselves.

In the forests of Sambal, the Spanish encountered prolonged resistance and some areas were never pacified. In fact, the Spaniards relied mainly on converted Kapampangan soldiers for forays into the wilderness of which they had little knowledge.

Adat was, and in many cases still is, a fusion of magico-religious and temporal law that was expected to settle everything from land/water rights to the prevailing weather.

Regards,

Paul Kekai Manansala

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Glossary: Letters of Prester John (2005-12-09 16:02)

When analyzing the letters of Prester John, we should distinguish between those said to have been received by the Popes or kings of Europe, and those circulated for general public consumption.

Obviously some of the latter were designed more for entertainment purposes than anything else.

However, when we learn that the Pope sent his personal physician, Magister Philippus, on a mission to Prester John, the completely fictional character of the king becomes a more difficult proposition.

Although many copies of the original letters exist, there are numerous variations in the manuscripts.

Actual specimens of letters addressed to the "Emperor of Rome" and the "King of France" are stated to be preserved at the Bibliotheque Nationale in Paris (Beazely, p. 278).

Pope Alexander III in *Indorum regi sacerdotum santissimo* (1177) told of Philippus' encounters with the emissaries of Prester John in the East, and the eastern king's desire to learn about the Roman Catholic Church.

Interestingly, while traveler's reports claiming to have found Prester John's kingdom in Central Asia or Ethiopia are seen as authentic, the accounts of this kingdom in "further India" are viewed as completely fictional and/or fraudulent. This includes the original letter attributed to Prester John, the story of John Mandeville and even the account of Nicolo de Conti given centuries after the first letter.

However, as we have noted, two geographically vast trade empires existed in further India at the time that are certainly deserving of consideration. All the more so when we consider that evidence exists that at least one of these empires appears to have had a long-term strategic policy of courting new allies.

Requests for assistance from the Sung emperor by the king of Sanfotsi against his enemies to the south began in the

late 10th century. During the same general period over several centuries, Suvarnadvipa engaged in what apparently was an effort to strengthen political ties with eastern and southern India and Tibet. The Srikalacakra Tantra, having links with Suvarnadvipa gurus, contains not only interesting hopeful prophecies of Buddhist victories against invading hordes, but even a manual of the "art of war" as part of its contents. The presence of Suvarnadvipa influence (Sanfotsi/Zabag) in South India and Sri Lanka is also confirmed by independent Chinese and Muslim sources during this period including Ma Tuan-lin and Chau Ju-Kua.

We know that prior to the initial Prester John letters there had been visits by an "archbishop of India" to Constantinople, and by a "Patriarch John" from the same country to Rome in 1122. These visits are confirmed by two apparently independent sources, one anonymous and the other from Odo of Reims who was in Rome during the event.

These accounts confirm that people at least claiming to be authorities from India were able to venture to the West some 50 years before the first Prester John letter. As we know that merchants and even kings from Suvarnadvipa were journeying to India during this period, the necessary linkage existed.

Wolfram von Eschenbach's *Parzival*, published only about 35 years after the first letter, was the first in a series of Grail epics that sought to give European roots to the eastern king and to link him with a sacred relic known as the Holy Grail. In this literature, the Grail almost invariably returns to a mountain in far India.

If the letters had some hints of being penned by a Nestorian, this would not automatically effect its authenticity. Cosmas Indicopleustes refers to Nestorians from Siam as early as the 6th century CE. The Persian writer Abu Salih mentions during the 7th century, a Nestorian church at Fansur (Sumatra or Borneo).

John of Marignolli says that he encounters "Christians" at Sabah during the 14th century, when travelling from China to India.

Even the letters themselves tend to imply they were written by someone in Prester John's service, which according to the king included 'Frankish' knights. We might relate this to Nicolo de Conti's claim much later of having served in the the court of Prester John during his 15th century travels to Asia.

After the Mongol conquests, as Europeans began traveling again to India, and particularly to South India, two advocates of the establishment of a Christian navy in the Indian Ocean arise in Europe. They were Jordanus of Columbium and Marino Sanuto, both of whom located *Regnum Joannis Prebyteri* in the far Indies. Their world maps though were still Ptolemaic in fashion showing the easternmost islands as part of the Asian continent.

Sanuto wrote an appeal to the Pope for a new crusade known as *Secreta fidelium crucis* "The Secrets of the Faithful of the Cross."

In this work, Sanuto included many maps, apparently the work of Pietro Vesconte, that were the first to show significant advances over earlier Christian maps. They were known as portolanos, discussed previously in this blog in relation to Austronesian wind compasses, and were valuable new additions to the navigational repertoire of European seafarers.

A pattern of contact, of which I have endeavored to lay out in this blog, continues up to the arrival of Portuguese fleets in the 1500s. The flow of knowledge from the East may be coded in von Eschenbach's account of the visitors Feirfez, Cundrie and Malcreatiure from the kingdom of Tribalibot "near the Ganges." The author even credits the tale of Parzival to a mysterious "pagan" from Toledo. The Grail itself may also allude partly to this new knowledge from the Far East.

It is impossible to say whether Luções "helpfulness" to the Portuguese had strategic rather than purely mercantile or mercenary motivations. However, the situation in Lusung certainly paints a picture of a kingdom in flux.

The land granted to Chinese migrants on the Pasig River, the first major foreign Chinese settlement in history, may have been a conscious policy to curry protectorate sentiments with Ming emperors.

Lusung at the arrival of the Spanish was divided between Islam and the indigenous religions. While the king in Tondo, Lakandula, appeared indigenous by his name, his close neighbor Soliman of Manila was a "Moro."

In the end, one can say that according to the thesis of this blog the lords of the dragon and bird clan succeeded in halting the Muslim juggernaut and the threat from the South, but only at great costs. The letters of "Prester John" worked. However, the land ended up colonized anyway and at one point the Lusung lords could not even conduct trade from village to village with each other under Spanish rule.

However, from the standpoint of the old trading clan the situation could be seen as profound according to their own worldview that I have attempted to reconstruct. Two conflicting exclusive ideologies, from the same root, meeting

full circle back at the place where it all started, after nearly a millenium of intense warfare.

Regards,

Paul Kekai Manansala

Sacramento

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Glossary: Sapa (2005-12-12 08:04)

Words related to *sapa* and *saba* occur widely throughout insular Southeast Asia as placenames were they are derived from a root having meanings such as "estuary, river-mouth, creek, brook, canal, place where fish enter."

The words *sapa* and *saba* may be the origin of the Arabic *Zabag*. Michael Jan de Goeje and Gabriel Ferrand, followed by Paul Wheatley, Roger Blench, Waruno Mahdi and others, believe that *Zabag* was derived from an earlier *Sabag*.

Sabag, in turn, was an Arabization of the word *Savaka* the Tamil name for the people of *Zabag*. The suffix "-ka" here would be a common one in Sanskrit and Prakrit used to describe a people from a certain locality, thus *Yona-ka* means "people or person from Yona (Greece)."

Savaka would then mean "people from *Sapa/Saba*" or "the people who dwell in estuaries or at river-mouths."

De Goeje and Ferrand suggested that a group mentioned in early Islamic texts known as the *Sayabidja* or *Sayabiga*, were pre-Islamic settlers in the Sind and Persian Gulf from *Zabag*. *Sayabiga* was stated to be the plural form of *Saibagi* which in one text is said to be pronounced sometimes as *Sabag*.

The *Sayabiga* were described as leaders of "marines" in warships, soldiers, prison and treasury guards and mercenaries. They were noted as faithful to those they served.

Apparently they had come from southern India and settled in the Sind where they became closely associated with

another group known as the Zutt or Zott. Others were found at various locations along the Persian Gulf coast during the time of Caliph Abu Bakr.

Eventually the Zutt and Sayabiga, both apparently known as buffalo herders, are found at various locations serving mostly in military or police capacity including Bahrain and Basra. Both groups were devout Shi'as.

Sayabiga and the Assassins

Earlier in this blog, it was noted that Nusantara influence in Europe during medieval times may have flowed significantly through the Templars. The Templar connection in the Middle East might have been through the group famously known as the Assassins, a "fanatical" Shi'ite sect holed up in the mountains of Syria.

The Caliph Muawiya settled groups of Zutt and Sayabiga in Antioch after he had deposed the Shah of Iran. These folk acted mainly as buffalo herders and were again forced to move when the Greeks conquered the area.

Some were said to have ended up in Syria. The Zutt of Syria became the Dom Gypsies.

The possible link between the Zutt and Sayabiga with the Assassins has been suggested by Ivanow who noticed the infusion of "Tantric" elements into certain sects of Islam:

"We find numerous parallels in such widely differing ethnic, linguistic and social groups as the sects of Ali-Ilahi of Kurdistan, Nusayris of Syria, and Tantric cults, more particularly those of the worshippers of Shakti in India, in addition to avowedly mobile and wandering darwish organizations. It looks as if there is, after all, a mysterious connection between all these. The Tantric cults are believed to be the remnants of the ancient, pre-Aryan religion of India, gradually submerged, modified and partly re-modeled by orthodox Hinduism, the religion of the invaders."

Ivanow suggested that this influence might be connected with the migrations from the Sind discussed above although he mentions only the Zutt. "Persian darwishes show remarkably strong ties with similar organisations in India, chiefly in Sind, and it is quite possible that certain ideas could have been imported through such channels. It appears, however, that such importations would have been made at an early date."

When the Assassin holdouts in Syria were destroyed by the Mongols, the vast majority of the group went to India where they placed themselves eventually in the service of the Aga Khan.

If some Sayabiga found their way into the Assassin group it could easily explain the Templar link with Zabag. Although admittedly there is no way to know whether these Shi'ite Sayabiga maintained any ties or loyalty to their old homeland.

However, such a relationship would not be any stranger than that which existed between the Templars and the Assassins. The former were consistently accused of conspiring with the latter even though both groups represented what are generally considered as the most fanatic defenders of their respective religions.

Even the Templar founder Hugh de Payens was accused of responsibility in forging the pact between Baldwin II of Jerusalem and the Assassins. When Christian fortunes waned in the Holy Land many in Europe cast a suspicious eye on the Templars.

The historian M. Von Hammer has even suggested that the Templars modeled themselves after the Assassin order. He cites similar organization, dress, and practices. Godfrey Higgins later noted that both groups had certain gnostic and tantric beliefs in common. Both seemed to have deistic and pantheistic leanings.

The two groups had similar colors which had great significance to the heraldry-conscious medieval Europeans. They both wore white garments, the Assassins with a red girdle and the Templars with a red cross. Both orders were divided into three classes: the Assassins into the Fedavee, Dais and Refeek, and the Templars into the knights, chaplains and servers. The Templar master and priors would conform to the Assassin sheik and Dais al-Kebir.

Most controversial was the so-called "tribute" paid by the Assassins to the Templars. Although the latter claimed to have forced the hand of the Assassins in this matter, the question of the payment never failed to raise suspicion.

Whatever the ultimate reason for the destruction of the Templars in France, no doubt their curious relationship with the Assassins had helped in the final decision against them.

If we take it then that the Sayabiga and Zutt were among the members of the Assassins and responsible for Tantric

elements in their doctrine, the passing of Nusantara knowledge would have survived mainly in Portugal. It was here that the Templar order was able to persist through nothing more than a subtle name change.

Like the heathen Flegtanis of Toledo who acted as informant of Kyot and, through the latter, Wolfram von Eschenbach, the Sayabiga acted as informants of the Templars.

The Templars of Portugal, or Knights of Christ as they became known after the holocaust in France, constituted the driving force behind the country's advances in maritime navigation.

The Sayabiga hypothesis thus lies on the similarity of the name with Savaka and Zabag, their marine and mercenary nature which closely resembles the behavior of the Luções centuries later in Southeast Asia, their settlements along coastal areas, and their Tantric linkages (Suvarnavdipa/Zabag). The relationship between the Sayabiga and the Assassins and the latter's links with the Templars are fuzzy but this explanation would solve the riddle of Templar and Assassin tantric/Indic influence.

Regards,

Paul Kekai Manansala

Sacramento

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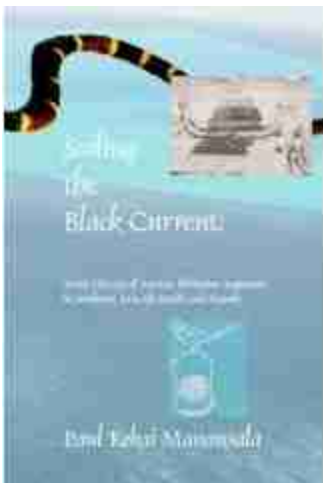
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Article: Social hierarchy in Pampanga (2005-12-12 20:55)

The following reconstruction of social [1]hierarchy in Pampanga based on Bergano and various other sources should be helpful in understanding the political situation in pre-contact Lusung.

Pagbansag

The Pagbansag were hereditary titles, the "pag-" prefix indicating those titles that are passively obtained i.e. by birth. Many of the pagbansag are related to the clan or village that first settled an area or mountain. Pagbansag connected with the land cannot be given away or taken away in native thought as they belong to the ancestors. This caused quite a bit of friction over the concept of land "ownership" during colonial times.

Pagbansagan – The highest title in the land meaning "the one who bestows hereditary titles (pagbansag)". In the common practice, the Pagbansagan is the lawgiver and the supreme judge in matters of law. Also, in most cases the person is also an hereditary priest or shaman and grants priesthoods to others. The Pagbansagan of Pinatubo would grant titles for the sulip (banua) of Pinatubo, or those districts (danay) primarily fed by the rivers and streams of that volcano. When a tipon is called between these districts the Pagbansagan naturally officiates and carries "veto" power. In a national crisis, the Pagbansagan appoints commanders and deputies, while the danay provide their own troops and supplies.

Calili – Hereditary priest/priestess.

Ari – This title means literally "king" or "queen." An Ari is an hereditary ruler as the word *Ariyan* means "of royal blood, prince, princess." The Ari generally rule over geographical districts. The Pagbansagan is the Ari of the sulip/banua. None of the Ari, including the Pagbansagan, had autocratic power but ruled through a combination of political, legal and spiritual portfolios. When clans were able to attain rulership over lands outside the traditional danay, the clan leaders known as Dapu or Nunu became rulers in a thalassocracy.

Dapu – Also known as Nunu or "grandparents" these were the leaders of clans who could hold power across danay or establish their own kingdoms in other lands. These titles were hereditary but also had elective qualities and did not involve the Pagbansagan. The Dapu or Nunu of major clans were very powerful. The genealogy of the clan could also be called nunu. It was generally traced back to the *Talampacan* or great-great-grandparents and reckoned bilaterally. However, clans could unite through blood pacts usually involving a marriage, or the ritual drinking by the Dapu of a bit of each other's blood mixed with native wine (alac or sasa).

Dayang – A "Lady" or "Dona." May be related to the word *daya* "blood" indicating bilineal or matrilineal inheritance of certain titles.

Laquin – A "great man," probably a contraction of *lalaqui-an*. These titles often connoted some kind of spiritual lordship over some element, activity, object, etc.

Gat – Possibly a foreign title as Bergano lists neither *gat* or *pamagat*. Also, some of the words compounded with "Gat-" look foreign i.e., *maitam* in Gatmaitam may come from the Moro languages in the South. These surnames may represent the ancient marriages with nobility from Brunei and Sulu. Gat has a connotation similar to "Don" in Spanish.

Basal – A governor, apparently related to the blacksmith caste.

Punsalang – A captain, probably hereditary, related to the old noble clan of Pinatubo and Apung Mallari.

Hereditary offices. These were all honorable positions although some may be difficult to understand as such today. For example the pagbansag *Manalang* means "the one who propagates the Talang tree," which alone does not sound very noble until one understands that the Talang was very sacred in this region.

Bansag

These were appointed offices. Some like the title of Ucum could also be granted as hereditary titles.

Alili – Appointed priest/priestess.

Ucum – Also probably Nucum. A judge, a "mayor" of a large population center or ucuman.

Bansagan – General or Captain-General.

Bansag – Captain or Maestro-de-Campo.

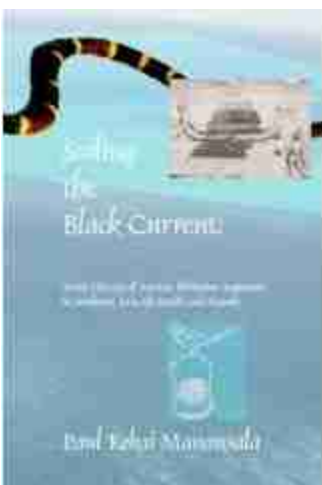
Guinu – A chief or lord. The equivalent of "datu" in other areas. Usually the ruler of at least a barangay. The Guinu were established mostly by merit although a good genealogy was always helpful.

Datu – The title of Datu also existed in some areas. Originally this meant the captain of a [2]ship known as a barangay, and also the settlement of the same name. As with the Guinu, the power of the Datu could vary widely. One barangay might be dozens of times larger than another. Some datu might command a "fleet" of barangays. The position of Datu was generally earned.

Una – A captain, especially of a land force.

Biuisan – Anyone who receives taxes or tribute (*buis*) for any reason. Some of the pagbansag were also Biuisan.

Other appointed offices similar to those of the pagbansag in most cases, but not hereditary.



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[4] X

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Ancient humans brought bottle gourds to the Americas from Asia (2005-12-14 17:30)

A press release of an article suggesting an early diffusion of the bottle gourd from Asia to America is posted below.

The full text article can be found free at:

<http://www.pnas.org/cgi/reprint/0509279102v1.pdf>

It has a map showing the distribution in the Americas. From this map it is evident that the further north it occurs is Cloudsplitter Cave in Kentucky.

It also appears from the dates to have been introduced first in Mexico and then brought north:

Guila Naquitz, Mexico – 9920 BP

Querada Jaguay, Peru – 8415 BP

Windover, Florida – 8105 BP

Mammoth Cave, Kentucky – 2750 BP

Cloudsplitter Cave, Kentucky – 2735 BP

One then has to question how a pan-tropical plant like the bottle gourd would have been diffused across the Bering Sea. A more southern dispersal is a better argument.

—

Public release date: 13-Dec-2005

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Harvard University

Ancient humans brought bottle gourds to the Americas from Asia

Plants widely used as containers arrived, already domesticated, some 10,000 years ago

CAMBRIDGE, Mass., Dec. 13, 2005 – Thick-skinned bottle gourds widely used as containers by prehistoric peoples were likely brought to the Americas some 10,000 years ago by individuals who arrived from Asia, according to a new genetic comparison of modern bottle gourds with gourds found at archaeological sites in the Western Hemisphere. The finding solves a longstanding archaeological enigma by explaining how a domesticated variant of a species native to Africa ended up millennia ago in places as far removed as modern-day Florida, Kentucky, Mexico and Peru.

The work, by a team of anthropologists and biologists from Harvard University, the Smithsonian Institution's National Museum of Natural History, Massey University in New Zealand and the University of Maine, appears this week on the web site of the Proceedings of the National Academy of Sciences.

Integrating genetics and archaeology, the researchers assembled a collection of ancient remnants of bottle gourds from across the Americas. They then identified key genetic markers from the DNA of both the ancient gourds and their modern counterparts in Asia and Africa before comparing the plants' genetic make-up to determine the origins of the New World gourds.

"For 150 years, the dominant theory has been that bottle gourds, which are quite buoyant and have no known wild progenitors in the Americas, floated across the Atlantic Ocean from Africa and were picked up and used as containers by people here," says Noreen Tuross, the Landon T. Clay Professor of Scientific Archaeology in Harvard's Faculty of Arts

and Sciences. "Much to our surprise, we found that in every case the gourds found in the Americas were a genetic match with modern gourds found in Asia, not Africa. This suggests quite strongly that the gourds that were used as containers in the Americas for thousands of years before the advent of pottery were brought over from Asia."

The researchers say it's possible the domesticated gourds – differentiated from wild bottle gourds by a much thicker rind – were conveyed to North America by people who arrived from Asia in boats or who walked across an ancient land bridge between the continents, or that the gourds floated across the Bering Strait after being transported by humans from their native Africa to far northeastern Asia.

"This finding paints a new picture of the founding of the Americas," says co-author Bruce Smith of the Smithsonian Institution. "These people did not arrive here empty-handed; they brought a domesticated plant and dogs with them. They arrived with important tools necessary to survive and thrive on a new continent, including some knowledge of and experience with plant domestication."

Thought to have originated in Africa, bottle gourds (*Lagenaria siceraria*) have been grown worldwide for thousands of years. The gourds have little food value but their strong, hard-shelled fruits were long prized as containers, musical instruments and fishing floats. This lightweight "container crop" would have been particularly useful to human societies before the advent of pottery and settled village life, and was apparently domesticated thousands of years before any plant was domesticated for food purposes.

Radiocarbon dating indicates that bottle gourds were present in the Americas by 10,000 years ago and widespread by 8,000 years ago. Some of the specimens studied by the team were not only the oldest bottle gourds ever found but also quite possibly the oldest plant DNA ever analyzed. The newest of their archaeological samples, a specimen found in Kentucky, was just 1,000 years old – suggesting the gourds were used in the New World as containers for at least 9,000 years.

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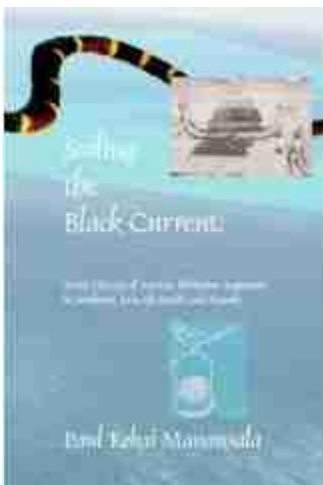
Tuross and Smith's co-authors on the PNAS paper are David L. Erickson of the National Museum of Natural History, Andrew C. Clarke of Massey University and Daniel H. Sandweiss of the University of Maine. Their work was supported by the Smithsonian Institution and the National Museum of Natural History and by Harvard's Department of Anthropology and Peabody Museum of Archaeology and Ethnology.

Public release date: 13-Dec-2005

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Regards,

Paul Kekai Manansala

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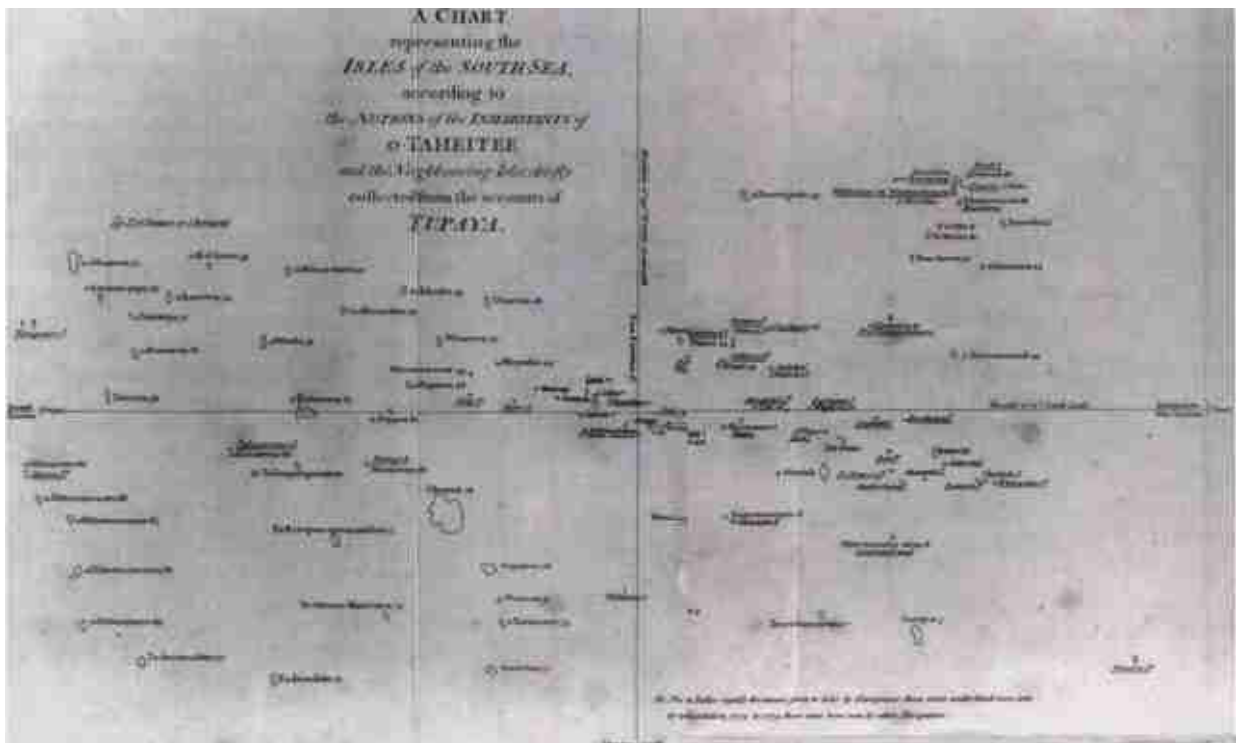
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Glossary: Tupaia's Map (2005-12-17 09:07)

The map of the Tahitian navigator Tupaia is important because it documents the existence of what has been called a "dynamic cognitive map."

Such cognitive techniques were easily translated into modern cartography as shown by the existing Tupaia chart that was constructed according to Cook by Tupaia with his "own hands."



Tupaia's Map, [1][click here](#) for larger version.

The chart covers more than 40 degrees of longitude and 20 degrees of latitude. Tupaia himself was said to have sailed on a journey that took him across 20 degrees of longitude. And on the trip to Batavia in Java, he never failed in pointing properly in the direction of his home island. The distance from Fiji to Tahiti both shown on his chart is more than 2,500 miles.

According to Forster, Tupaia also knew the relative size and shapes of the islands:

"...when on board the Endeavour, gave an account of his navigations and mentioned the names of more than eighty isles which he knew, together with the size and situation, the greater part of which he had visited, and having soon perceived the meaning and use of charts, he gave directions for making one according to his account, and always pointed to the part of the heavens, where each isle was situated, mentioning at the same time that it was either larger or smaller than Taheitee, and likewise whether it was high or low, whether it was peopled or not, adding now and then some curious accounts relative to some of them."

Tupaia's ability to quickly pick up the meaning of charts and to associate them with his correlation of stellar and terrestrial cognitive maps helps substantiate one of the key proposals made in this blog.

Micronesians also possessed traditions of cognitive wave charts that have persisted into modern times. These examples demonstrate the ability of storing "maps" of a type in one's memory. I would suggest these were once common throughout the Austronesian-speaking area and helped in the establishment of long-range sea trading empires.

Another example of cognitive mapping is recorded in Beechey's voyage to the Bering Strait and the information provided to him by Eskimo informants. Beechey writes of the Kotzebue Eskimos:

"...they drew the coastal line with a stick and measure it according to day voyages. After this they erected the mountain chains with sand and stones and they represented the islands with attention to their size and form with heaps of gravel...then they showed the villages and fishing stations by means of a number of sticks which were placed in the ground, so that an imitation of the reality appeared."

Here we have the first example of what might be termed a relief map.

It appears that traditional navigators had little trouble quickly understanding modern cartographic principles and could apply their skills to map-making if they so desired.

Regards,

Paul Kekai Manansala

Sacramento

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See also Suarez, "Early Mapping of the Pacific" pp. 148-9.



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Glossary: Secret Societies (2005-12-25 11:13)

A secret society may be described as a society known or thought to exist that strives to conceal its membership, meetings, laws, organization, rituals, etc.

Secret societies often involve members taking oaths to preserve the secrecy of the group, and different levels of membership which, in turn, conceal higher knowledge of the society from lower level members.

At the extreme end, secret societies attempt to conceal, or at least mask, their very existence and as a rule do not publish, even secretly, any documents for fear of them passing into the wrong hands. At the other end, semi-secret groups openly seek members and have practices that are, in fact, easy to ascertain even without joining the group.

Such organizations can be formed for any purpose. The most well-known may be those created along religious or spiritual lines. However, other societies have been linked with everything from organized crime to national revolutions. Crime organizations like the Yakuza of Japan and the Tongs of [1]China enforce secrecy on pain of bodily injury or death. For this reason, these groups are often successful in concealing important details about their activities and structure despite significant resources focused against them. Almost all secret societies will expel and ostracize members who do not adequately keep their oaths of secrecy.

Among spiritual and healing groups such as the West African society doctors, one's spirito-magical powers depend on keeping certain key knowledge concealed from non-initiates.

According to the Greeks, the Ancient Egyptians had secret societies, and the philosopher Pythagoras was said to have modeled his own fellowship on what he had learned while in Egypt. The Greeks also referred to roving "Chaldeans" and "Magi" who were skilled at the magical and secret arts.

The Chaldeans were originally an ethnic group from the marshes of southern Iraq known in ancient times as the "Sea-Lands." Some believe the Chaldeans were descendents of the ancient Sumerians. When they conquered Babylon in the seventh century BCE they had brought with them Sumerian knowledge and words that had been "lost" for more than 2,000 years. They still used many terms which had long been replaced in known texts with Akkadian or other words. It may be that the Chaldeans had preserved both orally and secretly the older knowledge.

In modern European history, secret societies are nearly all linked with Freemasonry. The Illuminati, Carbonari and the Reading Societies are examples of organizations started by Masons.

The Freemasons themselves have often been linked mysteriously with the Knights Templar, and through the latter, with old "heretical" sects like the Cathars. The suspected involvement of the Freemasons in the overthrow of the French throne is often linked directly with the destruction of the Knights Templar by the French monarchy.

Although most rule out the idea that the French Revolution was a Freemason plot, no one denies their influence particularly in the area of propaganda. Nearly every Freemason in France joined the revolution, and every revolutionary municipality had a Freemason lodge.

Interestingly enough, the youth organization of Freemasonry is known as the Order of Demolay, after Jacques, although the group professes no links with the old Templars.

The Catholic Church has taken a strong stand against the Masons. Popes Clement XII, Benedict XIV, Pius VIII and Pius IX have all condemned the Freemasons and any similar or linked organizations. Joining the Freemasons is prohibited according to the Encyclical of Leo XIII. Cardinal Ratzinger before his recent elevation to the Papal office reaffirmed the church's traditional position against masonry.

Secret societies played an important part in the revolutions of Third World countries against Western colonialism.

In the Philippines, a strange coalition of indigeneous and foreign secret societies cooperated in the struggle for independence. The elite intelligensia became freemasons while studying in Europe, and imported the practice to the [2]Philippines where it was eventually illegalized.

At the peasant level, many similar organizations formed, the most prominent of which was the Katipunan. Organized with a mixture of Masonic and indigenous socio-religious concepts, the Katipunan started and led the Revolution against Spain until betrayed by their elite allies. Like the Lusung lords centuries earlier, the leaders of the group had sought help from Japan.

Later when the [3]Philippines came under American domination, various secret societies sprung up usually rallied around a charismatic religious leader. These resembled in some ways the [4]messianic Ratu Adil cults that arose during Indonesia's liberation struggle.

In Japan, descendents of the Samurai warrior class formed the Black Ocean and later the Black Dragon Society to protect the emperor and traditional Japanese culture. The Black Dragon Society was always at odds with the secular government and suffered numerous crackdowns before the start of World War II. These societies saw Western influence and expansionism as the main culprit eroding traditional Japan and continually aimed at curbing this influence. When the Black Dragon Society condemned Japan's ally Italy for invading Ethiopia, the government nearly crushed the organization.

However, the group was able to influence movements in the U.S. in various ways. One secret organization known as the Pacific Movement of the Eastern World had established close links with Marcus Garvey's Universal Negro Improvement Association (UNIA), and seems to have had real links with the society.

After World War II, secret societies often played the key role in revolutionary independence movements throughout the world. Even into the present-day, the Falun Gong plays a similar role in China.

With the breakdown of colonialism, new indigenous religious movements have used the secret society model to spawn a wave of "cults" that continue to change the spiritual landscape of the developing world.

Regards,

Paul Kekai Manansala

Sacramento

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3

Glossary: Mountain of Fire (2005-12-27 14:35)

The symbol of the Mountain of Fire is connected through the ages, and in many cultures, with immortality and "Paradise."

In ancient China, the oldest form of this myth is likely found in the battle between two gods, usually the fire and water gods, that causes the great mountain, the earth's pillar, to collapse. The goddess Nu Gua, of the Dong Yi peoples in Shandong, sacrifices a turtle and uses the legs of the sacrifice to prop up the sky.

Mount Penglai, one of the three blessed islands, was the oldest version of the cosmic mountain – the home of the immortals, destination of the dead and source of the fruits of immortality.

Penglai was vaguely located in the seas east of Shandong. Nusantara traders and migrants working their way up the Chinese coast may have brought stories of their own sacred volcano that gave rise to the myth in Shandong.

For practical purposes, Mount Penglai was localized to Mount Tai, or Taishan, in Shandong Province. It was on Taishan that 72 emperors performed the *Feng* sacrifice proclaiming the success of the empire to Heaven. By the first century CE, the Chinese also began to believe that the dead went to Taishan as well as Penglai.

However, the lure of Penglai never totally faded. The 4th century BCE kings Wei, Xuan of Qi and Zhao of Yan all sent failed expeditions to find Penglai and the two other blessed isles of the East. The First Qin Emperor sent a mission in 219 BCE and Han Wudi in 130 BCE but again without success. The legend goes that the three islands drifted about on the backs of giant turtles and eluded the explorers. The turtle under Mt. Penglai reminds us both of Nu Gua's sacrifice and of the turtle used to support Mt. Mandara in the Indian Churning of the Milky Ocean tale.

Starting around the middle of the second century BCE, immortality becomes more associated with the Kunlun range in eastern Turkestan and the "Queen Mother of the West." Here also was shifted the "Mountain of Fire" originally associated with Nu Gua. In a sense, the Queen Mother of the West becomes the new Nu Gua and her yang counterpart the King Father of the East would represent Fu Hsi, the husband of Nu Gua (and founder of the Dong Yi lineage). To attain immortality at Mt. Kunlun, one must invariably cross the supreme obstacle of the Mountain of Fire.

The Book of Enoch also describes a Mountain of Fire during the patriarch's angelic journeys through the world.

"And from there I went to another place on earth and he showed me a mountain of fire that burned day and night."

– I Enoch 24:1

On the mountain was the throne of God and the Tree of Life. In another passage the "Garden of Righteousness" and the Tree of Knowledge are mentioned. The descriptions place the mountain both in the east and the south far beyond the lands of cinnamon and aloeswood.

"The fruit [of the Tree of Life] shall be given to the elect for life, towards the north it will be transplanted to the holy place, to the temple of the Lord [in Jerusalem], the eternal King."

– I Enoch 25:5

"And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotiel. And I came to the Garden of Righteousness."

– I Enoch 32:2

In Ezekiel 28, the fiery holy mountain of God is also equated with the Garden of Eden. It was here that the two trees – of life and knowledge – were located (Genesis 2).

In the Book of Jubilees, which like the Book of Enoch was eventually banned by the western church it states:

"And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other."

- Book of Jubilees 19-20

"And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good. And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire..."

- Book of Jubilees 21-22

Shem's territory, according to this source, started in the extreme East in the Garden of Eden and then extends westward through all the lands of the "Red Sea" (Indian Ocean) and the lands of the East and India, and then through the Persian Gulf to Lebanon and Ararat and east again to include Mesopotamia.

Curiously both the Book of Enoch and the Book of Jubilees formed an important core of the literature of the Essene sect of Qumram. Among Christians, Enoch in particular is directly quoted in the canonical Epistle of Jude, and many verses from the New Testament appear to owe their origin to this work.

However, in the second century CE, the rabbis began attacking the Book of Enoch, and it was banned among Christians along with the Book of Jubilees by the Council of Laodicea in the fourth century. Only the Ethiopian Orthodox Church accepted these works as part of their official canon.

The geography of Enoch and Jubilees and their location of Eden in the extreme East still managed to survive into medieval times as shown by early maps of this period.



The Kalacakra Mandala is a model of the universe or the cosmic mountain. The outermost circle is, in fact, known as *me-ri* "the mountain of fire."

When Muslim traders began coming into the Southeast Asian region they noticed an active volcano near the kingdom of Zabag.

"...near Zabag is a mountain called the Mountain of Fire, which cannot be approached. Smoke escapes by day and fire by night and from its foot comes a spring of cold, fresh water and a spring of hot water.

- Akbar al-Sin (9th century)

The geographer al-Masudi, referring to the islands of Zabag, repeats the description of a mountain giving off smoke by day and fire by night. This resembles the story in Exodus describing a pillar of cloud or smoke by day, and a pillar of fire by night. Such phenomenon is a common feature of many volcanoes that give off large amounts of water vapor, which is visible in the day but masks the fiery aspects of the volcanic plume. At night, the vapor becomes invisible and the plume appears fiery instead.

Idrisi in the 12th century mentions a "Hill of Fire" near or in Mayt (Chinese *Mait* "Mindoro").

Along the way in India, the Muslim travelers may have heard the myth of the great Mt. Mandara taken to churn the far eastern Ocean of Milk on the back of a great cosmic turtle. The mountain became enveloped in flames due to friction caused by the churning and one of the many by-products of this event was the elixir of immortality.

Regards,

Paul Kekai Manansala

Sacramento

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3. 2006

3.1 January

Glossary: Turtle (2006-01-07 10:14)

Archaeological findings suggest the turtle was important to the material and religious culture in Asia and the Pacific from very early times.

The Hoabinhian people included the turtle in their diet. Neolithic and Bronze Age sites in China and Thailand provide evidence of the importance of tortoise shell in the making of cultural implements.

At locations like Khok Phanom Di in Thailand, turtle shell breastplates and other ornaments finely carved from turtle carapaces adorned burials.

At Jiahu and in the Dawenkou culture of China, turtle shells figured prominently in burials. The shells were usually found near the waist area in Dawenkou burials. They appeared to be used mostly as rattles with the plastron and carapace tied together and pebbles placed inside.

Tortoise shell was used during the Shang dynasty for purposes of divination. The species identified for use as "oracle bones" is *Testudo emys* found only in Southeast Asia.

The species found most often in earlier burials was *Chinemys reevesii*, a type today associated with South China, although probably due to the warm Kuroshio Current it can also be found as far north as the islands of Kyushu and Honshu in Japan. Li Liu states in *The Chinese Neolithic: Trajectories to Early States* that:

No remains of *Chinemys reevesii* have ever been reported from the northwestern part of China including the Wei River valley, except for the Kangjia specimens. These phenomena suggest that the climatic conditions of ancient northwestern China may not have provided a suitable semi-tropical or tropical climate...and it is likely that the turtle shells from Kangjia were obtained, directly or indirectly, from southern or southeastern regions where the animal lived.

The turtle sacrifice was important in many Austronesian lands including Bali, where it survives to this day, Micronesia and Polynesia. Turtles in many Polynesian cultures were associated with the chiefly class.

In Fiji, indigenous chants are used to call turtles. Women sing the turtles to the surface in this ritual which celebrates a tale in which a princess and her daughter change into turtles to escape kidnappers. Here and elsewhere the turtle frequently figures as an ancestral spirit of totem in Austronesian cultures.

Often the turtle is also seen as a fertility symbol and in the Bisayan islands of the Philippines and other regions, turtle eggs are still eaten as aphrodisiacs and fertility boosters.

Chinese legends of blessed islands floating on the backs of giant turtles may be linked with the massive sea turtles of the Pacific. In Bali and various parts of Polynesia and Oceania, the concept of islands floating on the backs of turtles is also present. The idea of mobile "swimming" islands is widespread in this region and may harken back to the rapidly-rising sea levels of the Sundaland flood periods.

In Bali, the *Bedawang Nala* "Big Turtle" statue is found at shrines symbolizing a cosmic turtle that supports the earth.



The Bedawang Nala supporting two large snakes on its back that act as pillars of the earth, and also the Black Stone, the lid to the Underworld, as found at *Padmasana* shrines in Bali.

Regards,

Paul Kekai Manansala

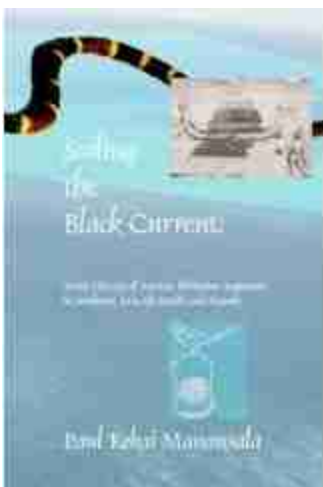
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Article: More on the single origin of agriculture (2006-01-11 08:14)

I'm forwarding this message posted by Torsten Pedersen on the Cybalist discussion group (<http://groups.yahoo.com/group/cybalist>). I suspect Torsten is discussing a single origin of "Old World" agricul-

ture here following Carl Sauer.

From: "tgpetersen"

Date: Wed Jan 4, 2006 3:08 am

Subject: More on the single origin of agriculture

I apologize for the long quotes. There was no way I could cut further in them.

From

Laurent Sagart, Roger Blench, Alicia Sanchez-Mazas (eds.)

'The peopling of East Asia'

George van Driem

Tibeto-Burman vs. Indo-Chinese: implications for population geneticists, archaeologists and prehistorians

"

Three arguments support the identification of Sichuan as the Tibeto-Burman homeland.

The first is the centre of gravity argument based on the present and historically attested geographical distribution of TB language communities. Sichuan encompasses the area where the upper courses of the Brahmaputra, Salween, Mekong and Yangtze run parallel to each other within a corridor just 500 km in breadth.

The second argument is that archaeologists identify the Indian Eastern Neolithic, associated with the indigenous TB populations of northeastern India and the Indo-Burmese borderlands, as a Neolithic cultural complex which originated in Sichuan and spread into Assam and the surrounding hill tracts of Arunachal Pradesh, the Meghalaya, Tripura, the Mizoram, Manipur, Nagaland and Chittagong before the third millennium BC (Dani 1960; Sharma 1967, 1981, 1989; Thapar 1985; Wheeler 1959).

Archaeologists have estimated the Indian Eastern Neolithic to date from between 10,000 and 5,000 BC (Sharma 1989; Thapar 1985). If these estimates are taken at face value, it would mean that northeastern India had shouldered adzes at least three millennia before they appeared in Southeast Asia.

Whilst some archaeologists may give younger estimates for the Indian Eastern Neolithic, a solid stratigraphy and calibrated radiocarbon dates are still unavailable for this major South Asian cultural assemblage.

The Indian Eastern Neolithic appears intrusively in the northeast of the Subcontinent and represents a tradition wholly distinct from the other Neolithic assemblages attested in India.

Assuming that the Indian Eastern Neolithic was borne to the Subcontinent by ancient Tibeto-Burmans, then if the younger estimates for this cultural assemblage can be substantiated by solid dating, the linguistic fracturing of subgroups would have to have occurred earlier in Sichuan before the migrations, as I had suggested previously (1998, 2001).

The third argument for a TB homeland in Sichuan is that archaeologists have argued that southwestern China would be a

potentially promising place to look for the precursors of the Neolithic civilisations which later took root in the Yellow River Valley (Chang 1965, 1977, 1986, 1992; Cheng 1957).

The Dàdiwā:n culture in Gā:nsù and Shānxī:, and the contiguous and contemporaneous Péilígāng-Císhā:n assemblage along the middle course of the Yellow River share common patterns of habitation and burial, and employed common technologies, such as hand-formed tripod pottery with short firing times, highly worked chipped stone tools and non-perforated semi-polished stone axes.

The Dàdiwā:n and Péilígāng-Císhā:n assemblages, despite several points of divergence, were closely related cultural complexes, and the people behind these civilisations shared the same preference for settlements on plains along the river or on high terraces at confluences.

”

Me: Note 'settlements on plains along the river'

”

Whereas the Sichuan Neolithic represented the continuation of local Mesolithic cultural traditions, the first Neolithic agriculturalists of the Dàdiwā:n and Péilígāng-Císhā:n cultures may tentatively be identified with innovators who migrated from Sichuan to the fertile loess plains of the Yellow River basin. The technological gap between the earlier local microlithic cultures and the highly advanced Neolithic civilisations which subsequently come into flower in the Yellow River basin remains striking. Yet a weakness in this third argument lies in the archaeological state of the art.

Just as it is difficult to argue for a possible precursor in Sichuan in face of a lack of compelling archaeological evidence, neither can the inadequate state of the art in Neolithic archaeology in southwestern China serve as an argument for the absence of such a precursor. Moreover, agricultural dispersals and linguistic intrusions may be distinct issues altogether.

The concentration within a contiguous geographical region of all major high-order TB subgroups other than Tujia: and Sinitic constitutes a linguistic argument for an early TB linguistic intrusion into the area that today is northern China.

If the Dàdiwā:n culture in Gā:nsù and Shānxī:, and the contiguous Péilígāng-Císhā:n assemblage along the middle course of the Yellow River are indeed primary Neolithic civilisations, then the eccentric location of Sinitic and Tujia: may even trace the route of the early migration out of the TB homeland to the affluent and more technologically advanced agricultural societies in the Yellow River basin. In other words, since the linguistic evidence puts the TB heartland in southwestern China and northeastern India, an archaeological precursor in Sichuan for the Dàdiwā:n and Péilígāng-Císhā:n cultures would fit the hypothesis that the displacement of Sinitic to northern China was the result of an early TB archaeological dispersal.

The absence of any such precursor in Sichuan would fit a theory of early migration from the northern end of the ancient TB dialect

continuum to the affluent areas of pre-TB agricultural civilisations along the Yellow River. I collectively refer to the ancient TB populations, who either bore with them from Sichuan to the loess plateau the technologies of polished stone tools and cord-marked pottery or were enticed to the loess plateau by the affluence of the technologically more advanced agricultural civilisations there, as 'Northern Tibeto-Burmans'. I identify these Northern Tibeto-Burmans as the likely linguistic ancestors of the Sino-Bodic groups. Subsequent technological developments were both innovated and introduced comparatively rapidly in the North, whereas relatively egalitarian small-scale agricultural societies persisted in southwestern China until the Bronze Age. This hypothesis places the split between Northern and Southern TB in the seventh millennium BC, just before the dawn of the Dàdīwā:n and Péilígāng-Císhā:n civilisations. I identify the spread of Bodic groups from Ga:nsù with the dispersal of the Majia:yáo and Yangsháo Neolithic cultures and the cultivars broomcorn millet (*Panicum miliaceum*) and foxtail millet (*Setaria italica*), first domesticated on the North China Plain, into the Himalayan region in the third millennium BC. Sino-Bodic would have split up into Sinitic and Bodic before this date.

An alternative proposal to a TB homeland in Sichuan would be to identify the earliest

Neolithic cultures along the Yellow River basin and on the North China Plain with the TB homeland.

However, if the TB homeland were to have lain in the Yellow River basin,

then we would be hard pressed to find a plausible archaeological correlate for the spread of

Brahmaputran language communities, which once extended beyond Assam and the Meghalaya and

formerly covered much of the area that is now Bangladesh and West Bengal.

Furthermore, it must be kept in mind that the early Neolithic civilisation on the Yellow River is

distinct from the cultural assemblages of the middle Yangtze basin, the succeeding stages of which

ultimately spread as far afield as Oceania in the course of millennia.

Both the Yellow River and the middle Yangtze civilisations represent ancient agricultural

societies as old as those of the Fertile Crescent.

”

So it's Tibeto-Burman (in Sichuan) > Sinitic.

Here comes the next step

”

An intriguing theory involving a remote linguistic relationship with TB is the Sino-Austronesian theory proposed by Laurent Sagart (1994, 2001 and this volume) connecting TB with AN. Because Sagart initially recognised possible Sino-Austronesian correspondences

in Chinese material more than in TB, he was originally inclined to identify the Sino-Austronesian unity with the Lóngsha:n cultural horizon. However, there is an alternative way of viewing the Sino-Austronesian evidence and the archaeological record.

The Lóngsha:n coastal interaction ensued upon a northward expansion of PAN or Austro-Tai culture from its ancient homeland in southern and southeastern China, and this northward expansion of early Austronesians would have brought them into contact with early Northern Tibeto-Burmans. The ensuing contact situations between AN and the Sino-Bodic branch of TB could have involved the ancient exchange of vocabulary between the two language families.

The way to test this would be to determine whether items shared by AN and TB are indeed limited to the Sino-Bodic branch of TB, including rice terms such as Malay beras and Tibetan hbras, a correspondence already pointed out by Hendrik Kern in 1889.

”

There was that *(H-)bh/p-/r/l- word again!

<http://www.angelfire.com/rant/tgpedersen/Op.html>

<http://www.angelfire.com/rant/tgpedersen/Opr.html>

(in case somewhere someone hadn't heard about them ;-)

”

The Lóngsha:n interaction sphere is an obvious candidate in terms of time and place for early contacts between ancient Austronesians and ancient Tibeto-Burmans, particularly the Dàwènkou Neolithic of Shandong with its well-established ties both with the other coastal cultures of the Lóngsha:n interaction sphere as well as with the ancient Northern TB Yangsháo Neolithic civilisation.

”

In other words Tibeto-Burman (in Sichuan) > Sino-Bodic (in Northern China) > (loans?) Austronesian.

I've wondered a long time what the r-suffix of my *(H-)bh/p- and (H-)bh/p-r/l- was about. Voilà Sagart to the rescue:

Laurent Sagart:

Sino-Tibetan-Austronesian

”

-ar- distributed action; distributed object

This infix was inserted between the root initial and the first vowel of a stem. Attached to verbs of action it indicated that the action was distributed in time (occurring over several discrete occasions), or in space (involving several agcnts/patients/locations); attached to nouns it indicated a referent distributed in space, that is having double or multiple structure.

The reflex of this infix in the AN languages is -ar-, marking verbs of distributed action and nouns of distributed object, including names of paired or multiple body parts.

”

Aha. 'having double or multiple structure', 'names of paired or multiple body parts'

”

Infixation is often, but not always, in the first of two reduplicated syllables:

Paiwan k-ar-akim 'to search everywhere' (kim 'search')

k-ar-apkap-an 'sole of foot'

Puyuma D-ar-ukap 'palm of hand'

Bunun d-al-apa 'sole of foot'

(PAN *dapa 'palm of hand')

Amis p-ar-okpok 'to gallop'

t-ar-odo 'fingers, toes'

k-ar-ot 'harrow'

Tagalog d-al-akdak 'sowing of rice seeds or seedlings for transplanting'

(dakdak 'driving in of sharp end of stakes into soil')

k-al-aykay 'rake'

Malay ketap 'to bite teeth':

k-er-etap 'to bite teeth repeatedly'

Other AN languages show an infix -aR- with similar functions (not illustrated here).

According to the sound correspondences presented above, both -r- and -R- correspond to OC -r-.

Although no living TB language has -r- infixation as a living process, paired nouns and verbs with what appears to be an infix -r- show up here and there, with similar semantics as in Chinese:

Burm. pok 'a drop (of liquid)':

prok 'speckled, spotted'

pwak 'to boil up and break, as boiling liquid':

prwak 'ibid.'

khwe2 'curve, coil' :

khwrwe2- 'to surround, attend'

Kachin hpun 'of pimples, to appear on the body' :

hprun 'pimples, on the body;

to appear on the body, of pimples'

Chepang -r- pop, prop 'the lungs'

brok 'be partly white, grey, streaked' (of hair); compare

TB bok 'white'.

I first identified the Chinese -r- distributed action/object infix from minimal pairs in Old Chinese (Sagart 1993).

Later on, I described some infixed pairs in modern dialects where the infix showed up as the regular modern reflex -1-, preceded either with a schwa or with a full or partial copy of the syllable's rime (Sagart 1994, 2001).

Here are some examples of infixed nouns and verbs from Yimeng, a Jin dialect of Inner Mongolia, where the infixed string is - &?1- (Li 1991):

p- &?l-ai3 'to swing, oscillate'

p- &?l- &n1 'to run on all sides'

xu- &?l-a4 'to scribble'

t- &?l- &u1 'cluster(s) of fruit hanging from branches'
khu- &?l-u3 'wheel(s) of a car'
”

But there's my r-suffix! Check
<http://www.angelfire.com/rant/tgpedersen/Opr.html>
for senses like 'speckled, spotted', 'to boil up and break, as
boiling liquid', 'pimples', 'partly white, grey, streaked', and even
<http://www.angelfire.com/rant/tgpedersen/bHA.html> (light),
with
TB bok 'white'.

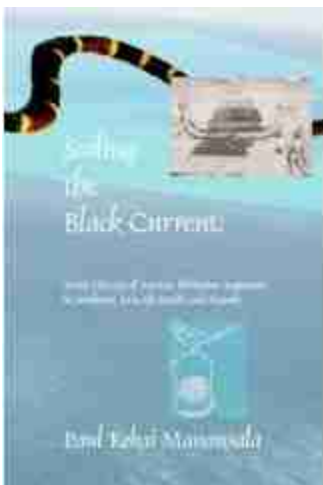
Now, since all those cognates of *(H-)bh/p-r/l- in IE and
AfroAsiatic that designate a cultivar (eg. Latin far) do _not_ mean
rice, it might be wiser to identify the path of those words as going
directly westwards from the millet-growers of Sichuan, instead of
taking the detour over Austronesian, as I've done earlier.

End of story. Now that was that problem solved.

But isn't it tempting to analyse out *beR- in (eg.) Proto-
Austronesian *beRek "pig" and *beRas "rice", as standing for
something agriculture-related, whatever that is (river?)?

Torsten

Regards,
Paul Kekai Manansala
Sacramento



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Glossary: Sacred King (2006-01-12 11:24)

James George Frazer popularized the idea of the sacred king in his seminal work *The Golden Bough*.

Frazer formed different categories of sacred kings such as magician or shaman-kings, priest-kings, divine kings, etc. and even suggested an evolutionary process of development from one type to another.

Others have attempted to divide sacred kings into major categories based on various defining characteristics. The most important of these are: The sacred king as an incarnate god or divine being; the king as an icon of gods or divinity; the sacred king as the agent or representative of God or other divine beings; the king as a sacred sacrifice; the sacred king as herald of a new age or cycle, the messianic or world-conquering king, and the king simply as the holder of supernatural powers especially control over the weather and agriculture. In many cases these types may be combined in actual instances of sacred kingship.

There is much to be said about the intimate connections between sacred kingship and the aspects of the agricultural calendar – the interaction between Heaven (and the celestial clock) and Earth.

In almost every example of sacred kingship, among the king's primary roles include participation in some form of agricultural or fertility ritual linked with the local calendar, usually the celestial calendar that marks the growing seasons. Linkage with sky time would naturally bring an association of the king with cycles and ages of greater duration than the solar year. These cycles like the agricultural season involved waxing/growing and waning/dying phases.

The expression of the Chinese philosopher Mengzi (Mencius) that "every 500 years a sage appears," ("wubainian you shengren zhi xing") was modified by Hu Shi to *wubainian bi you wangzhe xing* "every five centuries a king appears." This sage or king was a type of savior whose appearance may have been linked with a particular conjunction of planets (according to David Pankenier).

With the beginning and end of each age, and particularly the so-called "golden age," the birth or ascension of the sacred king is often associated with special supernatural signs. In Buddhist lore, the *Cakkavatti* (Sanskrit *Cakravartin*) combines various aspects of the sacred kingship.

When a *Cakkavatti* comes to fore, a magical "discus" or "wheel" known as the *Cakkaratana* suddenly appears in the sky. The *Cakkaratana* takes the king throughout the world forcing the four quarters of the earth to submit to the world conqueror.

A total of seven treasures including the *Cakkaratana* appear at the advent of the *Cakkavatti*. These match closely with some of the fourteen treasures that appear in the classical Churning of the Milky Ocean story:

Cakkavatti's treasures Treasures during Churning of Milk Ocean

The elephant *Hatthiratana* The elephant *Airavata*

The horse *Assaratana* The horse *Uchaihsravas*

The *Veluriya* gem The *Kustubha* gem

The Royal Wife *Lakshmi*, the wife of *Visnu*

The Advisor *Dhanvantra*, the Divine Physician

The Treasurer *Parijata*, wish-fulfilling tree?

We may view the treasures yielded by the cataclysmic churning event as signs of the advent of a new golden age following a period of great destruction. Very similar treasures accompany the new *Cakkavatti*, also heralded by supernatural signs, who undertakes a *dharmic* world conquest i.e., he establishes a right path of living and social order.

Also among the treasures from the Milky Ocean are the newly-born Sun and Moon. This links up with worldwide myths of multiple Suns (and Moons) connected with the ages of the Earth.

These Suns usually rise from the cosmic mountain at the advent of each age. Ho Ting-jui researched this myth extensively and found a surprising diversity of the motif among the Austronesian speakers of Taiwan. He found 33 variants from eight out of 12 Formosan ethnic groups. Ho classifies the multiple Sun myths into three types and associates them with other myths involving the origin of the Moon, the origin of rituals, the origin of beads, the golden age and the raising of the sky to its present level.

In some cases, these ages are related to the different stages of heaven as among the Yami of Taiwan. Near Pinatubo, the Kapampangans use the term *banua* "sky, heaven" to refer to an era or age, or to (celestial) time itself.

Not surprisingly the coming of the sacred king of the golden age is also tied to the rising of celestial bodies. Venus as the bright morning star is particularly identified with the new era sacred king in sources as diverse as the New Testa-

ment and the myths of Mesoamerica. The rising, setting and rising again of the linked star or planet is often related to *rebirth* of the sacred king.

In areas where rebirth did not form part of the sacred doctrine, this concept often mutated into the idea of the "sleeping king" or the "once and future king" as found in medieval Europe. In these myths, the king does not die but only sleeps in some hidden cave or castle until the time that he awakes to usher in a new dawn.

Each new era is also correlated with the advent of summer and the helical rising of Sirius, the Dog Star. That this event is also timed in numerous myths with destructive floods gives an indication of monsoon climate origin, where the flooding season occurs in summer. This is also indicated by numerous forms of this myth that mention the Sun at the local zenith when shadows disappear, something that can only happen in the tropical latitudes.

At the dawn of the age the Sun and Moon must explosively break a hole through the top of cosmic mountain through which they will traverse the lower, middle and upper worlds. The sacred king of the era is often described as the custodian of this mountain. From here comes the mandate of Heaven and Earth. And here also the site of what is so often described as the divine war or the 'war in heaven.'

Regards,

Paul Kekai Manansala

Sacramento

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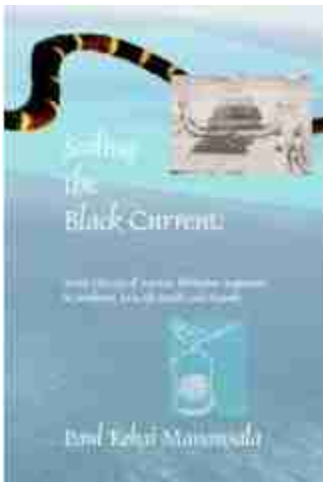
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Dog Star (Glossary) (2006-01-20 21:00)

The dog star has through the ages been associated with Sirius and/or less frequently the planet Venus.

The name of Sirius probably is derived from the Egyptian word *seir* meaning "prince," and related also to Hebrew *sar*. Another possibility is that the word comes from the Greek form for Osiris, the Egyptian god of the underworld.

The star is the brightest in the heavens and was called *Kasista* "Leader" by the ancient Akkadians. The Persians knew it likewise as *Tistar* "Chieftain" or *Zeeb* "Leader."

It was pictured in cultures throughout the world as a [1]dog or wolf situated in the southern sky and associated with the hot or "dog days" of summer.

Sirius is also often connected with the image of a hunter. Among the Sumerians, Ninurta, the hunter, and husband of the [2]dog goddess Bau (Gula), was linked with Sirius, while his wife had Venus associations. Later, when Inanna absorbs Bau's attributes she is likewise viewed as a huntress with links both to Venus and Sirius.

In Greek myth, Sirius formed the head of the hunter Orion's dog, the constellation Canis Major. According to Monier-Williams, the [3]dog star was known among Hindus as *Lubdhaka* and *Mrgavyadha* both meaning "hunter" and referring to the god Siva or Rudra.

Another association of Sirius connects the star with the Milky Way, known often as the "Way of Souls" or the "Way of the Dog/Wolf." In this sense, Sirius is viewed as one or more dogs or wolves guarding the path taken by departed souls.

In ancient Egypt, the heliacal rising of Sirius was central to the yearly calendar. Sirius and Orion are personified respectively by the deities Sopdet and Sah, who are in turn manifestations of Isis and Osiris. Sopdet and Sah beget Sopdu, who is the manifestation of Horus, the son of Isis and Osiris, and the patron deity of Egyptian royalty. Sopdet is sometimes portrayed as a large dog, or as riding side-saddle on a [4]dog (during the Roman period).

When the Sun and Moon conjoined at the start of the Egyptian New Year a festival known as the "sacred marriage" was celebrated. This may relate to the Pyramid Texts which state that Pharaoh unites with Isis in a form of *hieros gamos* bringing forth Horus-Sopdu. In another passage, the royal-divine union is said to beget the Morning Star, and thus may connect Venus with Horus.

Among the Sumerians, the sacred marriage took place between the priest-king and Inanna, the latter probably represented by the Lukur priestess, who was in turn linked with the daughters of dog-headed Bau. Inanna again has as her planet Venus and Sirius as one of her fixed stars. The king during this ritual stands for Dumuzi, the husband of Inanna, and every year near the rising of Sirius in the summer, the *Kelabim* or [5]dog priests of Dumuzi (Tammuz) held rites for the god.

Adonis had similar rites, and Carl Kerényi believes that the *orgia* festivals celebrated in honor of Dionysos were also linked with the Sirius cycle.

Further to the east we find numerous myths of the marriage of a [6]dog to a goddess or queen in the totemic histories of numerous peoples. Especially in Central Asia, South China, Southeast Asia and the Pacific the concept of part-dog or wolf ancestry is prevalent. From Assam in the West to Mongolia in the North and Java in the South, eastward to New Guinea and other Pacific isles in Oceania and northward again to the Ryukus and Bering Sea, the sacred dog-human marriage motif is found.

David Gordon White in *Myths of the Dog-Man* discusses the motif found among the Chinese, Hmong-Mien and South-east Asian peoples of a heavenly [7]dog who comes to earth following catastrophic floods bringing the gift of rice agriculture. These resemble closely the Kapampangan tales of Tala who rescues the flooded inhabitants of Central Luzon by teaching them riziculture. White mentions a "tradition, dating from the Shang dynasty, that connects a [8]dog with the ancient rice god Shang-ti, and a Ch'in and Han period sacrifice called the *lei* (a term for which the Chinese characters are "dog," "rice," and "head") that involved the offerings of dog's flesh and rice, by which a dismembered Shang-ti was ritually reintegrated and resurrected."

Shang-ti becomes associated with T'ien (Heaven) during the Zhou (Chou) dynasty and the *Shih-chi* states that the god in the form of the "Ti-Dog" was the ancestor of the Hou Chih and T'ai peoples.

Although Sirius (known as the Heavenly Wolf in China) is not mentioned in these legends, the idea of a heavenly [9]dog coming after the summer floods indeed could represent a link with the [10]dog Star. The heliacal rising of Sirius during the summer heralds the flooding season in the monsoon climate region. The descent of Sirius or Venus

from Heaven in the form of a [11]dog bringing agriculture and uniting in divine marriage all fit in the Sirius myth pattern. The flooding of the Nile after the rising of Sirius was essential to good harvests in ancient Egypt.

The image of Phan Hu descending from Heaven and swimming across the flooded earth with a rice plant in his mouth, to later marry the Chinese emperor's daughter and father the Yao people is an ideal form of the Eastern myth.

While various explanations have been given for the canine attributes bestowed to the star Sirius, the link with a culture-bearing ancestor is the one proposed here. In this sense, the heliacal rising of Sirius would herald the advent of the canine hero linked in this case with the cataclysmic eruption of the cosmic mountain.

In ancient symbology, this involved the Sun and Moon, not simply conjunct as in the Egyptian New Year festival, but in solar eclipse represented by the Crescent Sun. Venus in inferior conjunction or transit is represented as a star in the center or next to the Crescent Sun. These celestial bodies should be placed above or emerging from a mountain, hill, mound, stupa, triangle, pyramid, person's head or some other symbol of the cosmic axis.

In some cases, one can also see to the left of these symbols another star or stellar symbol that should be taken as representing Sirius. Left in this case means to the south as ideally the celestial configuration should be in the West, the direction of Pinatubo.

Regards,

Paul Kekai Manansala

Sacramento

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Glossary: Exploration, Ancient Sea (2006-01-28 16:54)

Early proponents of diffusionism have suggested the existence of ancient sun-worshipping argonauts who explored the equatorial regions. W.J. Perry in his book *The children of the sun; a study in the early history of civilization*, for example, proposed that such intrepid explorers left megaliths at each new location they discovered.

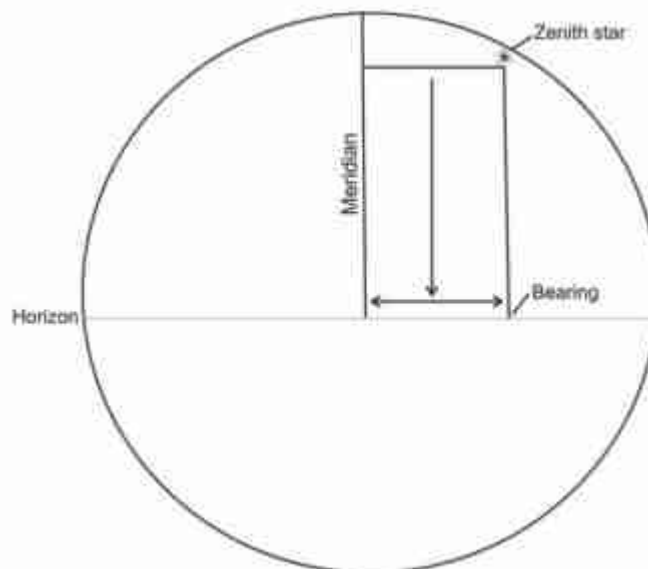
More recently, the late Thor Heyerdahl suggested that these navigators followed the Sun on its westward journey near the equator. Seeing the Sun vanish in the western horizon at evening and then reappear in the East at morning, they could rest assured they would eventually return home. Some have suggested that ancient tales of visiting and returning from the Underworld were in reality coded references to early circumnavigation of the globe.

Indeed, the knowledge of a round globe and the assurance that by traveling continuously in any direction, one would eventually return to known territory was essential in generating the "Age of Exploration."

There are however recorded seafaring traditions some preserved to this day that give us glimpses of how ancient explorers could venture over open sea for hundreds or thousands of miles without needing to circle the globe.

Navigators of the Pacific used cognitive maps for regions that were known to them. Most important of the memorized locations was what Harold Gatty called the "home center." When Tupaia constructed his map for Captain James Cook, he was able to point "to the part of heaven, where each isle was situated" according to Forster, an obvious reference to zenith stars.

However, a zenith star at any particular moment in the diurnal day can also indicate the longitude of a destination. For example, at the start of the solar year, indicated for example by the heliacal rising or setting of a fixed star, the celestial bodies at sunset will be positioned over specific geographical locations in both latitude and longitude.

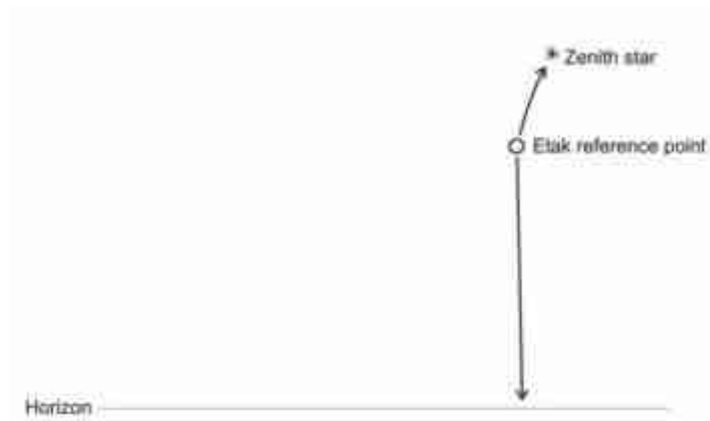


At a certain time, the zenith star can indicate both the latitude and longitude of a place. As an example, the bearing of this star on the horizon can be estimated by the distance, parallel to the horizon, of the zenith star from the local meridian. The same distance is then used from the corresponding point of the compass.

This relationship will not last long due to the constant spinning of the earth on its axis. However, that location at that particular point in time, what we know as azimuth and elevation, can continue to be associated with the star and the geographical location. The azimuth and elevation at that moment can be a reference to the star and thus we will call it an "etak star" from the Micronesian system of navigational references.

At the same time during the succeeding heliacal rising or setting, the star will again be at about the same azimuth and elevation. The existing slight error is not cumulative and tends to cancel out, so this is a reliable way of correlating geography with the fixed stars both in terms of latitude and longitude.

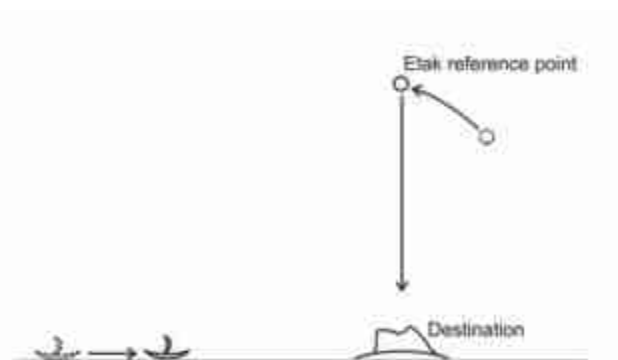
As long as the observer is in the same geographical location the etak star for any other location will always be the same.



As the zenith star moves into a new position due to the diurnal spinning of the globe, the reference azimuth and elevation, or etak star, marks the place in the sky corresponding to the destination. While the observer remains in the same location, the etak star for the destination will always remain the same.

If the observer, however, moves toward or away from the etak star, the location of the latter will change. Moving toward the etak star, the position in the sky moves closer to the zenith, while moving away drives the etak star closer to the horizon.

Upon reaching the destination, the etak star should be directly overhead in the zenith.



The etak star moves closer toward the zenith as the ship moves closer to the destination.

For navigators trained from childhood to memorize the relative positions of the stars, keeping track of an etak star should not present a difficult task. Even amateur stargazers can rather quickly orient themselves using the polar stars, their general knowledge of the rising/setting points of constellations, the seasonal rising/setting point of the Sun, etc.

When traveling to a destination, the navigator must only be able to reposition the etak star proportionally to the distance traveled. This is what is done using the Micronesian etak system. Depending on the winds and currents, an etak represents a division of the total distance per a unit of time, usually a solar day.

The etak distance is thus relative and in certain conditions the distance covered in a day might be more than 100 miles while in another it is less than 20 miles. By maintaining orientation, the navigator perceives not only the distance covered but the relative change in position in all directions.

There exists some documented evidence of the use of zenith stars for the purpose of obtaining bearings by both the Tongans and Tikopians. Unfortunately few details are given. Even more mysterious are fuzzy references suggesting such usage in traditions concerning the Hawai'i-Tahiti voyages. There are many other notices of vague, uncertain usage of zenith or other high stars in the Pacific (Lewis, p. 289ff).

Steering toward an etak star or the related bearing on the horizon is not the same as steering toward the corresponding zenith star. As J.P. Frankel notes, the longitude indicated by zenith stars changes by about one degree every four minutes. However, the etak star bearing changes only according to the change of position of the observer. At most this will usually be no more than a few degrees in an entire day.

And since any error in judgement will be random and thus non-cumulative, they tend to cancel out with each position-fixing. That would mean that longer journeys with more readings would tend to be more accurate in terms of position-fixing than short ones!

Exploring unknown territory

When the navigator ventures into new regions, they could use the home center system to always find their way back to known territory without necessarily needing to circumnavigate the globe.

Even in areas with strong prevailing winds, there are always seasonal wind shifts and current patterns that allow explorers to confidently undertake circular journeys using the etak stars of unknown regions as their guide. The journey of the *Hokule'a*, a recreation of the ancient Polynesian journeys from Tahiti to Hawai'i and back, demonstrates this clearly.

Some general knowledge about ocean currents could also have helped equatorial ocean exploration. For example, currents traveling just below the equator tend to move in the opposite direction as those just above the equator.

By sailing or even paddling against the wind in periods of light winds, one can explore the nature of currents in unknown regions knowing the breeze will be at your back during the return journey.

Micronesian seafarers of the Caroline Islands were able to chart confusing currents stretching some 1,900 miles east-to-west and 840 miles north-to-south, from Kapingamarangi to the Marianas.

Ancient bearing star

He defined the days of the year by constellations,
He founded the Nebiru station to determine the stars' limits,
That none may go too far or too short,
The stations of Enlil and Ea, he placed by his own,
Having opened the gates on both sides,
And strengthened the locks on the right and left,
In the center he placed the zenith.

These passages are from the Mesopotamian tale of Marduk's slaying of the dragon Tiamat, and his creation of the heavens from the dragon's body.

We have already suggested in the blog that Nebiru may have been both a bearing and zenith star, the "star of the crossing" to the Underworld gateway. The station of Nebiru may have been the etak star of Spica used to set the heavenly bands by which the Mesopotamians divided the equatorial "way of Anu." The gates mentioned above are those through which the Sun rises at twin-peaked Mt. Mashu in the East.

During the latter half of the fourth millennium, at the heliacal setting of Sirius, the star Spica would serve as an excellent zenith and etak star for the dual peaks of Pinatubo and Arayat.

Spica was associated much later in Greco-Roman times with *Isis Pelagia*, the patroness of mariners. In such a sense, what star would be more suited as a patron goddess for seafarers than the etak star of one's home port?

When the Roman empire adopted Christianity, *Isis Pelagia* apparently became *Maria Pelagia*, or the medieval Maris

Stella or Stella Maris "Star of the Sea."

Late European representations of the Virgin Mary often show her holding a sheaf (spica) of wheat in her hand similar to the image for the constellation Virgo, or decorated with sheaves. Some paintings show a single star on her robe, which has been interpreted by some as representing Spica (alpha Virginis).

Regards,

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Sacramento

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3.2 February

Glossary: Yamakoti (2006-02-04 14:16)

The ancient Indian astronomers placed the location of Yamakoti in the East precisely one quarter of the world's circumference from Lanka/Ujjain, the Indian meridian.

The 11th century Muslim geographer/astronomer al-Biruni makes the following statements about Yamakoti:

Yamakoti is, according to Yakub and al-Fazari, the country where is the city Tara within the sea. I have not found the slightest trace of this name in Indian literature. As *koti* means *castle* and Yama is the angel of death, the word reminds me of Kangdez, which according to the Persians had been built by Kai Kaus or Jam in the most remote East, behind the sea...Abu Mashar al-Balkhi based his geographical canon on

Kangdez as 0 degrees longitude.

The city of Tara is also called Nara in other literature such as the *Hudud al-Alam*. It could refer to the Tantric goddess Tara, whose name means "star" and who is, among other things, the goddess of the sea and seafarers.

Tara's connection with mariners is particularly strong in her association with the sea goddess Ratu Kidul of Java, and Kuanyin, the Chinese goddess of mariners.

We have mentioned Kangdez before in reference to Zoroastrian prophecies of the King of the East. It was considered the center of the world and the hiding place of the savior kings. Similar concepts were adopted into Shi'ite Islam.

The geographers who used Kangdez as the prime meridian belonged to what is known as the al-Balkhi school, after Abu Mashar al-Balkhi, known in Latin as Albumasar. During the Middle Ages, Albumasar was the most renowned of Muslim astronomer/astrologers in Europe. His theories of historical cycles linked with the planets influenced many European astrologers including Nostradamus whose key work "Revolutions" was based on such concepts.

While other Muslim geographers used Ptolemy's meridian of the "Happy Isles" off West Africa, or the Indian meridian of Ujjain, the al-Balkhi school placed the meridian in the far East. His followers saw Kangdez as one and the same as the Indian Yamakoti. In addition to Kangdez, the city Tara/Nara was placed in Yamakoti at the equator.

In *al-Qanun al-Masudi*, al-Biruni writes that Tara was 90 degrees east of Lanka/Ujjain basically agreeing with the Indian texts about the position of Yamakoti. Again Yamakoti was the same distance from Lanka/Ujjain as the latter was from Romaka.

The city of Romaka has been variously identified as Alexandria, Constantinople and Rome. Biruni equates it with the city or capital of Rum i.e., Constantinople which is practically at the same meridian as Alexandria. It should be said however that al-Biruni did not accept the equation of Lanka's longitude with that of Ujjain. He thought instead that it referred to the isle of *Langabalus*, the island of cloves (lavang), which may refer to the Nicobar/Andaman chain.

If we accept the Ujjain meridian, the longitude for Yamakoti would be at around 120-122 degrees East longitude.

Not much was written about Yamakoti other than it possessing walls and ramparts of gold, but Kangdez is another matter. The immortals lived here and a great fortress was hidden here within a mountain. It is associated with the *Varkash Sea*, in the deepest part of which is produced the Haoma (Soma), the elixir.

This reminds us of the Churning of the Milky Ocean tale in the Mahabharata where the burnt runoff of flaming Mount Mandara flows into the sea:

The friction of the trees started fire after fire, covering the mountain with flames like a black monsoon cloud with lightening streaks...many juices of herbs and manifold resins of the trees flowed into the water of the ocean. And with the milk of these juices that had the power of the Elixir, and with the exudation of the molten gold, the God attained immortality. The water of the ocean now turned into milk, and from this milk butter floated up, mingled with the finest of essences.

The general location of the prime meridian of Kang-dez and Yamakoti would agree with Chinese myths of the three isles of the blest including Penglai, shaped like cauldrons in a manner that reminds us of the Hermetic Krater. They were located somewhere in the "Eastern Sea" but in a location where the Sun rose at the horizon i.e, in the equatorial parts. The Formosan speakers of Taiwan have legends of a homeland to the south or southeast of Taiwan also associated with the Sun (or the multiple superfluous Suns).

Even though the Indians used Lanka as their own meridian, they usually named Yamakoti first when listing the four quadrants of the globe.

Regards,

Paul Kekai Manansala

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Glossary: Elixir (2006-02-06 15:28)

The elixir that promotes health, rejuvenates, prolongs life or even grants immortality is included among the forms of what Stephen Oppenheimer calls "edible immortality."

On Penglai, the Chinese isle of immortals, everything from the water to the plants and fruits promote longevity and well-being. In the Churning of the [1]Milky Ocean myth as related in the Mahabharata the ashes and runoff created by the fiery holocaust on Mt. Mandara produces, among other things, a jar of the elixir of immortality.

Apparently the light-colored ash flowing into the sea turns the ocean into a milky or white color. In the Milky Ocean, therefore, there is a *Svetadvipa* or "White Island" where everything is white. Also on Penglai it is sometimes said that all the plants and animals are white. This may refer symbolically to the milk-colored volcanic substances that are said to have the "power of the Elixir" and which blanket the entire region after an eruption.

In the Zoroastrian literature, the White Haoma of the Varkash (Vourukasha) Sea is also said to be prepared as the ambrosia of the immortals.

Both the Indian and Persian literature link the Soma and Haoma respectively with the ocean. The Khorda Avesta (5:8) calls the Vourukasha, the "deep sea of salt waters." Tides and ocean currents are also apparently mentioned as having action upon this ocean:

Ahura Mazda answered It is even so as thou hast said, O righteous Zarathustra! I, Ahura Mazda, send the waters from the sea Vouru-kasha down with the wind and with the clouds.

I, Ahura Mazda, make them stream down to the corpses; I, Ahura Mazda, make them stream down to

the Dakhmas; I, Ahura Mazda, make them stream down to the unclean remains; I, Ahura Mazda, make them stream down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika.

'The waters stand there boiling, boiling up in the heart of, the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree, whereon grow the seeds of my plants of every kind [by hundreds, by thousands, by hundreds of thousands].

– Vendidad 2:17-19

During the medieval period, Albumasar apparently develops these old Iranian concepts into a theory of tides in his work *Great Introduction to Astrology*. Albumasar's theory was adopted by Thomas Aquinas, Roger Bacon, Robert Grosseteste, William of Auvergne, Albert the Great and others. The influence of the Moon on tides and the ocean is interesting in connection with the elixir as "Soma" is also a Sanskrit name for the Moon.

Oppenheimer has shown in *Eden in the East* how the waxing and waning of the Moon was seen in very ancient times as a sign of the immortality of the lunar deity. He feels that myths connected with the Moon and immortality were diffused by Austro-Asiatic peoples.

Iranian cosmology places the cosmic [2]mountain at the farthest shore of the Varkash Sea to the East. From this [3]mountain flow all the world's water after purifying the "underworld."

Waters from rivers and streams flow first into the sea where they apparently eventually make their way east to west following the prevailing winds over the ocean. At the Western horizon they fall into "hell" where they wash away all impurities. From hell they make their way back into the cosmic [4]mountain where initially they appear like "quicksilver" (Rivayats 1:91), and then flow into the Varkash Sea. From there, they again travel from East to West. It is this motion that causes the ebb and flow of the tide according to early tradition.

In the Varkash Sea is the White Haoma tree and also the Tree of Many Seeds. The trees are protected by a great fish known as the Kar and the Simurgh bird, which is portrayed usually with a [5]dog or human head. The White Haoma is explicitly tied to the "Water of Life."



The Simurgh Bird that protects the Tree of Many Seeds The Soma of Indic tradition also appears not to have been so much a single plant as the life-force of plants in the waters: "...in appearance like the sun, he [Soma] runs through the lakes, the seven streams and heaven" (Rgveda 9:52:2).

Production of both Soma and Haoma may be seen as partly a ritual reenactment of the great cataclysmic event that produced the original pot of elixir. The Soma pounded from medicinal herbs was mixed or "clothed" in milk possibly to resemble the ash-colored ocean of milk.

Even in the Rgvedic production of Soma, there appears to be an allusion to the primordial event – a pit known as

uparava, one arm-length in depth is dug in the earth to mix the juice pounded with sacred stones from the Soma herbs. The pit is reminiscent of the underworld association of the "waters of life" in mythologies from Sumer to Hawai'i.

Iranian myth mentions a three-legged "ass," apparently a whale since it is said to be the source of ambergris (Bundahishn 11:12), that purifies the fluids of the earth that return to the Varkash Sea.

Also in the midst of the sea is the great bull *Sarsaok* with flames shooting up out of its back. In some sources, it is said that this bull is slain in the last days and its marrow used to make the White Haoma of immortality. It is from the flames of this bull's back that the sacred Zoroastrian temple fires were brought.

Obviously, the flaming *Sarsaok* bull can be equated with the White Haoma tree and again with the cosmic/volcanic mountain. Also the three-legged ass or whale may also refer to the purifying fire's shooting up from the bull's back and protecting the elixir.

The word for ass is *kar*, and the great fish that guards the Tree of Many Seeds is known as the *Kar Mahi* or "ass-like fish." Thus the *Kar* and *Kar Mahi* may be the same – a large fish or whale that resembles a three-legged ass.

Guarding of the sacred trees may refer to their fiery nature, as the *Kar* is also the purifier of the waters. In a similar sense, the Hebrew Bible speaks of the flaming sword that guarded the way of Eden.

Haoma's whiteness again bespeaks of the whitish ash of the volcanic eruption. In the Ayurvedic tradition of India, the incineration of plants and metals into *bhasma* or ash plays an important role in the making of medicines. We can look at the metals here as standing also for the great quantities of earth incinerated during the eruption. *Bhasma* smeared on the body of the god Siva or on the bodies of ascetics symbolizes purity through the fire of austerity, and the immortality thus gained.



Ascetics known as Nagasadhhus, smeared with ash, gather for a dip in the Ganges River during the Kumbhamela pilgrimage. According to legend, some of the elixir produced during the churning of the milk ocean dropped here from the pot of Dhanvantari. (Source: [6]<http://spirit-of-india.com/SpiritualJourneys/index.html>) In the latter practice of alchemy, the ingredients of plants, metals, water and fire used to produce the elixir attempt to recreate some of the chemistry caused by the natural cataclysmic event.

Al-Balkhi and his followers placed the palace of the immortals, Kangdez, and the Varkash Sea in the same location as the Indian Yamakoti.

Quests for the Elixir

Both the Muslim and Greek geographers compressed the known world from East to West to fit into their worldviews. Ptolemy in his *Geography*, sought to extend the distance from the Happy Isles to Cattigara to 180 degrees.

Quite interestingly, in most of the known distances in *Geography*, such as those between Rome and Alexandria, between the latter and Babylon, etc., the real degree of longitude was about 3/4 of Ptolemy's longitude degree. If Ptolemy simply wanted to create fictional lands, he could have easily represented a fully-inhabited globe. However, mariners of his day would have ridiculed such a representation since they had no knowledge of any ability to circumnavigate the earth.

For Ptolemy then only half of the globe was inhabitable and he sought to fit the known world into that 180 degrees. The Hindu astronomers appeared to have shrunk the real degree of longitude to one-half in order to represent the known world as extending around the globe. Thus, the distance from Lanka to Romaka is given as 90 degrees when it is just slightly over 45 degrees. If we look at the real distance of the Hindu quadrants, they would represent nearly the division of the world into eight rather than four parts.

Kangdez's location was very much similar to that of the medieval Christian Garden of Eden. From this location was said to come eastern spices like aloeswood, cinnamon, cassia and ginger in both Christian and Muslim tradition. Indeed such association for these spices hails back to the Book of Enoch and the Old Testament where the mount of God appears as topped with fire and smoke.

This mountain, the omphalos, was the fountain also of the underground "waters of life" – the Sumerian *Abzu*.

Many [7]Austronesian myths locate the "water of life" in paradise, which often is also the land of the ancestors, the land of the dead. The Samoans knew of Bulotu, a blessed land whose lord has a home made of the bones of dead chiefs. Spirits come here to bathe in the water of life and regain strength. The Fijians know of the same place called Burotu or Murotu where a speaking tree is found near the waters of life.

A "river of living water" found in the mythology of San Cristoval refreshes the souls of the dead and grants immortality to the devout. In the Philippines, many indigenous peoples take ritual baths in rivers and streams to rejuvenate the body, using bundles of sacred herbs, leaves or grasses dipped in the water to baptize each other.

Regards,

Paul Kekai Manansala

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[9] ✕

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Glossary: Conjunctions and Astrology (2006-02-10 12:57)

In Moorish Spain universities arose in cities like Toledo, dominated by Moor and Jewish scholars, with great emphasis on the fields of astronomy and astrology.

By the 12th century, European Christians also attended these centers of learning and began translating Arabic works, including some of the lost Greek works preserved only in Arabic. Gerard of Cremona translated Ptolemy's *Almagest* in Toledo, which was the world's foremost translation center of Arabic works into Latin.

So it should come as no surprise that Wolfram von Eschenbach claimed that the bard Kyot had translated Arabic texts that he obtained from the "heathen" known as Flegatanis.

The heathen Flegetanis could tell us how all stars set and rise again...With his own eyes, the heathen Flegetanis saw and told of hidden secrets, that he was shy to speak of, in the constellations. He declared the Grail, whose name he read in the stars..."

- *Parzival*

In *Parzival* itself, Cundrie the prophetess from near the Ganges recites the names of the stars in Latino-Arabic revealing that such knowledge as found in Toledo was possessed by von Eschenbach himself.

Conjunctions of stars and planets signaled the advent of new cycles and holy messengers according to the Muslim astrologer Albumasar. First translated by Joannis Hispalensis (John of Seville) in the mid-12th century, his works *al-Madkhal al-kabir (Introductorium maius)* and *Dalalat al-ashkhas al-ulwiyya (De magnis coniunctionibus et annorum revolutionibus)* had great influence on Western thinking.

In particular, Albumasar introduced the idea that the great religions or philosophies were all revealed after special conjunctions of Jupiter with one of the six planets. He also created an Islamicized version of the 'three Hermes' legend found in the Greco-Egyptian Hermetic tradition.

According to Albumasar, various incarnations of Hermes visit the earth to introduce new religions or philosophies. In the west, the first Hermes was Idris known in the Old Testament as Enoch. The second was Budhasaf of Babylon and the third Aris (Horus) of Egypt. Interestingly all these prophets were said, by either Albumasar or his followers, to have originated in, or to have learned their arts in the Indies (al-Hind) or China.

An eastern connection is not surprising when you consider that Albumasar hailed from Balkh in Afghanistan and was probably familiar with medieval Zoroastrian millenarianism.

Roger Bacon and Pierre d'Ailly, following Albumasar, propounded that five prophets corresponding to five of the six planets had already appeared on earth during conjunctions with Jupiter. Each had introduced a major world religious or philosophical system.

The last (false) prophet in their view, the Antichrist, would come with the grand conjunction of Jupiter and the Moon. Indian tradition also links the last age with a conjunct Jupiter-Moon but in reference to the savior king Kalki rather than the Antichrist.

At this time the Lord will incarnate in a brahmin family in the village known as Sambhala, and will be known as Kalki. With unrivalled majesty he will soar across the sky, destroying millions of brigands

in ruler's disguise. Then will the Satyayuga [Age of Truth] commence – an age of righteousness and holiness. Satyayuga will begin when the Sun, Moon and Jupiter rise together in the same house with Pushya asterism in the ascendant.

– *Bhagavata Purana* 12:2

Albumasar popularized as well the concept that regular conjunctions of the two slowest-moving planets – Saturn and Jupiter – heralded grand world events, both good and bad. Beginning in about the 14th century, these Saturn-Jupiter conjunctions were of great interest to Europeans particularly in light of the frequent plagues that ravaged the continent. People from royalty to the peasantry paid close attention to publications of conjunction-linked prophecies by astrologers like Cristoforo Landino, Marsilio Ficino and Roger Bacon.

By far the most famous of these prophets was Michel de Nostradamus of Provence, France. In his writings, he may have referred to the last prophetic conjunction of Jupiter with the Moon when he mentions "the sixth bright celestial splendor" (C1:Q80).

Frequently Nostradamus tells of a king or other significant person of the East quite reminiscent of the Zoroastrian prophecies of the savior king from Kangdez. And he mentions a king linked with line of Hermes:

Long awaited he will never return
In Europe, he will appear in Asia:
One of the league issued from the great Hermes,
And he will grow over all the Kings of the East.

– *Les centuries* C10:Q75

Given the state of affairs in European astrology at the time, this could certainly be a reference to the Hermes of the sixth Jupiter conjunction described by Bacon and d'Ailly.

Astrological conjunctions throughout the world

Astrological conjunctions also appear at the beginning of new epochs in India, China, Mesopotamia and Mesoamerica. In India, China and Mesopotamia, all planets are said to have been aligned in the same location at the start of the great age. The sexagenary cycles of China and India appear to originate from the Saturn-Jupiter conjunction cycle. As discussed earlier in the blog, such cycles may also have influenced the Mayan calendar.

The conjunction of the Sun with the Moon, Venus, the Pleiades, Orion and Sirius is widely observed in many cultures. The ancient Polynesians saw conjunctions as signs and omens, and the navigator Hawai'iloa was advised to sail toward an auspicious conjunction involving Jupiter during his discovery voyage to Hawai'i.

Many Austronesian peoples looked for auspicious times for battles and other events in the conjunction of the Moon with certain fixed stars or planets.

According to Chinese accounts like the P'ing-chou k'o-t'an, the inhabitants of Sanfotsi were expert astronomers, and especially skilled in the prediction of eclipses.

Regards,

Paul Kekai Manansala

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alfren (2006-10-01 18:15:00)

Hi!

Here is a great site in the following link. It has daily horoscopes, Chinese astrology, astrology report, love horoscopes, I ching predictions, Chinese calendar, Feng Shui, horoscope compatibility, Chinese zodiac compatibility, tarot, and even tell you how to use horopsce to seduce a man or achieve weight loss!! Amazing!

[1]Horoscopes & Chinese Astrology by horoscope site-HoroscopesFun.com

1. <http://www.horoscopesfun.com/>

Glossary: Fairy kingdoms of Europe (2006-02-13 08:21)

In *Parzival*, the genealogy of the Angevin dynasty and King Arthur traces their lineage back to the land of Feimurgan, aka Morgan le Fay.

Such a peculiar assertion resonates also with some earlier literature. Morgan is called the sister of Arthur in Chretien's *Erec et Enide* written in the 12th century. Earlier, Geoffrey of Monmouth, the creator of the modern Arthurian legend, calls Arthur's sister Anna, which may be a veiled hint at Morgan (Morgen).

In *Vita Merlini*, also claimed by Geoffrey of Monmouth he describes Morgan as a ruler of Avalon who comes to take the injured Arthur back to that island. Here she will use her healing powers to mend his wounds, and here he will stay to return to Britain one day.

In *Parzival* there is more than enough reason to suspect that the land of Feimurgan is the same as that of Prester John. Cundrie, for example, is a sorceress like Morgan le Fay and Alcina, Morgan's sister in the latter Italian romances.

By the mid-14th century, Avalon was often located in the Indies or the far East. *Roman d'Ogier le Danois* has the hero Ogier the Dane marrying Morgan le Fay in Avalon which is in the extreme Orient near Paradise. The Danish version locates it explicitly in the Indies. In *Le Batard de Bouillon* (1350 AD), Avalon is said to be beyond the Erythraen Sea (Indian Ocean) where Arthur and Morgan dwell.

Robert de Boron, of the late 12th and early 13th centuries, states that the [1]Holy Grail was taken to Avalon. In latter Arthurian romances, the Holy Grail is often said to reside with [2]Prester John or the Swan Knight on a [3]mountain

in the far Indies.

Mysterious genealogies

The fairy descent of the Angevins and Arthur seems strange enough especially when one considers the efforts of the royal dynasties at this time to tidy up their official genealogies.

Benoit de Sainte-Maure and John de Marmoutier's [4]history and genealogy of the Angevins along with literary works like *Roman de Brut* appear designed to convey a sense of respectability to the newly-installed Angevins of England (Plantagenets).

There is nothing that would lead us to conclude that early Europeans disregarded the histories of Arthur as fiction. Indeed, latter kings like Henry VII even openly claimed descent from the ancient British king.

The discrepancy of the "official" genealogies with those of the romances has suggested to some that suppression of [5]history had taken place.

Also peculiar is how the farthest Indies and the historical incidences regarding Prester John's communications at this time get caught up in the literature in this part of northern Europe.

Legitimization of Norman invasion

One could look at Geoffrey of Monmouth's work as possibly an attempt to use old Celtic legends and apply them to the Norman overlords of England at that time, and specifically to William the Conqueror.

Like Geoffrey's Arthur who crosses the channel from Brittany to free England from Roman domination, William crosses the same channel to free the Celtic peoples from Anglo-Saxon oppression. William himself was a descendant of Judith, Princess of Britanny and could seemingly claim to be a Celtic hero, despite his Viking background.

However, this does not explain the fairy descent which is never imputed on the Normans.

When they invade England, William of Poitiers states that the people of Brittany, Anjou, Le Mans and Poitiers formed the left flank of the Norman force. They were under the command of Count Brian of Brittany.

Among this group were knights with the appellation *l'estrange* "the foreigner" attached to their names. This is during a period when surnames were practically unknown. Eventually, the appellation did become a surname for people brought across the channel from Brittany and Anjou to settle in England.

Henry I, in order to counter-balance the power of Norman elites in England brought more of these people from the same locations of Brittany and Anjou. Orderic-Vitalis states that the newcomers were 'de infimo genere,' or of shady descent.

That the fairy connection could lie with these "foreigners" makes sense as Brittany and Anjou are the locations connected with Arthur and the Angevins respectively.

Interestingly, Arthur's fabled victories are in some sources said to have led to an empire that encompassed parts of Scandinavia, Britain and France, seemingly an allusion to the real conquests of the Normans.

What is a fairy?

Aside from the fairy as a mythical forest creature, early researchers like David MacRitchie and W.Y. Evans Wentz have suggested that the fairy also indicated an ethnic type at one time.

Fairies were seen as shorter than Celtic people, but at times very short or very tall, or having the magical ability to become very short or tall.

Despite being known as "fair folk," the fairies are mostly described as brown or dark-skinned. The *Brownies* and *Duine Sith* are examples of brown fairies. The Corrigans were described as black-skinned fairies. In the *Vulgate Merlin*, Morgan le Fay is described as 'very brown of face.'

The words *duine* "brown" and *dubh* "black" are used commonly in the most ancient Celtic myths to describe the fairies. Cundrie and Malcreature of Parzival are also described as having dark skin.

Evans-Wentz with regard to some vitrified forts and ancient houses assigned to the Piskies and Picts states:

In the district in which they are, the fringe of coast from St. Ives round by Zennor, Morvah, Pendeen, and St. Just nearly to Sennen, are found to this day a strange and separate people of Mongol type, like the Bigaudens of Pont l'Abbe and Penmarc'h in the Breton Cornouailles, one of those 'fragments of forgotten peoples' of the 'sunset bound of Lyonesse' of whom Tennyson tells. They are a little 'stuggy' dark folk, and until comparatively modern times were recognized as different from their Celtic neighbours, and

were commonly believed to be largely wizards and witches.

From the European perspective, the fairy physical appearance varied from the otherworldly beauty of the fairy nobles to the repulsive appearance ascribed to the Nains. Malcreatiure's appearance in Parzival appears to stupefy the locals and it is explained that in the Indies there was "a great many of these people with distorted faces, and they bore strange, wild marks."

Arthur as Fairy King

Evans-Wentz, following Sir John Rhys, makes Arthur a king of the Fay, without necessarily giving Arthur any historical reality.

Many good reasons are given for Arthur as fairy king but none so explicit as the Parzival genealogy where he descends from Mazadan and the fairy Terdelaschoye in the land of Feimurgân.

No information is given on the paternal ancestor Mazadan other than he was lured to Feimurgân and stayed on there. However, Arthur's father Uther Pendragon is said also to rule at Annwn, the Celtic Underworld, and often synonymous with Avalon.

Of course, Arthur's sister, a full sister according to Chretien and half-sister in latter tradition, is Morgan le Fay, the fairy Morgan. Many of the knights in Arthur's service have powers that are usually associated with fairies in other literature.

Also impressively the near-dead Arthur returns to Avalon, land of the fairies, guided by his fairy sister until his eventual return.

The idea of supernatural descent is not unusual, but really comes as a surprise in this period and location of history, especially in that it involves the "other." In previous centuries, the Merovingian dynasty was said to be fathered by one *Quinotaur* a 'beast of Neptune' that encountered the Salian queen as she bathed in the sea.

This tale might be related to a series of "swan knight" stories that held sway in the northern Germanic countries in succeeding centuries. In *Beowulf*, Scild "the son of the skiff" comes over the sea sleeping in a boat without rudder or sail. He is raised by the locals and eventually becomes king. When near death, Scild asks to be placed in a boat that is guided into the sea by swans.

In other forms of this myth, and in particular the Lohengrin cycle, the swan knight appears as a hero who comes by boat guided by a swan to rescue and marry a princess or duchess. However, he makes her promise that she never ask about his origin and descent, which in all versions his wife is unable to do. The swan knight, on the breaking of the oath, then returns to the sea on the same swan-driven boat never to be seen again. However, he leaves descendants who adopt the swan on their standards.

The fairy descent of the house of Anjou and Arthur is of a more serious type not encountered since the Quinotaur incident some seven centuries earlier. Later this reputation stuck mostly to the Plantagenets, although the house of Bouillon also gets attached to the swan knight tale.

The "Melusine" tradition of fairy descent was so instilled in European thought that Richard the Lion-Hearted was stated to have said his family came from the "sons of demons."

✕

A Melusine of fairy descent with bat-like wings and fish/dragon lower body. The husband of the Melusine must not view her when she bathes her children or she flies away, a restriction similar to that in the Swan Knight relationship. (Holzschnitt aus dem frühesten Druck des Romans; Basel, undatiert, ca. 1474, [6] <http://pr-server.unibe.ch/unipress/heft100/beitrag12.html>) **Prester John, the Indies and northern Europe**

What do [7]Prester John and the Indies have to do with royal families in northern France and Britain?

Von Eschenbach is the first to explicitly mention *Ind* with regard to the Grail cycle. However, it must be said that Arthurian romances start with the introduction of the completely foreign and distant Avalon, not found in previous literature.

And the development of the Grail and Arthurian cycles takes place in the same two centuries that [8]Prester John historically is said to have been making initial contacts with the Pope and the European kings.

Not only do we hear of historical visits of patriarchs and ambassadors from the Indies to Rome and Byzantium, but in Parzival and other works there is mention of journeys by Europeans to the East. For example, Feirefiz's migration to the kingdom of Tribalbot near the Ganges.

Such new contacts could easily be understood in context of the conquest of Jerusalem by Godefrey of Bouillon, supposed descendant of the Swan Knight and leader of the First Crusade.

Hypothetically, we might assume that contacts with the Indies and back would travel through the Shi'a corridors in connection with the *Sayabiga* either to Sind or to the Crusader forts of the Holy Land. From Sind, the journey would proceed to South [9]India and from thence to points East. From the Holy Land, one could venture to points throughout Europe and Byzantium. The pact between the Templars and the Assassins might also explain how both east and west cooperated in allowing such travel to take place, albeit on a limited basis.

Latter Italian romances such as Ariosto's *Orlando Furioso* locate the fairy isles quite clearly in the East Indies. In this tale about the love of Orlando, a knight of the Holy Roman Empire, for Angelica, the daughter of the Great Khan of Cathay, a side story involves the island of Alcina, Morgan le Fay's sister.

Somewhere beyond Cathay (North China) and Mangiana (Manzi, South China) lay the islands ruled by three sisters – the irresistibly beautiful and wicked Alcina and Morgan, and their equally beautiful but virtuous and heroic sister Logistilla. A more specific setting for a tradition that had lasted for centuries.

In analyzing fairy descent, we can say that it was definitely related to the "other" but in both positive and negative ways. The fairies could have either very appealing good looks like the still handsome and youthful-looking thousand-year-old King Mider. Or they could appear with the shocking visage of Malcreature.

While the Plantagenets always drew suspicion of conspiracy with the Devil, Godefrey and Baldwin claimed descent from the Swan Knight, while the Tudor kings claimed Arthur as their progenitor.

Regards,

Paul Kekai Manansala

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Glossary: Mihraj (2006-02-18 05:30)

Medieval Islamic texts used the word *Mihraj* or similar forms like *Mihrjan* to describe the king of the [1]Zabag empire in the East Indies. Mihraj may be a corruption of the Indian *Maharaja* "Great King."

Writers of the time described the Mihraj's influence as extending over vast territories from the Indies to East Africa. Some of these claims are substantiated by physical evidence such as the written records of the kingdoms of Champa and Cambodia, and land grants in South and East India. According to the texts, [2]Zabag and its southern neighbor Wakwak competed for the highly lucrative East African trade.

Income from the mercantile trade made the Mihraj very wealthy at that time. In the *One Thousand and One Nights* and other Arabic literature the Mihraj along with the legendary Solomon are held as ideals of royal wealth. Sindbad visits the Mihraj on the "Isle of Mares" in one of most well-known of his voyages.

In the sea of Champa is the empire of Mihraj, the king of the islands, who rules over an empire without limit and has innumerable troops. Even the most rapid vessels could not complete in two years a tour round the isles which are under his possession. The territories of this king produce all sorts of spices and aromatics, and no other sovereign of the world gets as much wealth from the soil.

– Mas'udi, AD 943

Despite the wealth of the Mihraj, his capital is described as a 'town' in Muslim literature. His palace is located on the water's edge in an estuary, and from his patio he daily threw [3]gold bars into the water to propitiate the sea. At low tide, the pile of [4]gold was exposed for all to see, and when the king died the [5]gold was distributed to all the people of the land. The greatness of the king was judged by the amount of [6]gold so accumulated. In the capital, fisher folk living in their boats or homes over the water were exempted from taxes. The Mihraj was the model of the Fisher King, the "Lord of the Net."

The rural setting of his kingdom is detailed by Abu Zaid who states that "patches of settlement succeed each other without interruption" and further mention an "uninterrupted and regular succession of villages."

A very trustworthy man affirms that when the cocks crow at daybreak, as in our country, they call out to each other throughout the whole extent of a hundred parasangs [500 kilometers]...In effect, there are no uninhabited places in this country and no ruins. He who comes into the country when he is on a journey, if he is mounted he may go wherever he pleases; if he is tired or if his mount has difficulty in carrying on, then he may stop wherever he wishes.

– Abu Zaid, 10th century

Policy of Attraction

During the heyday of [7]Zabag between about 800 CE to 1300 CE, the Mihraj maintained an "open door" policy, as mentioned above by Abu Zaid. Merchants were encouraged to enter and stay in the country. Idrisi states that in particular the merchants of [8]China favored trading in the islands of Zabag:

It is said that when the states of affairs of [9]China became troubled by rebellions and when tyranny and confusion became excessive in India, the inhabitants of [10]China transferred their trade to [11]Zabag and the other islands dependent on it, entered into relations with it, and familiarized themselves with its inhabitants because of their justice, the goodness of their conduct, the pleasantness of their customs, and their facility in business. It is because of this that this island is so heavily populated and so often frequented by strangers.

– Idrisi, 12th century

Later during the Ming dynasty, the kingdom of Lusung, Zabag's successor, continued this policy and when the Spanish arrived in [12]Luzon there existed merchant communities from [13]China and Japan on land granted by the Lusung king. The large Chinese trading community of the Manila Bay was known as the *Parian*.

Lusung is situated in the southern seas not far from Chang-chou (in Fukien)...In the past, thousands of Fukienese merchants lived there for a long period without returning home, because the land was near and rich. They even had children and grandchildren.

– *Ming-shi* (Dynastic annals of the Ming Dynasty)

Not long after reaching the pinnacle of its power, [14]Zabag was threatened by its powerful neighbor to the South. In the late 10th century, an attack by Wakwak prompted the Mihraj to send an embassy to the Sung dynasty requesting assistance. Such a policy of attraction appears to have been a necessary strategy for the Mihraj, whose trading empire was also under attack in the far West.

Indeed both Wakwak and [15]Zabag faced problems with their ancient East African [16]spice routes due to the expansion of Islam. Wakwak for its part decided on massive military action. An expedition in the 10th century of fleet of one thousand [17]ships was sent to the African Zanj coast and to Qanbalu, which by this time was nearly completely in Muslim hands. Arab merchants from Oman were taking over the trade.

Ibn Lakis has imparted to me some extraordinary pieces of information concerning them. It is thus that in 334 AH (945-6 CE) they came upon Qanbalu in a thousand [18]ships and fought them with the utmost vigor, without however achieving their end, as Qanbalu is surrounded by a strong defensive wall around which stretches the water-filled estuary of the sea, so that Qanbalu is at the center of this estuary, like a fortified citadel."

– *Kitab aja'ib al-Hind* of Buzurg ibn Shahriyar (955 CE)

The vast Wakwak fleet traveled for one year to attack Qanbalu, Sofala and other Zanj settlements that were then dominated by Muslim traders. Such a costly expedition demonstrates the gravity of the situation to the Wakwak rulers. Certainly the Mihraj must have felt the same way.

However, our thesis is that the Mihraj practiced a policy of attraction. His military might at the time was spent in protecting his home kingdom from Wakwak. He sent ambassadors to [19]India and Tibet, made grants for temples there and some [20]Zabag (Suvarnadvipa) kings are even said to have personally traveled to South Asia.

Further west in Europe, the overtures of the Mihraj may be seen in the letters and ambassadors of "Prester John." There was nothing unusual in the Mihraj patronizing at the same time Buddhism, Christianity (Nestorianism), Hinduism, Jainism, animism, etc. This was not an uncommon practice among the medieval kings of the Indies.

Later, Lusung continued this policy of attraction when the Portuguese arrived on the scene. By this time the ancient eastern routes in Africa had been lost, but Lusung still managed to monopolize the restricted trade with China. And it was still an important source of gold.

King of the Mountain

Chinese texts describing the king of [21]Zabag (Sanfotsi) state that each ruler had images of themselves made in [22]gold (anitos?). These images were consecrated to a "Buddha" called the "Hill of [23]Gold and Silver" after the death of the ruler.

The Southeast Asian concept of the "King of the Mountain" likely derives originally from the [24]mountain custodians of indigenous customary law. The custodian/guardian/king was also often placed as priest of a sacred plot, terrace or temple on the mountain.

The territory divided by the rivers flowing from the [25]mountain were formed into districts under the ultimate influence of the king who ruled the entire *banua*. In the cosmic version of this kingship, the [26]mountain becomes the axis mundi and the king a type of universal ruler. The territories under the king now include all those 'beneath the sky.'

In the [27]Pinatubo model, the districts around the [28]mountain are eight in number divided by eight major rivers, which including [29]Pinatubo itself gives a total of nine districts. Using the "Mt. Meru" concept, the cosmic [30]mountain also consists of levels, which we can equate with [31]mountain terraces, often given as seven in number – the 'seven heavens.'

Both the districts and levels can be viewed as if looking down from the sky in the symbolic form known as the *mandala*.



'Tantric' [32]gold belt from pre-Hispanic [33]gold collection of Philippine Central Bank. The triangles of the buckle represent the tiered [34]mountain with six rows of dots/bindus decreasing by one as they ascend from the base of six dots. (Source: Laszlo Legeza's "Tantric elements in pre-Hispanic Philippine [35]Gold Art," Arts of Asia , Jul-Aug



1988, p. 131)

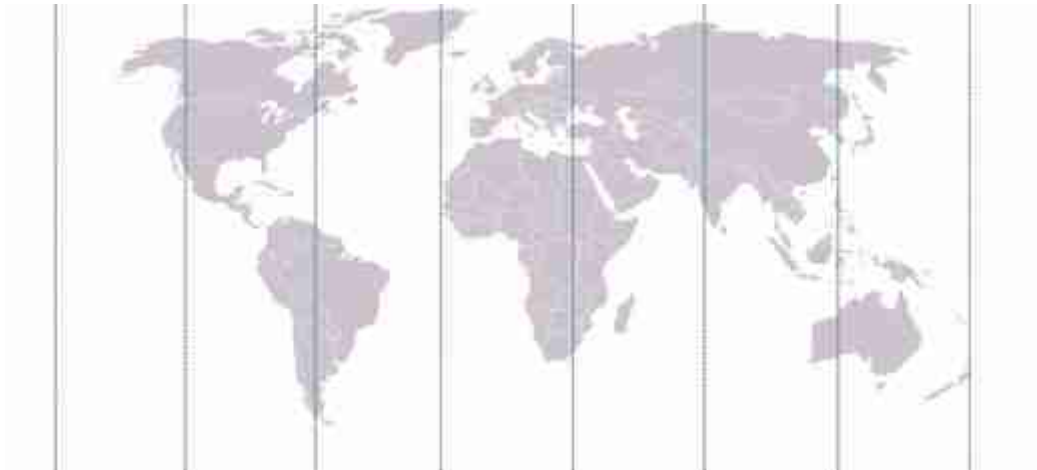
Triangular [36]gold pendant of the 'Sri Yantra' type also from the Central Bank, with dot-triangles arranged in three rows starting from a base of three triangles and decreasing by one with each ascending row. (Source: Laszlo Legeza's "Tantric elements in pre-Hispanic Philippine [37]Gold Art," *Arts of Asia* , Jul-Aug 1988, p. 131) The mandala was one of a series of animistic objects that symbolized or represented the cosmic mountain. These could be amulets, talimans, symbols, relics made of sacred materials from the mountain, even fire from the [38]mountain itself. The objects were seen to have a life and even a mind and voice of their own. They are linked with the spiritual concept of the quest, both an inner and outer journey.



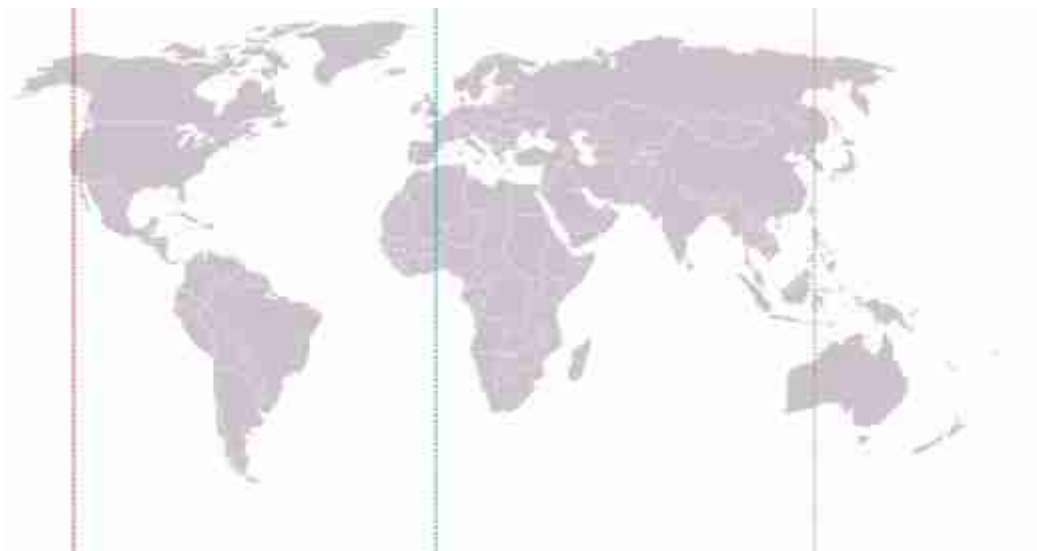
Medieval Philippine [39]gold sash finial with mandala design, from Butuan on the island of Mindanao. (Source: [40] pupuplatter.blogspot.com)



Gold waistcloth finial in "Mt. Meru" pattern from the Bangko Sentral ng Pilipinas. When viewed from above the ornament appears as a series of concentric circles. Finials of this type were illustrated in the 16th century *Boxer Codex*.(Source: [41] pupuplatter.blogspot.com)




The world divided into eight "climes" from Yamakoti/Kangdez.



World divided into "trines" from Yamakoti/Kangdez. Regards,
Paul Kekai Manansala
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3. <http://sambali.blogspot.com/2004/12/land-of-gold.html>
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17. <http://sambali.blogspot.com/2005/01/ship-types.html>
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26. <http://sambali.blogspot.com/2004/12/twin-and-triple-peaked-mountain.html>
27. <http://sambali.blogspot.com/2006/03/glossary-zambales-mountains-sambal.html>
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Glossary: Gymnosophists (2006-02-22 17:07)

The Greek word *gymnosophist* means literally "naked sage" or "naked sophist." It was used to describe classes of "priests" or ascetics particularly from "India" and "Ethiopia."

Among the two most mentioned classes of Gymnosophists were the Samaneans and Brachmanes. The latter are often interpreted as the Brahmin caste of India. Porphyry states that they subsisted on fruits, milk and herbs. The Samaneans appear to be Buddhists and/or Jains and are said by Porphyry to live on rice, bread, fruit and herbs that grew on the banks of the Ganges. Samanean may be derived from Sanskrit *shraman*, a term for those who followed philosophies in vogue in East India during the development of Buddhism and Jainism.

Both the Samaneans and Brachmanes were described as vegetarian. Indeed, the Gymnosophists were noted if not for their pure vegetarianism at least for their moderation in eating flesh, and in diet in general.

Indeed in all ways, the Gymnosophists were described as living an austere mode of life. The description of their nakedness reminds us of the Nagasadhū and Jain monks who do in fact renounce bodily clothing.

Among the Samaneans, a renouncer leaves his family who are then provided for by the king, who also supports their dormitories. This may refer to the monastic system of the Buddhists and Jains.

One particular class of Gymnosophists of interest for this work are those known as *Kalani*. A fragment of the writings of Clearchus, a student of Aristotle, gives the latter's account, told to him by an unnamed Jew, of the origin of the Jews. The narrative is given according to Josephus as preserved by Eusebius.

In his first book on Sleep he relates of Aristotle, his master, that he had a discourse with a Jew; and his own account was that what this Jew said merited admiration and showed philosophical erudition.

To speak of the race first, the man was a Jew by birth and came from Coelesyria [Palestine]. These Jews are derived from the philosophers of India. In India the philosophers call themselves *Kalani*, and in Syria Jews, taking their name from the country they inhabit, which is Judea; the name of their capital is rather difficult to pronounce: they call it Jerusalem.

Now this man, who had been the guest of many people, had come down from the highland to the seashore [Pergamus]. He was a Greek not only in language, but in soul; so much so that, when we happened to be in Asia in about the same places whither he came, he conversed with us and with other persons of learning in order to test our wisdom. And as he had had intercourse with a large number of sages, he imparted to us more knowledge of his own. This is Aristotle's own account as recorded by Clearchus, and he adds more specific observations regarding his great and wonderful fortitude in diet and continent mode of living.

Contra Apionem of Josephus

Not much information is given regarding the Kalani. Possibly they could be related to the *Kolano* of the *Periplus of the Erythraean Sea* who are said to sail their ships between the mouth of the Ganges and Chryse in the Far East. Kolano has been linked with the *Kunlun* of the Chinese texts which can be used either as the name of a people or a title of a king.

In this connection, a modern survival may be found in kolano, kulano, kuyano and related words meaning king, chief, clan leader, etc. found in the southern Philippines and eastern Indonesia.

Abraham the Chaldean

The curious statement about the Jews origin from the Kalani may be related to current popular tales of Oannes in Greco-Roman circles.

The ancient Sumerian accounts of their own (partial) origin from Dilmun in the Far East were preserved in the Greek translations of Berossus. He told of the Annedoti, known to the Akkadians as *Apkallu* and to Sumerians as *Abgal*, who came from across the Erythraean Sea to Chaldea (Sumer).

The Old Testament may even subtly suggest an Apkallu descent for Abraham, the father of the Hebrews. Abraham is the descendent of the Enoch, the seventh of the ante-diluvian patriarchs.

Enoch has some startling linkages with the seventh Apkallu named Utu-abzu, the sage of the seventh king Enmenduranki. It is said of Utu-abzu that he "ascended to heaven" as suggested also for Enoch: "And Enoch walked with God; and he was not, for God took him" (Genesis 5:24).

The name Utu-abzu means "Heavenly Sun" and Enmenduranki promoted Sun worship. Enoch is said to have lived 365 years (Genesis 5:23), a number suggested to be connected with the solar year.

Solar aspects are strengthened by accounts in *1 Enoch* where the patriarch defends the solar calendar against a rival 360 year (12 months of 30 days) calendar. In the Book of Jubilees, Enoch is also strongly linked with the calendric sciences.

The was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months. And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made known to him.

– *Jubilees* 4:17-18

By equating Enoch with Utu-abzu, we have an Apkallu connection that may in the end explain the story, attributed to Aristotle, of the eastern Kalani origin of the Jews. Of course at that time from the purely Hebrew perspective Enoch would also be an ancestor of all humanity.

Essenes

The perceived similarity between the philosophy of the Gymnosophists with that of the Jews may stem from the more ascetic sects of Jews such as the Essenes.

Among the Essene community of Qumran, the books of Enoch and Jubilees were of outstanding importance judging from the frequency of manuscripts found. They also may have been defenders of the solar year calendar against the lunar calendar of the temple priesthood.

Communities like the Essenes and the Mandaean may have give risen to personalities like John the Baptist. The model for the John the Baptist type though seems to arise earlier with the *Beni Nabi'im* "Sons of the Prophets" a prophetic fraternity in the time of Samuel.

In many ways John the Baptist was like Elijah, one of the Sons of the Prophets; both living in the wilderness; Elijah fed by the ravens while John subsisted on locusts and honey. Both had rough garments and may have appeared relatively naked like a Gymnosophist.

Geographical information found in *1 Enoch* and Jubilees indicate that the Qumran communities viewed the Garden of Eden as located in the furthest East, beyond their own conception of "India" and the Erythraean Sea.

Enoch is said to be led by the "Watchers" to both the place of the throne of God and the prison of the fallen angels who 'cohabited with women,' both alike in their fiery environment.

And I beheld a vision, And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. And from underneath the throne came streams of flaming fire so that I could not look thereon.

– *1 Enoch* 14:15-20

And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. I saw there seven stars like great burning mountains...And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods, (here shall they stand,) till the day of the great judgement in which they shall be judged till they are made an end of.

– 1 Enoch 18-19

Far beyond the Erythraean Sea to the East, Enoch is led to the "Garden of Righteousness."

And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper. And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotiel. And I came to the Garden of Righteousness, I and from afar off trees more numerous than I these trees and great-two trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom. That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. Then I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

– 1 Enoch 32

Of course, Enoch's "father" and "mother" here appear to be Adam and Eve and hence the parents of all humanity, but the connection may still be telling.

Jubilees goes further in proclaiming that the Garden of Eden as the "holy of holies."

And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord...

– Jubilees 8:19

And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

– Jubilees 3:12-13

Describing the region allotted to Shem, the son of Noah, Jubilees starts in the furthest East at Eden and then moves westward through the Erythraean Sea (Red Sea) and India, along the southern Persian Gulf and the northward through the Mediterranean coast countries to Anatolia. From there it winds back southeastward to Mesopotamia.

And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land

of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

– *Jubilees* 8:21-22

One is tempted to link the centrality of Eden in the two texts to the Kalani origin story.

Alfred von Gutschmid suggested that the Jew who told Aristotle about the Kalani origin was the same magician Jew mentioned by Josephus in chapter eight of *Antiquities*. He was said to have used a rod to draw the soul of a sleeping child out of the body and then to have brought it back again – an event purportedly witnessed by Aristotle.

The episode is reminiscent of the doctrine of kaladua, karkarma and similar notions as found in the Philippines. According to these beliefs, one's soul or soul-double leaves the body while sleeping and travels about returning before one awakes.

A spiritual adept can allow the kaladau or karkarma soul to leave the body while awake summoning it back by means of some ritual action like thumping the fist on one's chest.

We should also note here that Enoch's journeys around the world with the angels takes place while he sleeps near the "waters of Dan" west of Hermon.

Both *Jubilees* and 1 Enoch also place much importance in calendric time and in the celestial vault – the stars, the portals at the horizon, etc. – that has noteworthy underlying similarity to the philosophy of recursive dualism mentioned in this work.

Exchange of Ideas

During the period corresponding to the rise of Christianity, an environment existed favorable to the flow of religious philosophies from various regions into the Near East.

In the first century, Marinus of Tyre tells about the journey of a mariner named Alexander who sailed from the Golden Chersonese (Malay Peninsula) eastward to Cattigara. He mentions the port of Zaba (Champa?) along the way.

From the same period, the *Periplus of the Erythraean Sea* speaks of the trade of the "Kolano-diphonta" or Kolano ships between the mouth of the Ganges and Chryse the "Golden Isle" to the East in India extra-Gangem (India beyond the Ganges).

Samanean, Brachmane, Kalani and other Gymnosophist presence in the Near East most strongly left its mark, according to the Greeks and Romans, on the Egyptian and Ethiopian gymnosophists. Much of the influence looks like that of esoteric teachers like fakirs, shamans or sadhus, willing to syncretize their beliefs with local ones. Or concepts of orthodox Buddhists and Brahmins were completely reshaped by locals to fit their needs. Most likely both types of phenomenon occurred.

Among Gymnosophist-influenced groups were the Therapeuts who were concentrated around Lake Mareotis near Alexandria, in a manner matched by the Essene settlements at Qumran near the Dead Sea. Both the Essenes, according to Josephus, and Therapeuts revered the Sun, praying towards it at sunrise.

Solar aspects are also apparent in the term "Sons of Light" used by the Essenes to describe themselves. From 4Q298 there is also the more specific phrase "Sons of Dawn." In the *Apocalypse of Abraham* XVIII we have: "Thou, O Light, shinest before the light of the morning upon thy creatures."

Psalm 110:3 states: "In holy splendor before the daystar, like the dew I begot you" (NAB) for the Hebrew *mrhm mshr lk tl yldtk* rendered in the Septuagint as "from the womb before the morning star I have begotten thee." This psalm has been interpreted most commonly as having messianic meaning with reference to the priest-king Melchizedek, the "King of Righteousness."

Such symbolism reminds us of the tradition around Pinatubo and Arayat of a solar lineage through the Sun's grandson Tala, the Morning Star.

Qumran texts give a very high position to Melchizedek in the heavenly order. The priest-king of Jerusalem in the time of Abraham is also seen as an Essene model for the coming Messiah, or even as a reincarnated Messiah.

Cosmic dualism

From their original works we can also surmise that the Essenes held a strong belief in the concept of good and fallen

angels something also markedly present in 1 Enoch and Jubilees .

In Southeast Asia and the Pacific, the theme of dualistic battle can perhaps be best illustrated by such themes as the dueling volcanoes, the warring brothers and the battle between Moon and Sun/Sky. However, an underlying and very ancient dualism can be found in almost every mythological conflict which pits one side against the other in familiar terms such as upstream-downstream, highland-lowland, left bank-right bank, etc. Specifically the theme most relevant to the "war in Heaven" is that of the dueling volcanoes or the battle between Sun and Moon.

Baptism

Baptism rituals among the Essenes may relate to the purification of angels in a river of fire prior to joining the heavenly choir as mentioned in late Enochian literature (3 Enoch 36). The Rabbis speak of the *Neher Dinor* "River of Fire" from which "ministering angels" are born daily only to vanish and be reborn the next dawn.

The baptism of fire, like that of water or Holy Spirit, or the baptism of *nous* in the Hermetic Krater relate well to the Kumbhamela and bathing rituals further east. The lake or river of fire is that of the cataclysmic volcano, the Mount of God, that cleanses away the old impurities. From the ashes of the cleansing fire arises the Phoenix, the new soul or world blessed by the elixir of immortality.

Regards,

Paul Kekai Manansala

Sacramento

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Glossary: Plantagenet (2006-02-26 11:38)

The word "Plantagenet" arises as a surname for a medieval dynasty originating from the county of Anjou (Angevins) in the 12th century.

The first mention of the surname comes from Archdeacon Ralph de Diceto of Middlesex. In 1150, he refers to Geoffrey, Count of Anjou, in Latin as "Gaufridus Plantegenest."

Plantagenet was also used by Geoffrey Plantagenet's son, Henry II, whose titles included, King of England, Duke of Normandy and Count of Anjou. The surname then apparently falls out of public use for about 350 years until the time of Richard III. It is, however, likely that it continued to be used within the royal house itself until resurrected publicly at that later period.

Different traditions and theories exist as to the meaning of the surname. It is a compound of the words "planta" and "genet" or "genest."

Planta in Latin means "shoot of a plant," or "scion."

The modern word *clan* is derived from Gaelic *cland*, which in turn is believed to originate from Latin *planta*. As Gaelic had no *p*-, a *k*- or *c*- was substituted in its place.

Genet and its variants genest and ginet refer to a small Spanish horse derived from the Barb breed of North Africa, and related to the Spanish Barb and Andalusian. In modern English, this horse is usually known as *jennet*.

Traditionally, genet or its variant genest has been interpreted as *genista* "the broom plant."

Surnames in this region were practically non-existent until the coming of the Normans. The Norman conquest saw the rise of both surname usage and heraldry not only in this region but throughout most of Christian Europe. In addition, genealogy becomes a much more serious practice during this period.

A number of surnames arise at this time compounded with "planta" or its derivatives. These names could have a meaning similar to "clan" or "clan of."

So, Plantagenet could mean "clan of the genet (horse)" or "clan of the broom plant."

Regards,

Paul Kekai Manansala

Sacramento

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3.3 March

News: More evidence of Neolithic exchange in S. China (2006-03-04 08:43)

A new study focused on the composition of stone tools in Neolithic Southeast China suggests trade between islands off the coast of Fujian with the mainland and also possibly Taiwan.

As mentioned previously in the blog, evidence of early trade in this region including coastal Vietnam and the Philippines comes first in the apparent trade of shell and stone tools. This trade usually involved coastal people trading shells for the stones of those living further inland. Obsidian was also a part of this trade.

Later, jade and nephrite become important tool and jewelry materials in Neolithic exchange systems.

Tracking Neolithic Interactions in Southeast China: Evidence from

Stone Adze Geochemistry

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Glossary: Horse in Southern Asia (2006-03-07 08:28)

In anthropological and historical literature, the horse is most often viewed as a Central Asian domesticate diffused by "Aryans."

However, research now shows that the horse was likely domesticated independently in different areas of the world. Extensive matrilineal lines older than those of most domesticated animals can be found in today's horses.

For the purpose of this work, the horse of southern Asia is most important.

During the Pleistocene, two types of horses inhabited the tropical Asian region. From the Siwalik range in India came *Equus sivalensis*, and across the Himalayas to the East *Equus yunnanensis* was found in Yunnan, Burma and Guangxi. A study in 1994 showed that even in a small region of Yunnan province there was exceptional diversity of mtDNA lineages (Wang W, Liu AH, Lin SY, Lan H, Su B, Xie DW, Shi LM. "Multiple genotypes of mitochondrial DNA within a horse population from a small region in Yunnan Province of China." *Biochem Genet.*, 1994 Oct;32(9-10):371-8.)

Local adaptation

Such data can be interpreted to suggest that modern domestic horses in the region have some ancestry from ancient *Equus yunnanensis* that survived until displaced by domesticated breeds. Another factor that would point in the same direction is the existence of Southeast Asian horses with extensive resistance to tropical disease and parasites.

Feral horses have been present in regions like southeastern Indonesia as far back as history records, once offering profits for traders who supplied them to the Dutch army during colonial times. These horses thrive in conditions in which most well-known breeds would not survive.

Such immunity can take extended periods of time to develop with gradual adaptation to tropical environments by expanding populations. This can best be explained by horses like *Equus sivalensis* and *Equus yunnanensis*.

For example, during Muslim times the kings of southern India spent enormous sums attempting to maintain stocks of Arabian horses. The latter types were accustomed to the arid environment of the Arabian desert, and most did not last long in South India's wet humid climate. Merchants from Aden and Oman made huge sums off this trade, and by Marco Polo's time it appeared as one of the main sources of income in these regions.

Likewise attempts at breeding purebred horses and other livestock for tropical environments over the last few centuries have failed. The only effective technique has been to crossbreed with animals that are already tropically-adapted.

E. sivalensis

In the Neolithic strata of Lemery, Batangas in the Philippines dating back to 8000-4000 BCE, horse remains were found that may be related to the present-day Sulu Horse. The latter breed retains traits characteristic of *Equus sivalensis* including concave facial profile, 17 rib pairs, pre-orbital depression, fine limbs, short-pillared teeth and large first pre-molars of the upper jaw.

The Sulu Horse represents the type found in the southern Philippines, the Moluccas and Borneo and is similar to other Southeast Asian horses in size and build with all more or less of the pony type.

The physical diversity of horses in the Malay Archipelago was commented upon by Charles Darwin in his book *The Variation of Animals and Plants Under Domestication* (v.1, p.33):

Looking only to the native ponies of Great Britain, those of the Shetland Isles, Wales, the New Forest, and Devonshire are distinguishable; and so it is, amongst other instances, with each separate island in the great Malay archipelago. (2/3. Crawford 'Descript. Dict. of Indian Islands' 1856 page 153. "There are many different breeds, every island having at least one peculiar to it." Thus in Sumatra there are at least two breeds; in Achin and Batubara one; in Java several breeds; one in Bali, Lombok, Sumbawa (one of the best breeds), Tambora, Bima, Gunung-api, Celebes, Sumba, and Philippines. Other breeds are specified by Zollinger in the 'Journal of the Indian Archipelago' volume 5 page 343 etc.) Some of the breeds present great differences in size, shape of ears, length of mane, proportions of the body, form of the withers and hind quarters, and especially in the head.

Pleistocene fauna in the Upper Irrawady of Burma largely represents an expansion from the Siwalik fauna, so there may be a direct relationship between *E. sivalensis* and *E. yunnanensis*. The latter however might have been derived instead or additionally from *Equus sanmenensis* of North China. The Yuanmou fauna of Yunnan and Upper Irrawady fauna of Burma eventually expanded throughout Southeast Asia.

Asvamedha Horse

Vedic literature, including the Rgveda and Yajurveda, mention that the horse used in the royal Asvamedha sacrifice had 34 ribs (17 rib pairs) and six lumbar vertebrae. This matches the fossils of *Equus sivalensis*. Portrayal of horses in early Indian art also display the concave profile and pre-orbital depression of *E. sivalensis*. These horses are of the classic pony-like build of southern Asian types.

Bronze drums of Sangeang in Indonesia dating from the Dongson period show horses with a very similar phenotype. Vedic literature describes the horse as sea-born or as coming from beyond the sea.

The divine horse of Indra arises from the Ocean of Milk during the churning episode. An oceanic origin for the horse also occurs in Greek myth where the sea god Poseidon is said to create the equine race.

A great fiery mare's head is said to be located in the Ramayana in the farthest East underneath the sea, or in latter literature near the South Pole, again beneath the sea.

An Arabic tale in the *One Thousand and One Nights* tells of the *Isle of Mares* in the kingdom of the Mihraj, in the very Ocean of Milk. Sindibad hears of the mysterious stallions that come from the sea to mate with mares on that island:

Know that I am one of the several who are, stationed in different parts of this island, and we are of the grooms of King Mihrjan, and under our hand are all his horses. Every month about new-moon tide we bring hither our best mares which have never been covered, and picket them on the seashore and hide ourselves in this place under the ground, so that none may espy us. Presently the stallions of the sea scent the mares and come up out of the water and, seeing no one, leap the mares and do their will of them. When they have covered them, they try to drag them away with them, but cannot, by reason of the leg ropes. So they cry out at them and butt at them and kick them, which we hearing, know that the stallions have dismounted, so we run out and shout at them, whereupon they are startled and return in fear to the sea. Then the mares conceive by them and bear colts and fillies worth a mint of money, nor is their like to be found on earth's face.

–*Alf Layla wa-Layla* (v. 6, translated by Richard F. Burton)

Possibly the story refers to a practice of attracting stallions from nearby small islands to swim across the water for breeding purposes.

Horses of Yunnan

The emperor Wu Ti of the Han dynasty sent expeditions to Yunnan about a century before the common era. At this time, the region was already known for its high quality horses.

Chinese texts like the *Hua Yang Guo Zhi* and *Hou Han Shu* from the Western Han period describe the horses of Yunnan as *shenma* "divine horses."

During the T'ang dynasty, some southern Yunnan horses were priced at dozens of taels of gold.

By the Sung dynasty, the *Dian-Zang Cha-Ma Gudao* (Ancient Tea Horse Caravan Road) was opened between Yunnan and Tibet. Here the Chinese traded tea for the valuable Yunnan, Tibetan and Burmese horses.

When Marco Polo visited the region he commented repeatedly on the "excellent horses" of the Lolo and Shan peoples from Yunnan and from a kingdom called Anin, somewhere between Annam in northern Vietnam and far southeastern Yunnan. Horses from these regions were said to be exported to India.

In this province [Shan kingdom of Yunnan] also are bred large and excellent horses which are taken to India for sale. And you must know that the people dock two or three joints of the tail from their horses, to prevent them from flipping their riders, a thing which they consider very unseemly. They ride long

like Frenchmen, and wear armour of boiled leather, and carry spears and shields and arblasts, and all their quarrels are poisoned.

– *The Travels of Marco Polo, Volume 2, by Marco Polo and Rustichello of Pisa, et al, Edited by Henry Yule and Henri Cordier*



Short horses from Yunnan. Chinese sources tell of the dazzling variety of horses from the region. (Source: [1]Yunnan Photos)

The word "large" (Old French *grant*) above is better translated as "great" probably referring to the quality rather than size of the horse. Throughout the ages the horses in this region were described as small in size.

Horses from the Sea

Starting in the 14th century, Mongol and Manchu armies in the north continually threatened the Ming dynasty of China prompting them to seek horses from yet newer sources.

Across the sea, the kingdoms of Lusung (Central Luzon), Liukiu (Okinawa/Ryukyu), P'ing-ka-shi-lan (Pangasinan, Luzon) and Sulu became these new sources in the horse trade.

The "excellent" and "small but sturdy" horses from this region were imported repeatedly and also brought as "tribute." Lusung officially brought horses as tribute twice in 1372 and 1408.

These nimble hardy horses were well-suited for patrolling treacherous terrain or atop of the Great Wall.



Horses and riders from Taal volcano, Philippines (Source: [2]http://home.gci.net/cwm/philippine_photos.htm)

Earlier Muslim works tell of the warrior princesses of Wakwak and Tawalisi who were expert "horsemen." The Chinese sources stated that the people of Toupo (Wakwak) were fond of horse meat, while Buzurg ibn Shahriyar said the horse bits in Wakwak were made of gold. However, it was not until Ming times that horses began coming across the sea to China.

When the Portuguese and Dutch landed in this region during the 16th century they relied largely on the feral and domestic horses of eastern Indonesia for their stables. Horses from the island of Timor were important in producing Australian horse breeds with special toughness and endurance.

Not generally known is the importance of the horse in the symbolic and ritual culture of insular Southeast Asia. The horse motif both with and without rider appears frequently on sacred textiles throughout this region.

"Horse blankets" are signs of nobility and royalty in many areas. Sulu and Badjao grave markers are known as "horses" (kurakura). The horse sacrifice is found both here and in mainland Southeast Asia as both a chiefly/royal and mortuary ritual.

Regards,

Paul Kekai Manansala

Sacramento

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Glossary: Urbanization, Southeast Asian (2006-03-14 11:22)

According to research by Anthony Reid, Southeast Asia during the 17th century had 5 percent of its population living in urban areas, a rate higher than that of contemporary Europe. The largest of these cities had populations ranging from 100,000 to 800,000, thus as large or larger than the largest cities of Europe during that time.

Alternately, in *States without Cities: Demographic Trends in Early Java*, Jan Wisseman Christie notes that the famed Javanese port towns of the 16th century were mostly small with many having less than 2,000 permanent residents. These ports also experienced extreme shifts in population possibly explained by seasonal migration of residents, as in modern fishing towns/villages, and by economic conditions.

The process of Southeast Asian urbanization likely started with the *city-less state* model based on aquatic/marine culture, hydraulic/maritime engineering and either rural sprawl or ports highly dependent on foreign exports and surrounded by forest. The social organization of these states has likely survived to some extent in the *adat* or customary law still practiced in some areas to this day.

Insular Southeast Asia throughout its history held more to the city-less state model, perhaps due to the maritime nature of its populations, while mainland Southeast Asia built some of great metropolis of the pre-modern world.

States without cities

Unfortunately, due to the regional environment, little archaeological evidence remains to tell us of the earliest population centers. Only those areas where the ancient culture was preserved as in the mountains of northern Luzon and Bali, do we have living clues of this culture.

Volcanoes, typhoons and monsoons tend to cover or wash away that which was abandoned. Christie notes, for example, regarding the situation in Java: "... in the region between Yogyakarta and Solo, sites of the late first millennium C.E. have been buried under layers of lahar ranging in depth from two to seven meters in some areas, and almost no surface finds of material from the period are found in this area. Similar problems are caused in the east Javanese heartland by volcanic activity in the Malang uplands and adjacent areas, and by flood-borne alluvium

in the Brantas delta.”

However, from what can be gleaned from the living examples and from reconstruction of linguistic evidence, the earliest cultures in the area organized their societies around natural and artificial waterways. The aquatic culture and hydraulic engineering of later cities like Angkor and Ayutthaya have their model in this ancient practice.

Christie’s study suggests that the population of Java during the early colonial period had been severely underestimated by a lack of understanding of regional rural communities. Instead of developing urban centers, growing populations increased the size of their rural settlements: “Not only did villages apparently grow at the expense of larger enclaves, but the data suggest that as villages grew they tended frequently to break down into two or more nucleated hamlets rather than acquire the characteristics of small towns.”

By the end of the 17th century, well-known ports like Malacca and Makassar had only 5,000 inhabitants each. Census data show sharp fluctuation in population counts over time indicating that the people were highly mobile.

In many cases it appears that Europeans and locals defined “city” quite differently. For example, Rajah Soliman of Luzon had as his chief title, King of Manila, but it would appear that the walled portion of that city was nothing more than the fortified center of a mostly rural city-state.

When the Spanish landed in the Philippines in the 16th century, the average size of a village was about 500 people, not terribly smaller than most important ports throughout the Malay Archipelago at this time. These villages in certain areas were located within easy walking distance of each other with only agricultural land and no forest in-between.

Such communities were linked by extensive and complex trade networks. Many important ports at this time, for example, were completely dependent on their rice staples from external sources.

In many instances, the village networks resembled those of the port thalassocracies in that geographical proximity was not always the best indicator of trade relationships.

The First Cities

One should not suppose that the Indianization process led to rapid urbanization. It did lead to the adoption of Indian temple culture merged with local religious concepts. However, early “cities” like Vyadhapura of Funan, and Panduranga and Indrapura of Champa appear probably as nothing more than temple complexes.

There is no reason to believe they sustained populations that would be considered truly urban even for the periods involved. Funan and Champa must be considered early states without cities.

Fabulous Borobodur and surrounding temples were located in an environment of agricultural villages, plantations and groves.

One could argue that it was not until the strong emplacement of monastic tradition that the process of true urbanization began, mainly concentrated in mainland Southeast Asia.



Plan of the Khmer city of Angkor, Cambodia. Angkor Wat temple can be seen in the foreground. Note the rectangular reservoirs that feed the city’s canal system. (Source: <http://www.angkorvat.com/>)



Temple of Angkor Wat. Notice the size of the people in the courtyards. (Source: <http://gorillatales.com/KhmerTales/>)
 Khmer kings of the ninth century embarked on the building of the first Southeast Asian "water cities."
 Indigenous ideas of the temple-mountain and urban waterways were fused with the monastic sangha and Indian temple architecture. The divine king created the metropolis as a national "heaven on earth."
 Interestingly, one of the earlier types of this water plan that has been discovered is Nan Madol located in the middle of the Pacific Ocean in Micronesia. Like Angkor, Nan Madol was crisscrossed by a grid of interlocking canals.
 Khmer city planning had a strong impact on Southeast Asia as a whole, but especially on the mainland. Homes and buildings were perched near or on the water. City designers strived for an harmonious blending of artifical and natural features.
 Siam and Burma in particular followed the Khmer model adding their own innovations.



Ruins of Pagan, Myanmar. (Source: <http://www.buddhistnews.tv/>)



A 1740 map of Ayutthaya in Thailand. The superimposed triangles show temple locations both within the map region and in nearby areas. (Source: www.gisc.berkeley.edu/projects/ayutthaya.htm)



17th century painting of water parade at Ayutthaya. Source: <http://escati.com/>)

Regards,

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Glossary: Magnetic Mountain (2006-03-18 14:00)

In the lore of the *cosmic mountain* and *axis mundi* we find repeatedly the theme of the "Magnetic Mountain" or the "Magnetic Isles." Other names include "Loadstone Mountain" and the "Great Loadstone."

Myths of the "whirling mountain" like Mount Mandara in the Sea of Milk may be related to the magnetic mountain theme where a whirling motion is also described.

Given the idea of magnetism and a whirling geography, late medieval writers in Europe naturally equated the Magnetic Mountain with the North Pole. However, the early references to this mysterious mountain place it instead in the "Indies."

Pliny mentions a magnetic mountain in this region during the first century. In the second century, Ptolemy identifies the ten magnetic isles of Maniolae in the Gangetic Gulf between Sri Lanka and the Malay Peninsula, where ships built with or carrying iron dare not approach.

Two centuries later we find in the Chinese text *Nan Zhou Yi Wu Zhi*, the mention of a similar place where only wood joint vessels should venture located in the extreme southern ocean off the coast of Tongking or Cochinchina (*Giaochi*). Muslim geographers like Kazwini and Idrisi mention the Loadstone Mountain and it is found in the tales of the Arabian Nights. In all cases, the geologic anomaly occurs in the "Far East" rather than in the North.

Roman de Ogier le Danois of the 14th century locates the Great Loadstone in Avalon "not far on this side of the terrestrial paradise, whither were rapt in a flame of fire Enock and Helios." Ogier is shipwrecked there after the iron nails and bolts of his vessel are pulled out by the area's magnetic forces, and it is there he encounters Morgan le Fay. He also meets the fire-breathing fairy horse Papillon "famed for his skill and wisdom" with whom he returns to France from the Indies.

During the same century, John of Mandeville places the 'Adamant Islands' where ships use wooden pegs rather than iron nails in the eastern kingdom of Prester John.

Esoteric meaning

While the references to magnetic mountains or isles may be only an explanation of the wooden joint ships of the Indian Ocean, the theme often took on deeper meanings.

Arabic literature like the *One Thousand and One Nights* tell of a brazen/bronze horseman and brazen horse on the black, whirling Magnetic Mountain (*The Story of the Third Kalendar*). On the chest of the brazen horseman is a tablet of lead with mystical engraved names and talismans. A king is requested to climb the mountain and shoot the rider off the horse with his own lead arrows after which the sea will rise and engulf the mountain. After that the king was told he would be rescued by a man in a boat.

When the king accomplishes the tasks and shoots the brazen rider off his brass horse, the sea rises and swallows the mountain rendering it harmless to passing ships. In the approaching boat is a brazen man with a lead tablet on his chest engraved with names and talismans. The man rescues him and takes him back to his kingdom.

Medieval tales of Virgil the Magician, starting in Norman times, mention both the Magnetic Mountain and the brazen or bronze horse and horseman but in separate legends. Here the brazen horseman points with his brass lance toward the enemies of his kingdom.

Similar legends were told about the brass or bronze horseman mounted on the top of the Palace of the Green Dome of Caliph Mansur, the father of Harun al Rashid. In 1038, Khatib mentions this brass statue magically pointing toward the direction of impending attacks on the Caliphate. A similar brazen horseman was said to be found in Granada, Spain at the Hill of the Albaycin during Moorish rule.

The black mountain of the Arab tales was transferred as the *Rupes Nigra* in late medieval Europe to the North Pole. Eden also was moved to this location in this school of thinking playing on old legends of northerly or northwestern journeys to the lush paradisaical lands of Hyperborea and Avalon. There, people could frolic au naturel throughout the

year. A type of supernatural explanation sometimes based on the magnetism of the Rupes Nigra itself explains the unusual suggested warmth in the polar region.

Taking the concept of the Great Loadstone to new heights, William Gilbert in his 1600 book *De Magnete* proposed a "magnetic philosophy" that ascribes an animistic spirit in all things to geomagnetism. One of the greatest proponents of this philosophy was Athanasius Kircher. A scientist, orientalist and occultist, Kircher spent years researching subterranean forces including the volcanoes of Etna, Stromboli and Vesuvius. He was even lowered into the crater of the latter volcano to study its dimensions. Kircher's two-volume *Mundus Subterraneus* was exceptionally highly regarded during his time.

Pinatubo and Magnetism

The Zambales (Sambal) range, where Mt. Pinatubo is found, is home to one of the world's major and best preserved ophiolites. An ophiolite is a geological formation that causes magnetic anomalies creating its own magnetic and gravity fields.

Most ophiolites have been broken into many parts by ocean action, but the Zambales ophiolite is a massive intact formation measuring 150 kilometers long and 40 kilometers wide. This area has long been known for its remarkably pure magnetic iron ores containing 75 to 80 percent metal.

Aside from the magnetism of the ophiolite and magnetic iron deposits, Zambales also contains large amounts of magnetic lahar deposited after Pinatubo's last eruption. Pinatubo is described, by Imai et al., as an "east-dipping subduction of the Eurasian plate at the Manila Trench." The Zambales Ophiolite acts as its basement rock.

Pinatubo magnetic dacite pumices are divided into strongly magnetic types known as ferromagnetic, and weakly magnetic types known as antiferromagnetic.

Most of the pumice and lithic deposits of Pinatubo have reversed magnetism with respect to the geomagnetic field direction. Some ancient stone deposits, however, have scattered natural remanent magnetization.

Regards,

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Glossary: Zambales Mountains (Sambal) (2006-03-23 08:15)

Zambales is the name of a [1]mountain range and corresponding biogeographic zone along the eastern edge of Zambales Province in the Central [2]Luzon region of the Philippines.

The Philippine islands are located between the northward-moving Philippine Sea Plate and the relatively stationary Asian region. The Zambales Mountains are formed at the subduction of the Asian plate at the Manila Trench. Mt. Pinatubo is the most well-known peak in this range.

An exposed area of ocean crust and mantle known as an *ophiolite* is found in Zambales. The Zambales Ophiolite boundary can easily be distinguished as the differing rock types of the ocean crust and mantle bring about contrasting vegetation. Two differing blocks within the ophiolite, the Coto and Acoje blocks, and evidence of lava mixing, give the Zambales area a highly heterogeneous geochemistry.

"We suggest that the array of geochemical data from the Zambales ophiolite can be explained in terms of processes observed in present-day convergent plate margins, such as the Marianas or Lau Basin in the western Pacific. Complicated plate boundaries which have existed for long periods of time, including closely opposing and changing subduction systems, the rifting of arcs, and the formation of backarc basins may result in the superposition of one lava type on another or may produce many small domains in the upper mantle sources for subduction-related lavas, some of which become extremely depleted or secondarily enriched. Magmas derived from such a heterogeneous mantle will display ranges in geochemical characteristics, possibly similar to those observed in the Zambales ophiolite." (Evans et al., 1991)

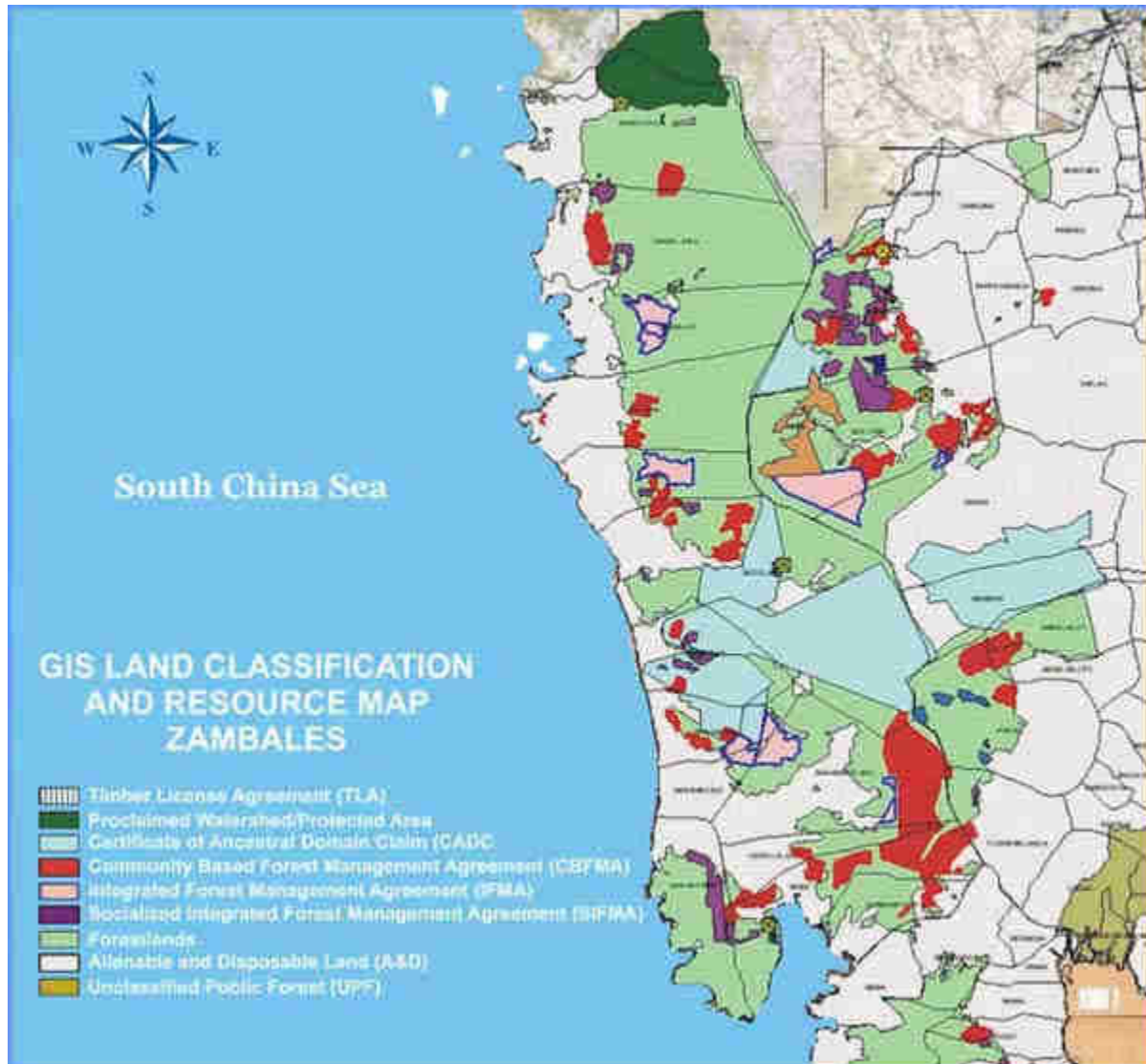
Mt. Pinatubo's 1991 eruption produced dacite lava consisting of a mixing of Zambales ophiolite melt with sub-arc mantle melt.

High variance in the geological makeup might help account for region's rich mineral resources. The area was known in early times for its [3]magnetic iron deposits. More recently the Coto block of the ophiolite has become the world's largest producer of refractory chromite, and also a good source of platinum. Nickel and chromite are found at the Acoje block.

Dizon mine near the border with Pampanga is noted for its copper-gold-silver deposits. Non metallic minerals such as sandstones, Zambales jade, serpentine, pumice, white clay, rock aggregate, salt, stones, cobbles, boulders, and silica quartz are found in abundance.

Non-pumicitic lahar is a component of concrete mixes, while non-magnetic lahar is the primary component of fired "Lahar Porcelain."

Pinatubo's eruption expelled large quantities of sulfur dioxide into the atmosphere, the most ever recorded and nearly three times that of El Chinchon, its nearest competitor. Pumices in the area often have very high sulfur content. The source of all this sulfur is a matter of dispute. Some believe the sulfur may have been contained in remnants of previous sulfur-rich eruptions.



Source: <http://www.environmentalprotectionofasia.com/masterplan/index.htm> **Biodiversity**

Despite it's relatively small land area, the Zambales Mountains have long been known for their natural beauty and biological diversity.

Although studies in this area are preliminary at best, some 61 endemic plants species have been found, of which 39 are endemic to Mt. Pinatubo alone.

About 50 species of moss thrive in the thick moss forests that were once considered impenetrable. These forests have long been famed for their valuable tropical hardwoods, and today produce some of the most prized orchids in the international flower trade.

At one time, the area abounded in native deer species but these were wiped out during the colonization period due to deerskin trade with Japan and China. Now, the principal mammal species are monkeys, bats, including the [4]Luzon pygmy fruit bat, and various rodents including a newly-discovered member of the tweezer-beaked *Rhynchomys* family.

Southern Zambales near Subic is the largest roosting refuge for bats in the world.

The town of Balincaguin in eastern Zambales, now known as Mabini, means "Home of Bats" in the native [5]Sambal language.

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The two largest bats in the world, the Golden-crowned Flying Fox (*Acerodon jubatus*) and the Giant Fruit Bat (*Pteropus vampyrus*), find their most important roosting ground in southern Zambales near Subic.

Source: http://www.ecologyasia.com/verts/mammals/large_flying_fox.htm As might be expected in a rainforest region, Zambales is home to a dazzling variety of insects including many rare butterflies. At Subic, a tourist spot known as the "Butterfly Garden" showcases an enclosed butterfly farming exhibit.

While some areas of the vast Mt. Pinatubo watershed are still biologically sterile, most regions have recovered since lahar flows stopped in 1997. Aquatic ecosystems including fish, vegetation, insects, algae, crustaceans and the like have returned.



The greening of Mt. Pinatubo With standing freshwater swamps and pools, Zambales is a paradise for reptiles and amphibians. At one time, frogs and snakes constituted the most important source of protein for some indigneous peoples living here.

Zambales western seacoast is an important marine conservation area with sea turtle nesting areas and mangrove forests. To the east, just south of the sister volcano Mt. [6]Arayat are the Candaba wetlands, a major nesting area for migratory birds in the Philippines.

Indigenous peoples

The two indigenous peoples of the Zambales Mountains are the Ayta and Sambal. The [7]Sambal live mostly in the northern part of the province while the Ayta live around Pinatubo.

Many Ayta were displaced after the 1991 eruption, but slowly some have been returning to the region. While most now practice root agriculture, they still have a fondness for hunting, and gathering honey, fruits and wild plants.

The Sambal, like the Ayta, fiercely resisted the Spanish invaders. Their conversion to Christianity was only accomplished through the rare implementation of the Inquisition in the Philippines. The [8]Sambal priests continued to practice their old ways even after outwardly taking on Catholic practices.

Regards,

Paul Kekai Manansala

Sacramento

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Metallurgy, Southeast Asian (Glossary) (2006-03-24 12:30)

Southeast Asian metallurgy has been a source of controversy since the early dating of metal technology in places like Ban Chiang and Non Nok Tha in Thailand.

Thermoluminescence dating of pottery associated with eight bronze bracelets discovered by N. Suthiragsa revealed dates between 5000 and 4500 BCE. Radiocarbon dating of separately excavated bronzes uncovered by C.F. Gorman and P. Charoenwongsa gave dates of about 3600 BCE.

Such early datings for bronze technology exceeded that found elsewhere in the world and caused much commotion when first revealed. Joyce White who worked on Gorman's sites after the latter's death, found that the early dates

were not "archaeologically meaningful." Her "re-analysis" of the radiocarbon findings pushed the date forward to 2100 BCE, based on the explanation that the bronzes may have been 'cut down' to lower levels than their true age. However, it must be said that prior to the startling early data, the excavators apparently saw no problem with the strata and approved tests. Also, White's reanalysis can only apply to the radiocarbon dates and not to the direct thermoluminescence findings.

Recent discoveries at [1]Balobok Rockshelter in the southern Philippines have unearthed early Neolithic tools dated to 5340 BCE and a bronze adze from a layer at 3190 BCE.

Early finds from Thailand reveal the use of four metals in local bronze work: copper, tin, arsenic and lead. The last three metals, each combined with copper to make bronze, are found naturally together with copper ores at worked sites near Ban Chiang and Non Nok Tha. So it would be rather simple for the blacksmith to accidentally or experimentally combine the metals and realize the superior resulting product.

Linguistic evidence

Probably even more controversial than the archaeological evidence is the suggestion by Robert Blust in 1976 that [2]Proto-Austronesians dating from the period 5000 to 3000 BCE had a "knowledge of iron."

He states "the probability is small that a collection of unrelated hypotheses will provide a more plausible explanation of these facts than the single hypothesis that iron was known and worked at an early date, perhaps as early as Proto-Austronesian times." Although Blust in 1999 notes that words for metal do not necessarily require knowledge of metallurgy, we cannot dismiss the idea simply due to the negative archaeological evidence.

Iron was reconstructed as **bariS* and further reconstructions were given for words such as "blacksmithing" and "anvil," the latter two terms restricted to Western Malayo-Polynesian. Using [3]Solheim's chronology at least, this could fit well with the evidence of bronze at Balobok by 3190 BCE.

Admittedly though, no archaeological evidence has yet been found to support such an early iron-working hypothesis.

Fired pottery and the development of metallurgy

Evidence for pottery kilns predates that of metal working and it may be that the latter owes its existence to the former.

Hoabinhian culture in Vietnam began a process of firing clay pottery starting possibly as early as 10,000 BCE. At Shiweishan and Chenqiaocon near present-day Xiamen, clay pots were fired to about 680 degrees C. around 5000 BCE. At Ban Na Di in northern Thailand, pottery was fired to temperatures of 950 degrees C, and high-fired pots are associated with bronze finds near Hong Kong.

Early dates for high-fired pottery present development stages that could have led to experimentation with metal smelting.

Tools of the trade

Clay-lined furnaces were popular in the Southeast Asian region, and in some areas portable chimney furnaces were used.

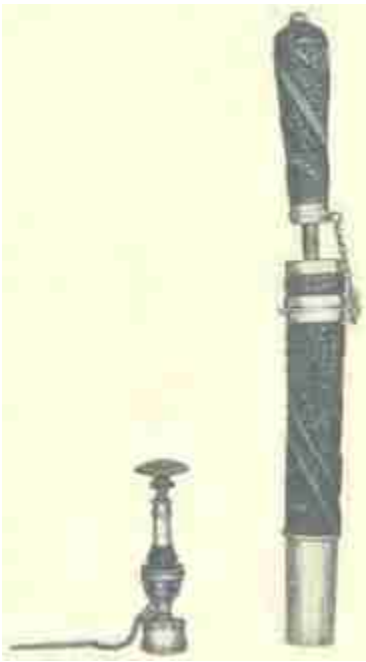
Moulds were often made using the lost wax method in which a model of the desired object is first made with beeswax. The model is then covered with clay and baked, hardening the clay into a mould and melting the wax.

The magnificent Dong Son drums required a complex alternating clay and wax mould-making procedure that many believe required a trained full-time bronze specialist workforce.

Piston bellows

Although evidence of ancient bellows is lacking, in historical times, piston bellows have been the signature technology in Southeast Asian blacksmithing.

Piston bellows, the fire piston and the blowgun are related Southeast Asian technologies that rely on the principle of compressed air.



A *sumpak* (right) or fire piston of carabao horn and silver for lighting fires, and a *kalikot* (left) for grinding betel nuts made of ebony and silver, both from the Philippines and utilizing the principle of air compression. (Source: Conrado Benitez's *History of the Philippines*) Possibly the blowgun was the first of these devices. In areas where no metal technology is present, the weapon is constructed from two strips of wood cemented together and wrapped with bark. Where metal is available, a metal rod is commonly used to bore through solid wood.

Frequent use of the blowgun will soon lead to the realization that the compressed air within the tube generates heat. Piston bellows in Southeast Asia and Madagascar are made of bamboo or wooden tubes usually with feather-covered pistons on the end of a plunger. A "double-action" piston bellows normally involves two tubes worked alternately with each hand. As the plunger is pushed down the cylinder, the air is forced through a tube into the furnace. Upon reaching the end of the cylinder, the feathers collapse allowing the plunger to rise back without effort.

By working one piston at a time, a constant flow of air is introduced into the furnace.



Carving from Candi Sukuh in Java dating from the early to mid-1400s showing a smith forging a kris to the left, and a helper working a two-handed piston bellows to the right. (Source: <http://www.nikhef.nl/~tonvr/keris/keris1/keris.html>) **Development of the cannon**

The earliest mention of possible military use of cannons may be that John de Plano Carpini who tells of a battle during the time of Genghis Khan, i.e., before 1227. The Mongol leader sent one of his sons to fight against [4]Prester John, the king of "[5]Greater India," a location which as we discuss in his blog is rather vague.

From thence the Mongol army marched to fight against the Christians dwelling in the greater India, and the king of that country, known by the name of Prester John, came forth with his army against them. This prince caused a number of hollow copper figures to be made, resembling men, which were stuffed with combustibles, and set upon horses, each having a man behind on the horse, with a pair of bellows to stir up the fire. When approaching to give battle, these mounted images were first sent forwards against the enemy, and the men who rode behind set fire by some means to the combustibles, and blew strongly with their bellows: and the Mongol men and horses were burnt with wildfire, and the air was darkened with smoke.

— *The Travels of John de Plano Carpini and other Friars, sent about the year 1246, as ambassadors from Pope Innocent IV, to the great Khan of the Moguls or Tartars*

Some scholars have speculated that the hollow figures stuffed with combustibles might refer to small portable swivel guns like the *lantaka*.

Another possibility is something similar to the modern *sumpak* made by village smiths in the Philippines. The *sumpak* has the same name as the earlier fire piston and is similar in design relying on air compression using a plunger to ignite a shotgun-like shell. The age of this design is questionable but it makes sense that early cannons could have been derived from the fire piston. Both fires pistons and piston bellows were found in Madagascar but not the

cannon, so the former are probably earlier inventions.

It is known that the Chinese had early knowledge of gunpowder and cannon-like devices. The medieval Arabs knew of saltpeter, the most important ingredient in gunpowder, as "Chinese snow," while the Persians called it "Chinese salt." According to Needham, the oldest cannon artifact is a bronze bombard at the Peking Historical Museum dated by inscription to 1332.

However, there is significant difference in the methods used by the Chinese to obtain saltpeter, as compared with those found in Southeast Asia.

In China, saltpeter is found on certain nitrogen-rich soils where winds from Eurasia helped dry decomposing organic material. In many areas, saltpeter crystallized on the soil surface especially during winter. The Chinese method was to inject urine into such soils to enhance the saltpeter formation.

Such methods were followed by the Arabs and Europeans. In Europe, beds of manure and other decomposing materials, were mixed with soil and ash and charged with urine.

Southeast Asians, on the other hand, appear to have used guano as their main source of saltpeter in contrast to the Chinese methods.

"This island [Mindanao], like the rest, is lacking in saltpetre, but the fault is remedied from the deposits of the giant bats (Murcielagos) which congregate in dark caves where they deposit an abundance of excrement which is made a substitute for saltpetre: and to this end there follows the labor necessary to extract the elements required for the manufacture of gunpowder, which is one of the most important needs of the islands. But although they succeed, the quality is not as quick on account of the moisture nor as powerful as ours. The matter of its manufacture has been brought to the notice of his Majesty as being more expensive and impracticable for the needs of the government."

(Mindanao and the Sulu Archipelago, by P. Francisco Combes, 1645, abridged translation. Original Spanish: "Falta en esta Isla el salitre, como en las demas deste Archipelago; pero suple su falta el Mindanao con otra mina que dio la naturaleza en unas grutas, y cuevas grandes, guarida de los murciegalos, que los ay mayores que una gallina, y en numero inmenso, que a no ser negras auroras de la noche, pudieran introducirla en lon mejor del dia, segun assombra los ayres su multitud, ocupando muchas horas su negro exercito en la mancha, que a puestas del Sol ordena en busca del sustento. Estos como enemigos de la luz se acogen de dia al assilo de last tinieblas, que reynan en las grutas, con que les dexan abundancia de excrementos, los quales beneficiados se sustituyen al salitre; y al fin llega a conseguir el trabajo industrioso los ingredientes necesarios para la poluora, que es le mayor necessidad destas islas. Pero aunque salen con ella, ni es tan prompta, por ser naturalmente mas humeda, ni tiene la violencia que la nuestra. Por lo que, aunque muchos han presentado este arbitrio a su Magestad, nunca se ha aceptado, por ser de poco efecto, y de mayor gasto que el ordinario, y practiable para pocas cantidades, y no para la grandeze de los abastos Reales.")

"The process of manufacturing saltpetre and gunpowder will demand a short account. Saltpetre is obtained by boiling the soil of caves frequented by bats and by birds, chiefly swallows. This soil is decomposed dung of these animals, which commonly fills the bottom of the caves to the depth of from four to six feet."

(History of the Indian Archipelago : containing an account of the manners, arts, languages, religions, institutions, and commerce of its inhabitants, by John Crawford, 1820)

Nowhere in his vast work does Needham mention the use of guano, bat or bird dung, in making saltpeter.

Interestingly, guano, sulfur and charcoal, the three ingredients used in manufacturing gunpowder, occur naturally where volcanoes coincide with caves for bats and swallows. Such areas are, in fact, quite common in Southeast Asia. In *Medieval Technology and Social Change* Lynn White, suggests that the cannon was developed through the concept of the blowgun imported by Arabs from Southeast Asia.

She states that Tamil *sungutan* and Malayalam *tumbitan*, both meaning "blowgun" are derived from the *sumpitan*

"blowgun" of Insular Southeast Asia.

The Arabic *zabatana* and *zabtaniya* "blowgun" are traced to the same source, and these also became names for the Arab arquebus.

From the Arabic derives the Italian name for blowgun, *cerbottana*, which by 1440 also is the name of a long-barrelled, small-bore cannon.

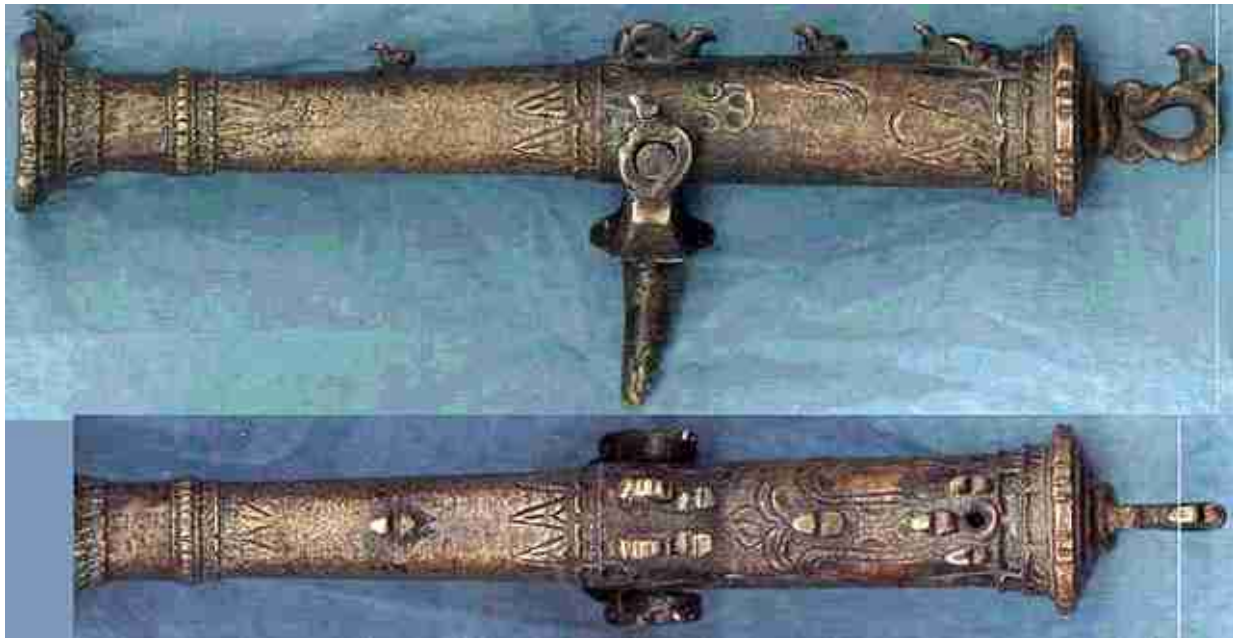
Lantakas

European explorers found excellent weapons known as *lantakas* used in Southeast Asia in the late 1400s and early 1500s. Mounted on a swivel yoke, the portable lantaka was most often suspended on stirrups attached to the rail of a ship. The setup allowed for recoil and quick, versatile aiming.

Most lantakas were made of bronze and the earliest ones were breech-loaded. During colonial times, there was a trend toward muzzle-loaded weapons. Europeans hired local smiths and also cast their own lantakas for use on their ships. The most impressive were the large double-barrelled lantakas. Small cannonballs or grape shot were fired from these weapons.



Double-barrelled lantaka from the Museo d'Arte Orientale. (Source: <http://www.vikingsword.com/vb/showthread.php?t=137>)



Lantaka with swivel mount clearly displayed. (Source: <http://www.vikingsword.com/vb/printthread.php?t=88>) Larger culverin-like weapons, often made of iron, were also cast like the 17-foot cannon of Manila's [6]Rajah Soliman. An indigenous type of arquebus, sometimes made of copper, is also frequently mentioned.

Despite the high-quality of their weapons, most kingdoms in Southeast Asia at the start of the colonial period had only small inventories. Problems procuring iron, and long rituals involved in producing weapons will be discussed below. Tome Pires was impressed with the artillery and firearms possessed by the Vietnamese empire, and their skill in using these weapons. However, even here Vietnam was forced to import most of its saltpeter and sulfur from places like Solor in eastern Indonesia.

As most of Southeast Asia lacked dry season winds such as those found in India and China, guano tended to be very moist compared to that found in Peru and other locations. The process of extracting saltpeter from guano thus was lengthy and expensive.

Iron technology and the Kris

The oldest dates for iron in Southeast Asia are from Ban Chiang going back to 1600 BCE. Again these are a source of controversy like the bronze datings.

Other early dates for iron can be found at [7]Sa-Huynh sites in Vietnam.

Meteoric iron may have been preferred because of its supposed spiritual qualities as a 'heavenly metal.' The taste for meteoric iron may have even hurt local iron mining efforts. When Europeans came to the Philippines iron was valued higher than gold or silver, although they were well aware of the prices for these metals in other countries.

Kris manufacture throughout Southeast Asia involved the heavy use of meteoric metals. The kris was first and foremost a spiritual and ritual amulet as much as a battlefield weapon. The early high quality armament of the [8]Shang dynasty in China was also made of meteoric metal.

Alternating "soft" and "hard" layers were folded in making the kris, with the hard layers involving iron, nickel and titanium, at least one of which and preferably all of meteoric origin. The soft layers were made of ordinary iron. Many modern kris makers (*empu*) however, use industrial metals to make their weapons.

✕

The Wonotirto meteorite of 2001 in Java was found to have a high titanium content. X-ray fluorescence testing indicated that the stone was primarily titanium mixed with nickel, manganese and iron. (Source: <http://www.indomedia.com/>) A high quality kris involves hundreds of laminations, and the best quality might involve thousands of layers.

While some kris may be highly-polished, the more characteristic technique is to create a rough finish known as a *pamur*. The kris is described as a three-edged weapon with the rough *pamur* side complementing the normal edges.

An empu will often make cuttings to expose veins, considered to have special spiritual power. After a bit of polishing, acidic solutions, including lime and arsenic, are used to pickle the blade to help prevent rusting. The arsenic blackens the iron and steel allowing the nickel and other impurities to shine through and give the pamur appearance. Etchings are also made using arsenic. The kris is then dried over charcoal and incense and finally lubricated with scented oils.



The pamur of the kris is clearly displayed in this image. (Source: www.aagaines.com/man/kris1.html)



Source: <http://www.arco-iris.com/George/indonesia.htm> **Sacred smith**

The smith has been studied in world cultures and most often the position is either highly-regarded or despised. In some cases, castes and taboos arise with particular reference to the blacksmith.

In India, for example, metal-working is most closely associated with the tribal peoples, particularly those of the Vindhya. Iron is considered the metal of the sudras, or lowest caste, while copper was assigned to the highest caste brahmins.

Iron tools were forbidden in Ancient Greek temples, and the Roman priests of Jupiter used bronze and avoided iron tools for cutting their hair and nails. This prohibition was passed on to the Frankish kings.

African society is nearly divided between pastoral peoples, particularly those who ride the horse, who hold the blacksmith as a pariah caste, and settled agricultural people who elevate the smith to nobility, priesthood and royalty.

Turko-Mongol peoples generally revered the blacksmith and two of their greatest heroes Temujin (Genghis Khan) and Timur both had names derived from the word for "blacksmith." The Ghuz Turks in particular were considered practically a blacksmithing people en masse at one time.

On the other hand, from Nepal to Tibet the blacksmith generally has the same low position as in India.

"Blacksmith" itself denotes a low status, and in medieval Europe the work was often assigned to semi-nomadic Gypsies.

Southeast Asian cultures generally fall into the category of cultures that revered blacksmiths, and placed iron very high if not at the top of the metal hierarchy. In old Java, the terms *empu* or *kyai* "lord, master" referred specifically only to the iron smith or later to the weapons-maker.

A prince who was not in the line of succession could favorably consider becoming a blacksmith in the region from Java to Mindanao in old-time culture.

Blacksmith shops acted also as communal meeting places and even temples, and the blacksmith often held an [9]hereditary chiefly position in the community. Only the high nobility maintained their genealogies as carefully as the blacksmith.

Because the weapons of the smith were often considered also as sacred heirlooms and at times even the domains of one's ancestors, the forging process was particularly painstaking in detail. The master smith awaited special [10]astrological conjunctions and signs to undertake each stage of the weapon-making process. In some cases, a very precious kris could take many years or even the entire lifetime of the smith to complete.



A Maranao sultan's betel box with silver applique (above). Below is a betel box with silver inlay and strap. The Maranao were skilled silver and goldsmiths and even practiced their own indigenous form of dentistry. Gold teeth were implanted by cutting away the tooth, allowing the pulp to dry, and placing a silver core in the cleaned socket. A gold exterior was welded to the silver nail.(Source: http://www.lasieexotique.com/mag_betel.html) Regards,

Paul Kekai Manansala

Sacramento

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3.4 April

Ancient pottery from Vanuatu might shed light on the last great human migration (News) (2006-04-02 09:14)

The jar lids mentioned in the article below are similar are another link to Neolithic pottery in Eastern Indonesia and the Philippines.

For some reason, the Pacific Islanders found pottery was no worth the labor as they moved out in the Pacific.

Could be the lack of harsh winters, relatively rare cyclones and droughts, low population/competition, reduced the need for longer term storage capacity than provided by gourds, baskets, etc.

Regards,

Paul Kekai Manansala

Sacramento

http://smh.com.au/news/world/history-between-the-cracks/2006/03/24/11430839_94170.html?page=fullpage#contentSwap1

History between the cracks

March 25, 2006

Ancient pottery from Vanuatu might shed light on the last great human migration, writes Deborah Smith.

TAKARONGA KUAUTONGA carefully examines the shape, colour and patterns on the ancient fragments of pottery. "It's like a big jigsaw puzzle," he says, as he patiently pieces them together.

The 3000-year-old pot he is reconstructing was unearthed, along with 25 headless human skeletons, at a burial site in Vanuatu - the oldest graveyard discovered so far in the South Pacific.

Intricately decorated, it is one of four rare, well-preserved items of Lapita pottery - three pots and a dish - found at the site that have been brought to Sydney for restoration at the Australian Museum.

The mysterious, seafaring Lapita people were the first humans to settle Vanuatu, New Caledonia, Fiji, Tonga and Samoa more than 3000 years ago. While their origin remains a mystery, their burial pots reveal they were expert artisans, says Colin Macgregor, the museum's manager of materials conservation.

It would have taken great skill to model and fire the coarse clay into delicate vessels without cracking them, he says, marvelling at the thinness of one of the larger Lapita pots. "It's a masterpiece of the potter's art."

The cemetery, one of the most important archaeological finds in the South Pacific, was discovered by chance 2½ years ago at Teouma, only a 20-minute drive from the Vanuatuan capital, Port Vila.

A bulldozer driver digging soil for a prawn farm spotted some pottery shards. Fortunately, he showed them to a friend who recognised their significance because he had recently completed an archaeology course at the Vanuatu Cultural Centre.

The Vanuatu National Museum's director, Ralph Regenvanu, drew together a local and international excavation team, which includes Professor Matthew Spriggs and Dr Stuart Bedford of the Australian National University, to study the site.

Their first pottery find was the flat-bottomed dish which is decorated with a pattern made from two types of human face. It was discovered upside down, acting as a lid for one of the large pots, which contained a human skull.

The other two pots were found nearby, along with the headless skeletons, some of which had big shells placed over their bodies. Most were interred on their backs, but a few were on their front or in strange, bent positions.

Spriggs says studies of the skeletons show these Lapita people were large and strong, with particularly robust upper arms, probably from paddling canoes. They appeared to treat the heads of the dead with reverence. Three skulls were found placed on the chest of the headless remains of an old man. None were his, says Spriggs.

"Even more mysteriously, one of those skulls had a lower jaw but the jaw didn't belong to any of the three skulls."

Burial pots were common in Taiwan about 5500 years ago, and this could provide a clue to where the Lapita people came from. It is also hoped DNA tests on the bones will reveal more about their past.

Ideas on their origins range from a "fast train" theory of rapid migration of Taiwanese to the east to an "indigenous inhabitants" theory that the Lapita culture arose from people living in Papua New Guinea.

Vinod Daniel, head of collections and research resources at the Australian Museum, says the four pieces of Lapita pottery from Vanuatu are particularly valuable because they represent half of all the complete Lapita pots ever found.

As they were unearthed, the hundreds of small pieces were placed in plastic bags and carefully labelled, ready for transfer to Australia. The first painstaking task here for Kuautonga, a curator at the Vanuatu National Museum who has been on a two-month internship at the museum in Sydney, was to clean the soil off each piece in a special quarantine laboratory.

Only a small part of the Teouma site has been excavated, and Kuautonga will take the skills he has learnt here back to Vanuatu so any future pottery finds can be reconstructed there. When the four pots are complete they will be shipped back to Vanuatu to go on display.

The Lapita people made the last great human migration. "There is tremendous public interest in knowing where our ancestors came from," says Regenvanu.



[1]Buy now!

[2] ✖

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
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Chinese archaeologists probe origin of domestic horses through DNA (News) (2006-04-04 09:17)

I would not be surprised if they found these early horses came largely from Yunnan or elsewhere in the South. The Shang dynasty, despite their northern geographical location, belonged to a 'southern interaction zone.' Such elements as rice, elephant ivory, rhinoceros and Indo-Pacific cowries indicate the southern connections. The cowries formed the Shang currency, and ivory seems to have been an important trade item.

Regards,

Paul Kekai Manansala

Sacramento

Chinese archaeologists probe origin of domestic horses through DNA

www.chinaview.cn 2006-04-01 15:55:19

BEIJING, April 1 (Xinhua) – Chinese archaeologists are studying the DNA samples extracted from the bones of horses unearthed from ancient sites to probe the origin of domestic horses in China.

It's still a mystery to archaeologists when and where horses were first tamed in China, said Cai Dawei, a researcher with the center of archaeological research for China's border area under the Jilin University in Northwest China.

The DNA research will offer valuable clues on the study of migration, spread and domestication of horses, Cai said.

A large number of remains of domestic horses and carriages have been found in the relic sites dating back to the late Shang Dynasty (1600 BC-1100 BC) in China.

Many bones of horses who were sacrificed were discovered in the sites of the late Shang Dynasty, such as the Yin Ruins in Central China's Henan Province, the Laoniupo site in Xi'an, capital of Northwest China's Shaanxi Province and the Qianzhangda site in East China's Shandong Province.

"However, horses earlier than the late Shang Dynasty were seldom found in China. And it's difficult for archaeologists to determine whether the few remains of horses earlier than the Shang Dynasty belong to domestic horses or wild ones," Cai said.

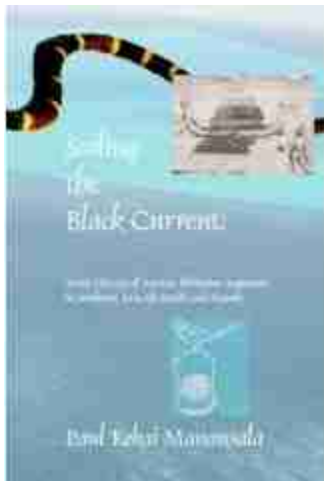
"The lack of evidence at the early period of domestication of horses and the 'sudden emergence' of tamed horses in

the late Shang Dynasty makes the history of horses in China very confusing,” said Cai.

In order to probe the origin of China’s domestic horses, Cai’s center has begun the study of the DNA samples extracted from horse remains in Yin Ruins and the ancient city of Zhenghan in Henan Province, as well as the archaeological sites in Northwest China’s Ningxia and North China’s Inner Mongolia.

The domestication of horses had a great influence on the development of human civilization. The horses not only provided human beings with meat and milk, but also were used for transportation and war.

An increasing number of remains of horses have been found in archaeological sites dating back to 4,000 BC in Eurasia and the Siberian grassland in the past few years. However, archaeologists are still not clear whether the domestication of horses originated in one region and then spread to other places, or the wild horses were tamed in different regions separately. Enditem



[1]Buy now!

[2] ❌

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

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Mount Arayat (Glossary) (2006-04-05 18:55)

Rising majestically over an expansive flat plain, Mount Arayat commands views from all directions over much of Central Luzon.

Located between east and northeast from Angeles City, about the same distance from the latter that Pinatubo extends to the west-southwest from that city.

Once famed forests have lost a good bit of their cover but still provide refuge to guerillas as they have through much of history. The mountain has been an important base for underground military activity since World War II.

Spiritually-inclined people have also made pilgrimages to this mountain since the earliest memories often walking many miles to commune with fellow seekers on its slopes. Here is the home of Apung Sinukuan, the sun god. Herbs from this mountain are believed to have special healing qualities. The name of Arayat indicates that it was located towards the East in the geomantic view of the ancient Kapampangans who live around its slopes.

Unlike Pinatubo which is difficult or impossible to make out from most densely-populated areas of Luzon, Arayat’s imposing profile is inescapable.



Mt. Arayat rises over the flat plains of Pampanga. Picture taken from Clark Field. (Source: Brian Rueger, [1]www.usefilm.com/image/403491.html)

However, Arayat is likely a secondary or back arc to the Western Central Luzon arc that includes Mt. Pinatubo to the West. Pinatubo's basalt magmas though are more like those of Arayat than the neighboring volcanoes with which it forms the same primary arc.

Volcanologists believe that Pinatubo's magmas involve a mixing of the basement rock Zambales Ophiolite and the secondary arc mantle. Possibly the sub arc mantle is even that related directly to Arayat.

Arayat's last major eruption is something of a mystery. It is known to have been "active" during the Holocene (present) period, but the exact nature of this activity is not well-known.

Regards,

Paul Kekai Manansala

Sacramento

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[3]Buy now!

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1. <http://www.usefilm.com/image/403491.html>

2. <http://pubs.usgs.gov/pinatubo/pallister/index.html>

3. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

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Mount Arayat (Glossary) (2006-04-05 18:55)

Rising majestically over an expansive flat plain, Mount Arayat commands views from all directions over much of Central Luzon.

Located between east and northeast from Angeles City, about the same distance from the latter that Pinatubo extends to the west-southwest from that city.

Once famed forests have lost a good bit of their cover but still provide refuge to guerillas as they have through much of history. The mountain has been an important base for underground military activity since World War II.

Spiritually-inclined people have also made pilgrimages to this mountain since the earliest memories often walking many miles to commune with fellow seekers on its slopes. Here is the home of Apung Sinukuan, the sun god. Herbs from this mountain are believed to have special healing qualities. The name of Arayat indicates that it was located towards the East in the geomantic view of the ancient Kapampangans who live around its slopes.

Unlike Pinatubo which is difficult or impossible to make out from most densely-populated areas of Luzon, Arayat's imposing profile is inescapable.

However, Arayat is likely a secondary or back arc to the Western Central Luzon arc that includes Mt. Pinatubo to the West. Pinatubo's basalt magmas though are more like those of Arayat than the andesite and dacite magmas of neighboring volcanoes with which it forms the same primary arc.

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Regards,

Paul Kekai Manansala

Sacramento

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[3] 

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Ancient pottery found on Vietnam's maritime "silk road" (News) (2006-04-06 21:35)

The article below discusses artifacts taken from wrecks found on the "silk road of the sea" off coastal Vietnam probably better described as the "Spice Route."

Most of the pieces found were Thai porcelain from the 15th century. This was at a time when Ming China was sealing

itself off in terms of foreign trade.

Regards,

Paul Kekai Manansala

Sacramento

[1]<http://english.vietnamnet.vn/features/2006/04/557719/>

Tales of treasure and the deep

16:32' 06/04/2006 (GMT+7)

VietNamNet – 1,000 antiques, selected from thousands of ancient pieces reclaimed from 10 wrecks off Vietnam, will be on display at the Ba Ria - Vung Tau Sea Festival 2006.

The 'Treasure under sea' exhibition will be accompanied by stories associated with the 1,000 pieces, tales of the sea and its mysteries.

Some years ago, a group divers in southern island Phu Quoc picked up rare antiques from a wreck. They secretly hid the pieces from authorities, concealing them under bushes. Unfortunately, the heritages disappeared from their hiding place, and suspecting each other, the divers tried to take legal action against each other.

Thus, authorities came to know the secrets of the turquoise depths and the treasures the wreck has kept.

According to archaeologists from the Vietnam Archaeology Institute, the wreck, Hon Dam, was first discovered by Kien Giang fishers in 1975, but none of them recognized its horde as treasure. In May 1991, the wreck was reclaimed, and more than 10,000 pieces, mostly Thai Sawankhalok pottery from the 15th century were recovered.

From late 1989, Ho Chi Minh City antiques collectors were roused by information about fishermen in Long Hai Province who had found a wreck off Vung Tau. Tales said the boats hold was full of treasure, a trove of antiques.

The following year, HCM City collectors were trading a number of antiques - mostly pottery – salvaged from the wreck.

Another wreck was found soon after. It was a reclamation undertaken by the Visal Life-Boat Company, and Sweden's Hallstrom Holdings Oceanic in September 1990. This was the first reclamation of a wreck undertaken in Vietnam. An estimated 270,000 pieces were claimed from the wreck, including Chinese pottery products of the Khang Hy Dynasty (1662-1772). In 1992, 2,800 antiques from it were auctioned in Holland; fetching US \$6,7mill for the sellers.

During the 1990 effort, many local fishermen illegally dived the wreck to pick up antiques. One of the men revealed to his family that at least six wrecks were still un plundered off the Vung Tau coast, next to Hon Ba Island. He told his wife to keep the locations a secret, only to be told to their children. Instead, the woman blabbed it all to her brother, who in turn spilled the beans far and wide.

In 1993, the Ba Ria – Vung Tau Museum and Visal continued to explore wrecks around the Hon Ba area. Around 570 ancient Vietnamese pottery items from the 19th century were found. The pottery products were believed to be traditional products of Southern peoples, closely resembling items used by local fisher families.

The "noisiest" case was that of the Hoi An Ship Back, a wreck found off Cu Lao Cham, Quang Nam Province. The Hoi An Ship Back was found and exploited by antiques collectors and local divers in 1990. But it wasn't until 1997 that authorities and scientists got wind of it.

Dr. Pham Quoc Quan, Director of Vietnam Museum of History remembered that the vessel was 70m underwater, buffered by a current. Organizers spend US \$6mill to raise the wreck, but were rewarded with a 240,000-item haul. Scientists also found the remains of 11 people, including the bones of a woman and a boy.

Another wreck, Ca Mau, was found by fishermen from Phan Thiet, central Binh Thuan province. The vessel was easily raised and items collected. It was a Chinese ship carrying nearly 2,000 antiques, mostly dating from 1723-1735. Some of the items were burnt, leading to suspicion that Ca Mau was sunk by fire.

Information from the many thousands of antiques reclaimed from 10 wrecks off Vietnam's coastline, gives scientists evidence for the supposition that the Vietnamese sea was part of the "silk road" centuries ago, a trade connection between Asia and the West.

According to experts, trade exchange developed during the 10th and 11th centuries, when a number of commercial ports and commercial firms were established, opening the busy silk road of the sea.

(Source: Tuoi Tre)



[2]Buy now!

[3] 

1. <http://english.vietnamnet.vn/features/2006/04/557719/>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Ancient bronze artifacts, bell found at Lopburi, Thailand (2006-04-08 05:29)

Ancient Artifacts Unearthed in Lopburi

[1]http://www.thaisnews.com/news_detail.php?newsid=168657

Ancient artifacts, never before discovered in Thailand, have been found in Ban Pong Manao Archaeology, Pattananikom District of Lopburi Province. The artifacts have been unearthed by students of the Archaeology Faculty of Silpakorn University.

144 bachelor and master degrees students of the Archaeology Faculty of Silpakorn University have discovered two old artifacts in Ban Pong Manao Archaeology, Pattananikom District of Lopburi Province. The artifacts are a bronze cowbell and a curved blade. In addition, a bronze bracelet with a strange pattern, a small bell with animal's fang, axe, bone marbles, and human skeletons have also been discovered at the site. A small dwelling has been located, and the area, presumably, was once lived by animals during the ancient period.

The sighting took place while students were excavating in a nearby village, and they then located many ancient artifacts scattered around the area. It is in line with the history of Lopburi ancient city, which was once the route to Kab Champa ancient city, the area with rich resources such as steel, bronze, cement and stones.

The province of Lopburi will develop the area into an archaeological center and also build a museum, to promote tourism in the future.

—
Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3] 

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2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Yosihiko Sinoto devoted to discovery (News) (2006-04-09 18:24)

The article below on the great archaeologist Yosihiko Sinoto, who studied Tahitian culture, has some nice photos of artifacts including traditional fish-hooks and stone tools.

Regards,

Paul Kekai Manansala

Sacramento

—
Devoted to making discoveries

By Mary Kaye Ritz

Advertiser staff writer

Yosihiko Sinoto, 81, senior anthropologist at the Bishop Museum, displays trays of fishhooks, which have helped date other archaeological finds in eastern Polynesia.

Photos by DEBORAH BOOKER | The Honolulu Advertiser

Deep in the bowels of the Bishop Museum, through the Great Hall where a royal canoe and lifesize whale hang overhead, past a courtyard and down a musty corridor lined with lockers filled with artifacts and meticulously labeled boxes filled with his life's work, you can find Yosihiko Sinoto, the man considered the archaeological equivalent of a demigod by many of our Pacific neighbors.

"If he ran for president in French Polynesia, he'd probably get elected," says Bill Brown, head of the Bishop Museum."

[1]Find the rest of the article here.



[2]Buy now!

[3] 

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Superb drilling technology at ancient Chinese city (2006-04-10 20:39)

One stone drill bit found at the Anhui site was only .15 millimeters wide about the same as a strand of hair. Northern Anhui was part of the Shang dynasty kingdom.

Regards,

Paul Kekai Manansala

Sacramento

—
Artifacts in Ancient Chinese City Reveal Superb Technology

Superb drilling technology and the world's earliest stone drill bits were found at site

Epoch Times Staff

Apr 01, 2006

[IMAGE] A worker looks over an excavation site. (Frederic J. Brown/AFP/Getty Images)

In Lingjiatan, Hanshan County of Anhui Province in China, archaeologists have discovered a primitive tribal site that was inhabited 5,000 years ago. Superb drilling technology and the world's earliest stone drill bits were found at the site. Archaeology professor Zhang Jingguo said there are still many mysteries in the Lingjiatan ruins waiting to be solved.

The Lingjiatan ruins are located in Lingjiatan Village, Tongzha Township of Hanshan County in Chaohu City, Anhui Province, covering about 1.5 million square meters. Archaeologists say the 5,000 year old city was probably a prosperous city with developed construction, animal husbandry and handicrafts. Prior to the discovery of the Lingjiatan ruins, the oldest city in China acknowledged by archaeologists was in Dantu Village in Wulian County at Rizhao City, Shandong Province, which was built more than 4,000 years ago.

Read rest of story [1]here.



[2]Buy now!

[3] ✖

1. <http://www.theepochtimes.com/news/6-4-1/39954.html>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

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Scientists release new studies on Nam Bo region's history (News) (2006-04-11 22:24)

Nam Bo is in southern Vietnam.

In ancient times, what is now Vietnam was divided between the Austro-Asiatic-speaking Viets of the north, the Austronesian speaking hill peoples of Central Vietnam, and in the South the Austro-Asiatic Khmer and Austronesian Cham speakers.

Eventually after the northern kingdoms freed themselves from Chinese domination they were able to incorporate the southern areas into their empire.

Regards,

Paul Kekai Manansala

Sacramento

[1]<http://vietnamnews.vnagency.com.vn/showarticle.php?num=01SO C110406>

Scientists release new studies on Nam Bo region's history

(11-04-2006)

HCM City — Initial results of scientific investigations and research into the history of the Nam Bo (southern Viet Nam) region during the period between the 17th century and the late 19th century were released by Viet Nam Historical Sciences Society, Viet Nam Social Sciences Institute, and the Ministry of Science and Technology.

Twenty seven reports and supporting research materials written by more than 40 scientists and historians about the historical period were released, including work on archaeology, paleoanthropology, history, ethnology, cultural studies, geology, ecology, and environment studies.

According to Professor Phan Huy Le, president of Viet Nam Historical Sciences Society, researchers explored the history of the southern region through the many layers of culture left by its inhabitants starting in the prehistoric period. This interpretation is in line with the common point of view of world historians, Le added.

Over the last few decades, Vietnamese archaeologists have carried out excavations nation-wide, uncovering many

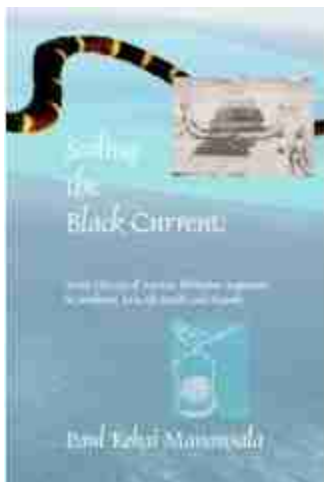
interesting discoveries.

According to the released reports, Viet Nam's ancient history is not only Dong Son Culture with the establishment of Van Lang State (7th-6th B.C.) and Au Lac State (earlier 3rd B.C.) but also includes Sa Huynh-Champa Culture with the formation of the Lam Ap State (Ancient Champa Kingdom) (1st B.C.) and Oc Eo Culture with the Phu Nam Kingdom (1st-7th A.D.).

The initial investigations and research covers changes in the natural environment, migration, administrative management system of Nguyen Lords (1558-1777) in the Cuu Long (Mekong) delta region, economic development, and international legal agreements which confirm Viet Nam's sovereignty to the land.

The research revealed a history of the work, cultural, and spiritual elements of Vietnamese lives.

Historical documents and international legal agreements are a firm foundation to confirm that the Nam Bo Region is part of Viet Nam's territory and ethnic groups living in the land are part of a united Vietnamese nation. — VNS



[2]Buy now!

[3] 

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Volcano Mythology in Asia Pacific Region (Glossary) (2006-04-12 21:01)

That the people living in the "Ring of Fire" in Asia and the Pacific region should hold volcanoes in awe should come as no surprise.

From Mt. Kilauea in the far eastern Pacific to Mt. Fuji in Japan and southwest to Mt. Agung in Bali, the volcano has been held in reverence since time immemorial.

Nicholas Tapp and Michel Strickmann have mentioned the prevalence in [1]Southeast Asia and South [2]China of beliefs in underground networks of "[3]grotto-worlds." Each world was linked to a particular sacred [4]mountain beneath which it resided, and each was connected to other grotto-worlds by a labyrinth of underworld tunnels.

Descriptions of the grotto-worlds conveyed visions of an otherworldly paradise, and it was thought that [5]hidden passages often linked with caves and caverns allowed humans to travel to this underground network.

Such belief also existed in early northern [6]China but faded during the Han period. The grotto-worlds were associated with sacred mountains like Mt. Tai and Mt. Fengdu, the sources of sacred rivers.

In such mythology, the underworld "city" resembles a large fortress or castle with all people living in a large connected

structure.

Journeying to the grotto-worlds by the living was almost universally described as extremely challenging and dangerous requiring the crossing of many obstacles.

Sacred caves

In many areas of [7]Southeast Asia and the Pacific, caves associated with sacred mountains had special significance. Burial in certain prominent caves was considered an honor and [8]ships passing by such locations visible from the sea would stop in reverence of the sacred place.

When Mt. [9]Pinatubo erupted in the Philippines, many of the local Ayta residents retreated into sacred caves on that mountain. They were buried alive by lahar, most reduced to ashes. Some believe that these people thought they would be protected in the caves by the presiding deity of Pinatubo, the Creator God of the Ayta. However, it is still a mystery as to what belief system compelled them to stay in the caves despite the danger. One could say that they did know what would eventually happen to them.

Numerous belief systems in this region describe sacred caves and the rivers said to flow within them as leading to the Underworld, the land of the dead.

Such caves are visited by shamans and other healers who hope to become empowered by the spirits that dwell in the caverns and in the [10]mountain itself.

Dualism

Volcanic eruptions with their seeming convulsions of fire and water have naturally been interpreted in a dual way by peoples with a dual worldview.

One of the best examples of this in Austronesia comes in the legends of the goddess Pele in Hawai'i.

Hawaiians believed that humans had a *kino ahi* or fire body that would emerge if a dead person was thrown into a fire pit for burial. In such cases, the person would go on to join the Pele family in the afterlife.

Pele herself was said to change at will into a towering flame, and the fires near an erupting volcano's crater were often described as goddess herself dancing the hula.

In opposition to Pele was Kamapua'a, the pig-human demigod. While Pele represented fire and lava, Kamapua'a was associated with the sea and rain.

When the two met in battle/marriage, new land was formed as the waters of Kamapua'a cooled the glowing hot lava of Pele into new terra firma. The union of opposites thus resulting in new creation.

Regards,

Paul Kekai Manansala

Sacramento

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[11]Buy now!

[12] 

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Greekgeek (2010-05-24 13:58:25)

Lovely, thoughtful post on volcano mythology. I'm particularly interested in the "fire body" idea in Hawai'ian mythology - I hadn't run into that motif before.

(Sorry for such a belated commen, but I just discovered this post while searching the web for other pages on volcano mythology.)

Easter Island statue heads home (2006-04-16 15:01)

http://www.usatoday.com/news/world/2006-04-13-statue_x.htm?csp=34

Easter Island statue heads home



This Moai was taken from Easter Island in 1929 and taken to Chile before eventually finding its way to the Netherlands. The Moais, crafted between 400 and 1,000 years ago, represent deceased sacred ancestors of the Rapanui.

BUENOS AIRES, Argentina (AP) — The huge stone head is framed by a wooden crate that casts shadows across its vacant eyes and elongated nose. After an odyssey of more than 80 years, the sculpture is set for what should be its final journey — home to Easter Island.

The 7-foot Moai, carved from compressed volcanic ash and decked in a red-rock headdress called a Pukau, is one of almost 900 ancestral statues crafted centuries ago on the remote Pacific island, annexed by Chile in 1888.

It was taken from the island in 1929 and spent some 40 years in the Chilean capital of Santiago before traveling to Argentina and making a quick round-trip visit to the Netherlands.

"Today is the end of a long exile for this Moai," Chilean Ambassador Luis Maira said at a ceremony Tuesday in Buenos Aires. "Today it is being returned to the place where it belongs, where the people are affectionately waiting for it."

Chilean artist Rosa Velasco, the statue's current owner, said that by returning the Moai she hopes to help preserve part of the cultural heritage of the Rapanui islanders, the natives of Easter Island.

[1]Click here for rest of story

Regards,

Paul Kekai Manansala

[2]<http://sambali.blogspot.com/>



[3]



[4]Buy now!

[5] 

1. http://www.usatoday.com/news/world/2006-04-13-statue_x.htm?csp=34
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More on Lapita skeletons from Efate (2006-04-25 19:07)

More information on the headless "Lapita" skeletons found in Vanuatu. The reports come from the Indo-Pacific Pre-history Association Congress in Manila.

I don't know why they use the term "Polynesian" as the site is too early and located in Melanesian areas.

Regards,

Paul Kekai Manansala

—

<http://www.sciencemag.org/cgi/content/full/312/5772/360a>

INDO-PACIFIC PREHISTORY ASSOCIATION CONGRESS, 20-26 MARCH 2006, MANILA

Little is known about the Lapita peoples, the first settlers of the Western Pacific, other than their ubiquitous calling card: red pottery fragments with intricate designs. But in what's being hailed as one of the most dramatic finds in years, researchers at the meeting offered a glimpse of the first-known early Lapita cemetery. "This is the closest we're going to get to the first Polynesians," says archaeologist Matthew Spriggs of Australia National University (ANU) in Canberra, a member of the excavation team.

The graves on Efate, in the Vanuatu Islands, are estimated to be 3000 years old. That's around the time that the Lapita peoples began hopscotching across the Pacific from New Guinea's Bismarck Archipelago, fanning out as far as Samoa and Tonga. The site reveals unknown facets of their burial customs, and DNA from the bones may offer clues to their origins. "The find has opened a new window on the Lapita people as a biological population as well as an archaeological culture," says Lapita expert Parick Kirch of the University of California, Berkeley.

Since the first Lapita shards came to light a half-century ago, more than 200 sites have been found, but skeletal remains are very rare. Then just before Christmas in 2003, workers quarrying soil for a prawn farm came across a chunk of pottery with a complex pattern. They showed it to a field worker with the Vanuatu Cultural Centre, Salkon Yona,

who luckily had just been trained in Lapita identification. Yona consulted ANU archaeologist Stuart Bedford, who in a second stroke of luck was on the island for a wedding. Bedford confirmed the shard as early Lapita, skipped the wedding ("my friends understood," he insists), and scrambled to protect the site, near Teouma Bay.

But the biggest surprise came when the team, led by Bedford, Spriggs, and Ralph Regenvanu of the Vanuatu National Museum, began excavating bones. Because so few Lapita burials had been found, the researchers assumed these were recent graves until paleoanatomy expert Hallie Buckley of the University of Otago in New Zealand confirmed the remains were Lapita. Everywhere they dug, it seemed, was a skeleton. "It blew us away," says Bedford. In two seasons, they excavated 25 graves containing three dozen individuals.

All skeletons were headless, a feature of other Pacific cultures. In some graves, cone shell rings were placed in lieu of the skulls, indicating that the graves were reopened after burial and the heads ceremonially removed, Bedford says. (The rings are 3000 years old, according to radiocarbon dating.) The heads were reburied. In one grave, three skulls (see photo, above) were lined up on the chest of a male skeleton, whose grave the bulldozers missed by centimeters. His bones bear scars of advanced arthritis. "He must have been in a lot of pain and was clearly looked after," says Spriggs.

The pots too are revelatory. Some are burial jars, by far the oldest in the region. The inner rim of one features four clay birds peering into the vessel. The vessels are similar in form to early "red-slip" pottery found in Taiwan and islands of Southeast Asia, bolstering the argument that Lapita peoples at least tarried in this region on their eastward migration. An article on Teouma is in press in *Antiquity*.

After excavations this summer, the team hopes to extract DNA from bones to compare with modern populations. In the meantime, Teouma has become the pride of Vanuatu, which has featured its Lapita heritage in a set of postage stamps.



[1]Buy now!

[2] ✖

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Magnetism, Ancient (2006-04-29 15:10)

In the Philippines and neighboring regions, the use of magnets by indigenous shamans and doctors for healing and occult purposes is very widespread in both "Westernized" and "tribal" culture.

It's difficult to determine the age of this practice. There is evidence of the use of magnets for healing purposes in

ancient Chinese, Egyptian and other texts. And the words for "magnet" and "magnetic compass" in Southeast Asia tend to be indigenous ones.

From Austronesia, comes a term often linked with ancient ideas of magnetism. The Polynesian word *mana* is used in anthropological literature to describe a type of non-personal, unconscious energy that can be found in all objects. Scholars have long recognized the similarity of mana with early European concepts of "animal magnetism" and "personal magnetism."

Mana has several aspects that resemble electricity and magnetic energy. It is raw energy without personality that can be found in all things.

However, mana is especially linked with place i.e. geographic location, and thus the Earth. The concept of the energy of the earth reminds us of geomagnetic energy especially when we consider some other aspects of the term.

Like electromagnetic fields, mana radiates from a place, person or object. As one approaches a powerful source, the mana can be detected as becoming stronger the closer one comes to the destination.

Too much mana can be harmful, and to escape excessive radiation one distances oneself from the source.

Like electricity, mana can flow from one object to another. And this flow can also be manipulated by various means, either increasing or decreasing the quantity.

And mana, like magnetism, has the power of attraction. Places or persons with great mana attract other persons and objects.

In the Philippines, the term for magnetism, *balani* means "to attract, to charm." The term "charm" here also refers strongly to magical practices meant to attract others.

Indigenous healers in this region use a form of "laying on of the hands" in which the healer's hands act as healing instruments as if charged with a mysterious magnetic energy.

Following the advent of magnetic philosophy in Europe with the works of William Gilbert, the idea of magnetic healing also came into vogue in among Europeans.

Paracelsus mentions a practice of this type in *Magnale*. F. A. Mesmer developed the theory of animal magnetism in the late 1700s suggesting the existence of "magnetic fluids" in all living creatures.

Concepts of mana existing in varying quantities in different locations also has some similarity to practices of geomancy, or terrestrial "astrology."

Regards,

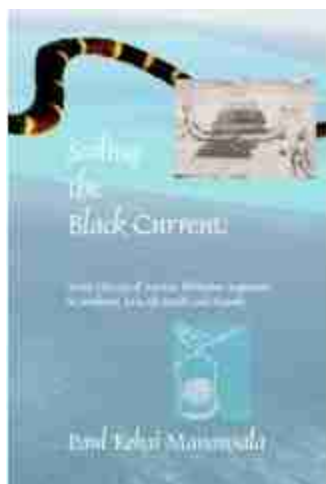
Paul Kekai Manansala

Sacramento

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[1]Buy now!

[2] X

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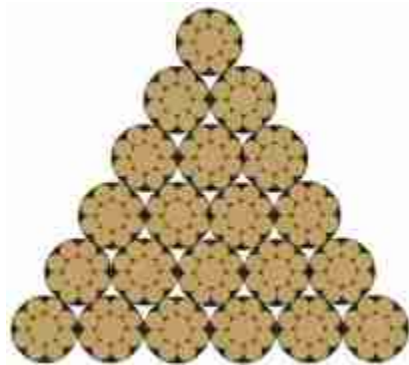
"Quests" and The Da Vinci Code (2006-05-07 07:52)

The movie, The Da Vinci Code, is scheduled for release this May. The film covers many subjects also discussed in this blog, or least the portions of this blog that cover the medieval period of history.

While The Da Vinci Code is a work of fiction by Dan Brown, it is based on historical claims made by the Frenchman Pierre Plantard.

Plantard asserted that the Merovingian dynasty of the Franks were descendants of Jesus and Mary Magdalene. According to his testimony, he was of Merovingian lineage himself, and a member of an organization called the Priory of Sion. The latter group linked with the medieval Knights Templar were pledged to protect the "Holy Grail," which he said was actually the Jesus/Mary Magdalene/Merovingian bloodline.

In this blog, we have discussed aspects of the [1]Holy Grail motif, the [2]Knights Templars, etc. but with relation to the medieval history of the "Indies." Let's review the thesis presented here with regard to this subject matter.



First we presented Wilhelm Solheim's theory of the [3]Nusantao, Malayo-Polynesian maritime traders who established an extensive trade network starting in Neolithic times. Chinese ethnologist Shun-Sheng Ling suggested that the people known in Chinese legendary histories ascribed to this period as [4]Dong Yi were of Malayo-Polynesian ethnicity.

I have asserted that the medieval empires of [5]Zabag (Sanfotsi) and [6]Wakwak (Toupo) originated from the [7]older Nusantao network, as represented in the derivative culture known as [8]Sa-Huynh-Kalanay or in related cultures.

These [9]two medieval trading empires based in Insular Southeast Asia established trade relations throughout eastern Asia and the Indian Ocean. The [10]spice routes through which cinnamon, cloves, aloeswood and similar products were traded depended on Nusantao merchants and seafarers.

I claim that the Nusantao purposely approached political entities beyond their normal ports-of-call during medieval times.

In particular, the kingdom of Zabag was interested in protecting its trading interests against [11]a tide of Islamic expansionism and against the competition of its ancient southern foe, Wakwak.

Zabag was ruled by a king known to Muslim writers as the [12]*Mihraj* , and I have claimed that the same king was known among Tibetan Buddhists as [13]*Rigden* and among [14]European Christians as *Prester John* .

Among the native titles of this king were [15]*Pagbansagan* and [16]*Apung Iru* .

Those countries first approached by the king for political and military alliance were China, India and Tibet. In the latter nation, the kingdom of this monarch, known as Rigden, was called [17]*Shambhala* , which I have connected with the geographical location of [18]Sambal or Zambales on [19]Luzon island , the Philippines.

Further abroad, news of the Caliphate's enemies in the Far West, also reached the Pagbansagan. He sent embassies to the Christian Byzantine and Frankish empires under the name of "Prester John" or [20]Priest John . He was indeed a [21]*priest-king* in a kingdom that was traditionally syncretic in religious belief even though it had its own [22]spiritual agenda . Prester John's claim of being a "Christian" king should be viewed with this background in mind.

Prester John became known in Europe through his [23]letters to the Pope and local royal families . He also became a character in the chivalric romances such as [24]*Parzival* whom [25]Wolfram von Eschenbach attributes to one [26]Flegatani through Kyot of Provence. Connected with these bardic legends are the themes of the [27]*Swan Knight* and, even earlier, the *Quinotaur* , founder of the Merovingian dynasty.

Using his established presence in South India and Sri Lanka, Prester John may have utilized the network of [28]*Sayabiga* established along the northern Persian Gulf shores to eventually make contacts with Christians in Palestine. I have shown how this probably occurred via the communication and relationships that existed between the Knights Templar and the Assassins.

At the same time, contacts would have been facilitated through African spice trade linkages eventually [29]entering Europe through North Africa probably via Spain .

Among the propaganda used to lure Europeans into Indian Ocean geopolitics were tales of [30]Lost Eden and the [31]Holy Grail . One of the best accounts of Prester John's interest in [32]European alliances was given at the closing end of the Prester John era by [33]Nicolo di Conti . Regards,

Paul Kekai Manansala
Sacramento



[34]Buy now!

[35]

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Magnetic Compass and Navigation (Glossary) (2006-05-12 14:50)

Joseph Needham suggested that the magnetic compass , [1]portolan chart, sandglass and tavallo di marteloio were part of a package that appeared rather suddenly in Europe and might have owed much to Chinese developments. The whole set of techniques gave rise to the practice of dead reckoning and "quantitative navigation" that made the European age of exploration possible.

China indeed has a long history of knowledge of the magnetic compass. As early as the 4th century BCE, there is mention of use of a south-pointing compass for use in long overland voyages. A magnetized ladle was used as a geomancy compass starting in the Qin dynasty.

Adelard of Bath in 1117 was the first European to note that the lodestone pointed in a certain direction. In 1190, Alexander Neckham mentions magnetic needles used for marine navigation.

Muhammad al-Awfi writes of a fish-shaped magnetic compass in 1232 and 10 years later Bailak al-Qabajagi states

that mariners in the Indian Ocean used an iron leaf shaped like a fish and rubbed with a magnet to find direction. The fish shape of the compass mentioned in Muslim works is important because a description of a floating fish compass occurs in Chinese texts dating back to 1027. According to the *Shih Lin Kuang Chi* dated sometime between 1100 and 1250, it is said that the floating fish compass was the invention of the Daoist Immortals:

They (the magicians) cut a piece of wood into the shape of a fish, as big as one's thumb, and make a hole in the belly, into which they neatly fit a piece of lodestone, filling up the cavity with wax. Into this wax a needle bent like a hook is fixed. Then when the fish is put in the water it will of its nature point to the south, and if it is moved with the finger it will return again to its original position
(translation by Colin A. Ronan, *The Shorter Science and Civilisation in China*)

While I have written previously that the earliest [2]Austronesian navigation did not require the compass, the device was nonetheless known to Southeast Asian mariners when the first Europeans arrived at the start of the colonial period.

Even when ages-old techniques were still used by most mariners in the region, there was also evidence of at least some use and knowledge of more modern techniques:

Ludovico de Barthema mentions his East Indian pilot to Java in 1505, who used a compass and chart with coordinates:

The captain of the said ship carried the compass with the magnet after our manner, and had a chart which was all marked with lines, perpendicular and across.

Alfonso de Albuquerque in 1512 describes a sophisticated chart he had acquired in Southeast Asia in a letter to King Manuel of Portugal :

...a large map of a Javanese pilot, containing the Cape of Good Hope, Portugal, and the Land of Brazil, the Red Sea and the Sea of Persia, the Clove Islands, the navigation of the Chinese...It seems to me, Sir, that this was the best thing I have ever seen.

According to Albuquerque's account, Southeast Asian navigators already had ample knowledge of world geography at this time and were able to portray such knowledge on map charts.

As mentioned previously in this blog, the earliest advances in map-making in Europe came with the appearance of the portolan chart. This chart in many ways resembled the star and wind compasses used by [3]Austronesian navigators. With all respects to Needham, the Chinese and European systems were not likely the first examples of "quantitative navigation." They may have been the first to use modern mathematical techniques, but ancient Austronesian navigation was also quantitative techniques.

Journeys to any destination were represented in time-distance units. In this blog, we have referred to these with the Micronesian term *etak*.

However, this quantity did not need to be divided as in the other systems. Instead, the navigator dynamically adjusts the distance covered by an *etak* through mental imagery. An *etak* one day may mean 20 miles and the next day 100 miles. But numerical processes are not at work here so much as a mental shortening or lengthening of the *etak*. Such a system might be difficult to transmit to someone in a totally different cultural milieu. However, the general

principle of time and distance is the same.

The use of the sandglass allowed the day to be divided into *watches*. At each watch, the sandglass was turned upside down with an accompanying chant by the watch-person.

This system worked for mathematical computations especially with the newly-popular Indo-Arabic numerals.

Likewise, the traditional Austronesian navigator corrected course deviations using dynamic mental imagery. In Europe, they used instead the *tavola di marteloio* or traverse tables.

Again, it would be difficult to transmit the Austronesian system to one not raised in the same cultural background. What is accomplished with right-angled trigonometry on the one hand, is handled totally with mental images, on the other.

Needham believed the sandglass may have arose from the many advances in clock technology that evolved in China. It is worth noting though that one particular time-keeping device bore a unique resemblance to the floating fish compass used in the Indian Ocean.

The sinking bowl clepsydra was found in Southeast Asia in the form of coconut shells with holes punched in the bottom. These devices are still used by fisherman in Insular Southeast Asia.

Although no accounts of this device being used in navigation exist, both this "water clock" and the floating fish compass share the quality of being stabilized by flotation. Thus both were useful on ships.

Regards,

Paul Kekai Manansala

Sacramento

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Mystery Maps of 15th and 16th centuries (Article) (2006-05-15 19:16)

Gavin Menzies has been in the news again lately this time regarding his controversial theory about the origin of the Maori.

Menzies is also still heavily publicizing the recently discovered Chinese map which he claims supports the theories in his book.

As such it would be good to review some of the claims made here with reference to the mystery [1]maps of the 15th and 16th centuries that may provide much enlightenment on the geographical knowledge transmission.

At his website, Menzies and his colleagues mention a few important maps from this period that have been discussed previously in the blog. Antonio Galvão, the "Apostle of the Moluccas," in 1563 writes:

In the year 1428, Don Pedro, the king's eldest son, who was a great traveller, went into England, France, and Germany, and thence into the Holy Land and other places, and came home by Italy, through Rome and Venice. He is said to have brought a map of the world home with him, in which all parts of the earth were described, by which the enterprizes of Don Henry for discovery were much assisted. In this map the Straits of Magellan are called the Dragons-tail, and the Cape of Good Hope the Front of Africa, and so of the rest.

I was informed by Francis de Sosa Tavares, that in the year 1528, Don Fernando, the king's eldest son, shewed him a map which had been made 120 years before, and was found in the study of Alcobaza, which exhibited all the navigation of the East Indies, with the cape of Bona Sperança, as in our latter maps; by which it appears that there was as much discovered, or more, in ancient times as now.

We have discussed Galvão's comments earlier and how they indicate a knowledge of the "New World" before the voyage of Columbus.

In our last blog entry, we also mention the map described by Alfonso de Albuquerque in 1512:

I am also sending you an authentic portion of a large map belonging to a Javanese pilot, containing the Cape of Good Hope, Portugal and the Land of Brasil, the Red Sea and the Persian Gulf, and the Spice Islands. It also shows the navigation of the Chinese and the Gores, with the rhumbs and the routes taken by their ships and the interiors of the various kingdoms and which kingdoms border on which. It strikes me as the finest piece of work I ever saw and I am sure Your Highness would be delighted to see it.

The names were written in Javanese script and I found a Javanese who could read and write the language. I send Your Highness this fragment that Francisco Rodrigues copied from the original, in which Your Highness will see where the Chinese and the Gores really come from and the route your ships should follow to reach the Spice Islands, where the gold mines are located and the islands of Java and Banda, where nutmeg and mace come from, and the territory of the king of Siam. You will see the extent of Chinese navigation and where they return to and the point beyond which they will not sail. The main part of the map is lost in the Flower of the Sea. I interpreted this map with the pilot Pero de Alpoim, so that they would be able to explain it to Your Highness. You may take this portion of it as very authentic and accurate, because it shows the routes they take in both directions. It does not show the archipelago called Celate, which lies between Java and Malaca. Your Highness' creature and servant, Alfonso de Albuquerque.

Such a sophisticated map written in Javanese and including Brazil only 12 years after it was "discovered" by the Portuguese is astonishing, and de Albuquerque demonstrated its high value in sending it to the king.

According to a note at Menzies site, another map possibly showing or mentioning Brazil in 1447 has been discovered with the following reference (unverified by this author):

O Brasil num Portulano do Sec. XV

- Portuguese National Library - ref. H.G. 17204 / 17v.

This map stands as the best link for the mysterious charts mentioned by Galvão as existing less than a century earlier, and supposedly showing the Straits of Magellan and the Cape of Good Hope.

Francisco Rodrigues, mentioned by de Albuquerque, in 1513 wrote a manual of *roteiros* or *rutters*, maritime charts for the East Indian trade. The notes of his work indicate that they were copied from charts used by local East Indian pilots. They contained detailed descriptions of coastlines and were among the first charts to show latitudes for southern and eastern Africa.

When the Portuguese entered the area of Southeast Asia, we have mentioned that the [2]Luções were controlling most of the trade with China in Southeast Asia. The Ming dynasty was clamping down on foreign trade with a few exceptions. Of these the most important according to Portuguese sources was the trade arrangement between [3]Lusung and Guanzhou.

The Luções showed great eagerness in assisting the Portuguese with their explorations which is in-keeping with one of the themes of this work.

Thomas Suarez suggests that the first mention of indigenous maps in Insular Southeast occurs in the Yuan dynasty annals of the 13th century. Interestingly the Yuan and Insular Southeast Asian maps, and at least one Gujarati map mentioned by Vasco de Gama, followed the "[4]Mongolian style" of marking grid lines on the map together with geographical descriptions.

Menzies theorized that the maps mentioned by Galvão were transmitted to Dom Pedro by Nicolo di Conti in Florence in 1428. His theory though rests on maybe a less accepted dating of di Conti's return to Italy from Asia.

The evidence does seem to suggest that di Conti provided important information that revolutionized the European conception of the globe. Some information traced to di Conti and related to southern Africa does turn up in maps and globes of the time, but nothing else related to the New World.

According to di Conti's testimony to papal secretary Poggio Bracciolini, the Venetian traveled through Asia for 25 years starting his journeys in Damascus.

After maybe six or seven years of travel, di Conti's tale ends in the kingdom of Champa. Then about four years before he returns to Florence, di Conti states that he departs from Champa for South India.

This would indicate that between his arrival and departure from Champa, some 15 years may have elapsed.

According to di Conti, during most of his Asian travels he was a member of the court of Prester John of Greater India. It was also the latter king that married him to his wife. By the time di Conti reached Egypt and met Pero Tafur, he had four children with his wife.

All of this would suggest that di Conti met Prester John either in Champa or somewhere near Champa, where he got married and began having children. No information is given for this time period by Bracciolini, but Tafur gives us some idea of di Conti's activities.

Of course, Champa was a natural trading partner of Lusung, which was located off its eastern coast, and where I have suggested that "Prester John" was located.

After spending much time in this region, di Conti would eventually learn that the Indian Ocean was not enclosed by land as suggested by Ptolemy. Indeed the Venetian is credited with dispelling this myth.

And we can also say that if the information contained in the Galvão and de Albuquerque maps did indeed exist in Southeast Asia during his time he would have been the natural person to transmit such knowledge. No other person since Marco Polo had spent so much time in the region.

And many scholars do in fact believe that Paolo Toscanelli's suggestion to Christopher Columbus to [5]sail to the East Indies from the East , was inspired by Nicolo di Conti.

Regards,

Paul Kekai Manansala

Sacramento

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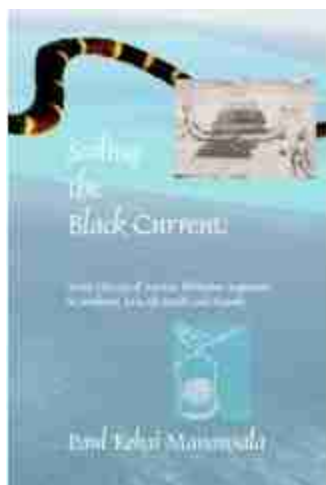
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[6]Buy now!

[7] 

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Tala (Glossary) (2006-05-23 08:31)

Tala is the name for the Morning Star , the planet Venus , in various languages of the Philippines.

In Kapampangan myth, [1] Tala descends to earth sent by his grandfather the Sun to save the world from the great flood. He is born in human form and brings the gift of rice agriculture among other things.

Venus coming to earth as a human savior is rather a common theme. In Irian Jaya to the south, Papuan nationalists emblazon the Morning Star on their flag based on a local legend of the descent of Tala as bringer of good.

Dissecting the Kapampangan myth, I have suggested that Tala is associated with a epoch-making volcanic eruption involving the two peaks Pinatubo and Arayat . After this eruption, there is a political change in which one clan network emerges as victorious over another.

Probably due to the eruption itself, and the resulting clan warfare, both clans are dispersed broadly throughout the [2] Nusantara maritime trade network . This dispersion actually acts in their favor and they gain control over vast reaches of this network. Both groups constantly fight over control over important trading routes and their conflict is coded in the mythology of this region and beyond.

Of these clan networks, one establishes itself in the region dominated by the sacred volcanoes. In doing so, it actually displaces the former ruling clan network, which becomes its main adversary.

That clans of the sacred mountain trace the descent of their priest-king lineage to Tala, the culture-bearing prince associated with the Morning Star and whose [3] totemic symbol is the dog .

The idea of the celestial descent of a dog or dog-man is preserved near by in the Tinguian myth of [4] Kimat, the lightning dog , who is sent by the Supreme sky god Kadlakan. Lightning is a common symbol of the descent of heavenly bodies to earth.

Tala may have been the name for a local Nusantara trading prince who helped transmit the knowledge of rice agriculture over vast expanses of the trade network. Whatever the case he is credited with bringing rice culture to the local area.

In many regional mythologies, we find the [5] theme of a dog coming at the time of a great flood bringing knowledge of rice farming.

As the Nusantara greatly expanded their network geographically around this [6] time (4th millennium BCE), I have suggested that these motifs spread also into other cultures.

For example, the dog is associated with Venus in many cultures spread from ancient Egypt to ancient Mesoamerica. Furthermore the dog is closely linked with royal lineage in most of the same cultures. In Egypt, J. Griffiths suggests that the word *anpu* from which we get the name of the dog-god Anubis , means both "dog" and "king's son."

During the Pyramid Era, the king was said to have the body of Atum and the face of Anubis. When the king died and united with Ra , the sun god, he was said to take Anubis/Anpu with him on his neck.

In biblical literature, the Morning Star symbolizes both the princes [7] Lucifer, expelled from heaven , and the [8] Messiah .

Among the Dayak, the god-ancestor *Mahatala* may be related in some sense to Tala of Kapampangan myth. Mahatala actually refers in this case to the hornbill creator god who unites with the female watersnake, Jata . The union of the bird and dragon clans.

Tala is rather the son of the male rooster and the female dawn serpent.

Jata is linked with the Mountain of Gold, while Mahatala with the Mountain of Diamonds.

In comparison, Manalastas , the father of Tala, comes from the Mountain of the Moon, Pinatubo, while Munag Sumalâ , Tala's mother, hails from Arayat, the mount of her father, the sun god Apung Sinukuan .

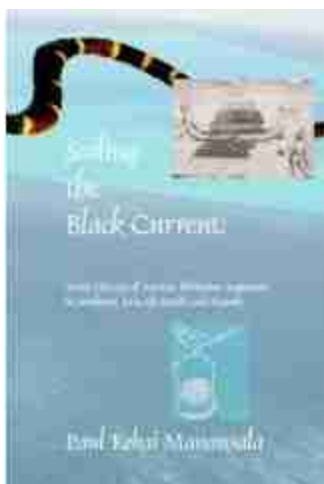
Dayaks believe that Mahatala created the Sun and Moon from clay, the same clay later used to fashion sacred Dayak jars.

Alternatively, among the Ngaju of Borneo , Mahatala represents the Sun and the sacred spear, while Jata is the Moon and the sacred cloth.

After the union of the two, Mahatala is enthroned on the primeval mountain which is supported on the back of Jata. In the Kapampangan version, Tala, the prince arising from the union of [9] dragon and bird clans , takes the throne over the [10] holy mountains which rest on the back of the great dragon [11] Apung Iru .

Regards,

Paul Kekai Manansala
Sacramento



[12]Buy now!

[13] 

1. <http://sambali.blogspot.com/2004/12/dueling-dual-volcanoes.html>
2. <http://sambali.blogspot.com/2004/12/nusantao.html>
3. <http://sambali.blogspot.com/2004/12/dog-lineage.html>
4. <http://sambali.blogspot.com/2005/01/thunderstones.html>
5. <http://sambali.blogspot.com/2006/01/glossary-dog-star.html>
6. <http://sambali.blogspot.com/2005/02/transition.html>
7. http://sambali.blogspot.com/2004_12_29_sambali_archive.html
8. <http://sambali.blogspot.com/2006/02/glossary-gymnosophists.html>
9. <http://sambali.blogspot.com/2004/12/sambali.html>
10. <http://sambali.blogspot.com/2005/12/glossary-mountain-of-fire.html>
11. <http://sambali.blogspot.com/2004/12/apung-iru.html>
12. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
13. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr_c=3

Erythrocyte (2006-05-23 18:02:00)

Hi, Paul,

Thanks for leaving a comment on my site. I've been looking at your constellation of websites: they're a treasure trove! I've been interested in the Indian Ocean and its trade networks for a long time, primarily for purposes of fiction. Your research is extremely impressive and bolsters many of the theories I had subconsciously come to hold after looking at a wide variety of sources. In fact I even have a story in which both Champa and the ancient compass are mentioned; it forms part of my unpublished first novel. I shall post it on my blog as soon as I find time. It's called Heart's Solace and is about a Bengali mariner who travels to Iraq in the 8th century and witnesses the events of Karbala.

A query: do you know what Ludovico di Varthema's muslim name was?

best regards

Rimi

Paul Kekai Manansala (2006-05-23 18:13:00)

Hi Rimi,

Was di Varthema's muslim name Yunas?
I have to admit I quickly googled this.
Paul

Mog (2007-12-26 16:18:00)

This glossary entry for Tala is extremely well done. FYI it is only a coincidence (not a delusion of reference) that Dr. **Manalastas** will likely be performing a mastectomy on my mother in law at AUF this week. She has a malignant tumor in her breast, we are praying...

While I have "creatively" identified that some words in usage in India may in fact have originated in Sundaland, i.e. PUYA for paradise becoming PUJA in India, I will not make any determinations of origins here. Suffice it to say that if Nusantara was the dominant maritime influence in paleolithic times they likely had a lively exchange and mixing with South India.

Tala or **Thala** is a term used for numbering or keeping rhythm in Carnatic (South Indian) music, and involves hand and fingers. Just recently I have posted on a Jewish site whether there is any remote relationship with the **Shefa Tal** or esoteric hand and finger lettering of the Kohanim Blessing (Jewish Priesthood, from Aaron and Moses on). Believe Shefa Tal, means "abundant dew" so TAL, etymologically corresponds to numbering/abundance.

In relationship to Volcanoes, Taal for example, I wonder if Taal, Tala, Thala both corresponds to the booming drum of volcanos, as well as a very ancient word for keeping rhythm with the feet.

A word in Kapampangan **Katha** or **Kathang** means story, as it does in Sanskrit, and a chief South Indian dance form which tells stories is **Kathakala**. In most Indian dance the numbering or rhythm is kept by the feet, or specifically by bells on the ankles.

In fact if we look at the LATIN root word for TALON, which is TALUS, it means **ANKLE**, which I have to wonder is a root word for ancient dance, Nusantara, South Indian?

Where this "imaginatively" corresponds with the dog, or Dingo in the case of SE Asia, has to do possibly with the evolution of language. Some academicians believe more ancient language had an equal amount of hand signs (this correlates roughly both with Tal/Thala in Carnatic music, as well as Shefa Tal). And of course we have the Druidic Ogham, or Tree Alphabet which corresponded with spaces of digits (fingers).

When hunters eventually used dogs to accompany them, who had some superior senses of hearing and smell, it possibly eliminated the prior reliance on as much silent hand gestures in a hunting scenario. Just a thought.

Anyway, back to dance. One of the likely influences of Kathakala (or confluent) is another dance called **Mohiniyattam**, which I believe is Carnatic as well. What is curious to me is the similarity between MO-HINI, WA-HINE (woman, Hawaiian), AND HINA (Maui's wife), or the similarities here between South Asian and Hawaiian Archetypes.

In one description of Mohiniattam dance form *Mohini means a maiden who exerts desire, or steals the heart of an onlooker.*

Then we have *In Polynesian mythology, Kihe-Wahine is the goddess of evil spirits and lizards.* which is evocative of arousing the reptile portion of our brains, the four f's feeding, fighting, fear, and f-mating. Alluded to in mystery traditions, slaying the minotaur, conquering the inner Hydra, taming the Nagas, etc.

The original name of Mohini, is as avatar *Mohini is one of the 25 avatars of Vishnu found in the Puranas. The main story, or lila, concerning Mohini is the Sagar or Samudra manthan, a lila that includes: Indra, Lakshmi, Kurma, Dhanvantari, and numerous other Hindu divinities. This lila details the conflict between the Daitya (demons) and the Adityas (gods), as well as their quest for amrita. In this lila, there is a time when the demons overpowered the gods and take possession of the amrita. In order to rescue the gods, Vishnu takes the form of a beautiful woman, Mohini, and approached the demons. When the demons saw the enchanting beauty of Mohini, they lost all composure. While the demons were enchanted by Her beauty, Mohini seized the nectar and distributed it amongst the gods, who drank it immediately. During this lila, Mohini also decapitates the asura Rahu.* So we have Thor dressing up as a bride to slay a giant, etc. There is definitely a greater motif here, and if the Nusantara influence/confluence is proven, a clear trail from East to West...then again these shamanistic motifs could be far older.

As far as Lucifer being the morning star, this was a veritable creation of St. Jerome (Latin Vulgate) in the 380's I believe, and a medieval/biblical urban legend, lost in translation. Also St. Jerome started writing vulgate when Magnus Maximus came crashing from Britain into Rome, and so there was a Roman Empire political message in denigrating Euro-folkloric "Lugos" "Llew" horned deity/mystery traditions and associating them purely with Greek excess (pan etc). Have written an article on this.

Paul Kekai Manansala (2007-12-27 08:14:00)

Thanks Bill, my best wishes for your mother-in-law's full and speedy recovery.

Mog (2008-01-10 10:52:00)

Thanks Paul, this glossary on Tala is exceptional. Am going to share it with a mystic friend of mine who has encyclopedic knowledge and has seen the deep underlying alchemical connections between mythology/faiths.

My mother in law had a successful surgery and is in further exploratory phase whether she needs chemo. This has been a bit of an emotional time, thank you for your thoughts.

There is a video which you can rent on Netflix, "Legong, Dance of the Virgins" which captures wonderfully and visually the Indo-Malay culture of Bali in a more pristine state. Am not so sure how much of a colonial/hollywood overlay has been applied, but visually it is clear how powerful the women were in this Indigi-Hindu-Malay culture. Actually am agreeing with Leny Mendoza Strobel that there is alot beyond words/body language which is conveyed in SE Asian culture which can only be experienced in whole, not "picked apart". Interesting there is "Dance of Barong" and don't know if there is a crossover of formality, which is actual origin of Barong Tagalog. Pls email me at mogrhod@gmail.com if you see movie and want to discuss.

Mog (2008-01-10 15:59:00)

Whoa,

Hit upon possibly even a more haunting cognate. Just a **Puya** may have become **Puja** possibly **Tala** is cognate with **Tara** (both Hindu and Polynesian).

Red Tara appears to be the principle Vajrayana deity as practiced in SE Asia, and it is likely the 2kg gold deity dug up in Mindanao is Red Tara. Atisha's teacher was Serlingpa (Serling is Sumatra believe) and Atisha's early inspiration revelatory experience and primary devotion was to Red Tara. Of course you realize Atisha's importance "saving" Tibet.

Until now I did not know that **Red Tara** is also associated with **Kurukulla** (ten Mahavidya deities, transgressive aspect? tantra?). What is fascinating is our prior linkages with **Cu - Ku** (as Asu-dog warrior secret societies) from Ireland to Hawaii. And now with the following we have a clear relationship...

Red-Tara (**Kurukulla**)

and

Kulam (or enchanting magnetizing form of witchcraft)

<http://www.exoticindiaart.com/product/TC40/>

Red Tara, also known as Kurukulla, is according to M. Foucher, 'the heart of Tara' (Etude sur l'Iconographie bouddhique de l'Inde, Paris, 1900). She is worshipped by unhappy lovers, and is believed to be particularly successful in bewitching men and women. Her mantra repeated ten thousand times is said to bring about all of one's desires.

Standing precariously balanced with her right leg raised she supports her awesome frame on her left leg, under which she tramples Kamadeva, the god of desire.

She is four-armed, and holds various symbolic attributes in her hands. With two of her main arms she holds an arrow, stretched on a flower bow. The shaft of this arrow is made of flowers and the flight is made of leaves.

Her upper right hand holds a flower-hook, and the final left hand holds a noose. Both these implements enable her to catch those of us who have strayed from the path Dharma.

The Goddess Kurukulla is invoked for the controlling activities of subjugating, magnetizing, and attracting. She is extremely seductive: her red color and subjugating flower-attributes emphasize her more mundane activity of enchanting men and women, ministers and kings, through the bewitching power of sexual desire and love (Skt. vashikarana). The eroticism of her symbolism is further enhanced through the imagery described in her sadhana. For attracting or subjugating a man, the flower-hook and arrow are visualized as piercing his heart; and for attracting a woman these attributes are visualized as penetrating her vagina.

From a red eight-petalled lotus at the practitioner's heart arise eight red bees, which are visualized as flying out from his nostril and entering the nostril of the person to be subjugated. Here they suck the vowel syllables from that persons heart with their 'pollen gathering sucking tubes', then return with their 'nectar' to their 'hive' in the practitioners heart. The symbolism of red bees intoxicated with honey, of red utpala flowers laden with fragrant nectar, and of the snaring, hooking, and piercing activities of Kurukulla's flower-attributes, reveal the sexual magnetism of this seductive goddess.

Kulam?
In Seva/Service,
Bill

Mog (2008-01-10 18:53:00)

Someone possibly already made these correlations before me, but now find Tara, Tala, Tari (Indo-Malay word for dance), and Tala/Thala (rythym South Indian Carnatic music) all very incestuous.

*Tari Sanghyang Dedari is a very special dance of Bali, in which the dancers are pre-pubescent **girls in trance, chasing away bad spirits.** Or it could just as simple as inspirations from the nature, such as **Tari Merak** (Peafowl dance) of West Java.* And in the Spirit of the Babaylan, again if you see the movie "Legong" you will see that the women have high status / social power, choosing the husband. And "maybe" am right that the Kapampangan word "Lagu" as in beautiful may have had something to do with enchanting/female dance/makeup/dressup. Again in Carnatic (South Indian) music is a "Laghu" rythym. Again, these terms might be quite ancient and common to both Sundaland and South India (Maui, Maori to Murugan) my own inclination is to put words back beyond 10,000 years ago, but will leave this to y'all.

Bows,
Bill

RI ships in 10th century superior to those of Europe (News) (2006-05-28 13:05)

The shipwreck mentioned in the article below is the same one from earlier news stories mentioning cargo of trade items from China and Egypt.

It is also the same ship which led to the arrest of foreigners by the Indonesian government for alledged pilfering.

—
'RI ships in 10th century superior to those of Europe'

[1]<http://thejakartapost.com/>

Abdul Khalik, The Jakarta Post, Jakarta

Five hundred years before groups of ocean conquistadors from Portugal began their journey to look for new territories, ships from the islands now known as Indonesia were traveling around Asian waters with very advanced technology. The preliminary scientific reconstruction of a shipwreck recovered from the Java Sea found that the ship had better technology than those from Europe, China or Japan.

The ship, believed to have sunk between 930 AD and 990 AD in a storm, was also bigger and better constructed.

"Our preliminary analysis concludes that the ship was 25 to 35 meters long and 12 meters wide. At that period, China still had no ships that could sail the oceans, while European ships were much smaller. Imagine, the ship Columbus used to sail to America and 15th century European ships were all less than 20 meters," German ship expert Horts H. Liebner told The Jakarta Post recently.

Liebner, one of probably only three or four world-class experts in traditional and sunken ships, said that looking at the technology and construction, the recovered ship was definitely an Indonesian ship possibly from Sumatra, Kalimantan or Sulawesi.

He said the discovery of wood nails as binders of planks for the ship, as well as of boxes for ivory binders (tambugu) used to strengthen the ship suggested that it used technology from West Austronesia, referring to an area of what is now the Indonesian archipelago.

"Indian and Arabic ships used ropes to connect planks while the Chinese used iron nails. So, it can't be an Indian, Arabic or Chinese ship," Liebner said.

Other proof that supports the scientific claim that the ship belonged to the West Austronesian ship making tradition is the use of longitudinal and traverse strengthening, which experts have long believed to be characteristic of Indonesian ships.

The application of standardized hole size – 27 millimeters each – for the wood nails shows a method of ship making

that employed the most advanced technology of its time.

Hence, Liebner said, the discovery was very important because it could confirm many assumptions by experts, who have speculated for many years that Indonesians, especially Makassar and Bugis traders and fishermen, reached many areas of the world before Europeans arrived there.

"I believed such ships with this size and technology were commonplace in the archipelago. It proves that Indonesian ancestors were far in front of others in maritime affairs at that time," he said.

He said at that time the Europeans, Chinese and Japanese did not possess the technology to make ships capable of sailing away from the shore, let alone crossing the ocean, such as the Indian Ocean or the Pacific Ocean.

Liebner said the technology of the ship suggested that many traders from what people now know as Indonesia crossed both oceans in order to reach Africa, Arabia and islands in the Pacific.

"We can make all of the conclusions from analysis of several samples taken from the shipwreck. Who knows how many other things can be revealed if we continue our examination of the samples. Unfortunately, the police confiscated them all," he said.

Police confiscated in January over 490,000 pieces of ancient ceramics, gold coins and glassware salvaged from the shipwreck, as well as samples used for laboratory analysis. Police alleged that the materials were salvaged illegally.

Liebner said with all of the samples stored in containers and kept under the scorching sun for months, further analysis would be difficult.

—
Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3] 

1. <http://thejakartapost.com/>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Geomancy (Glossary) (2006-05-29 09:21)

The word "[1]geomancy" means in essence "earth divination" and generally refers either to a system of architectural alignment, or a divinatory art based on 16 "signs" or "figures."

Of the most advanced forms of the latter type of geomancy are the *sikidy* divination of Madagascar and the *Bamana* divination of Senegal.

Sikidy uses a randomly-generated set of columns of seeds to produce what is known as a *mother sikidy*. Then, through a set algorithm, 16 columns are generated by combining mother columns using an exclusive-or (XOR) operation.

The sikidy master, known as *ombiasy*, uses three checks to make sure the algorithm has been carried out correctly.

One check involves what is known as even parity checking of a specific column. The other two checks are based on algebraic logic after establishing the algebraic properties of the columns or combination of columns. One check involves making sure that at least two columns are identical, which will always be true if the algorithm is properly performed.

The other involves what are called "the three inseparables" in which the XOR of three different pairs of columns should produce the same sum.

Each column permutation represents a cardinal direction, and if any particular cast results in all four directions appearing it is known as a *sikidy unique*. This type of divination is considered particularly auspicious, and ombiasy are said to have secret rules for producing these outcomes.

One might see here similarity with modern computer techniques. Indeed, Leibniz was inspired to write his binary code after studying the binary notation of the I Ching, and also geomancy-inspired works of Raymond Hull, which have their ultimate origin in African systems like Bamana and Sikidy divination.

The boolean logic of Sikidy reminds us also of the work of Boole, while the XOR operation and parity checking were used by Shannon and Hamming respectively who were particularly interested in encryption and network communications.

Even the 16 figures/signs of sikidy and related geomancy forms brings to mind the 16 bit register which heralded the invention of the microprocessor.

Origins

The question of origin and spread of the 16-sign geomancy is quite a matter of controversy. Often it is tied together with similar theories on games/gambling of the type described under the general terms *mancala* or *sungka*.

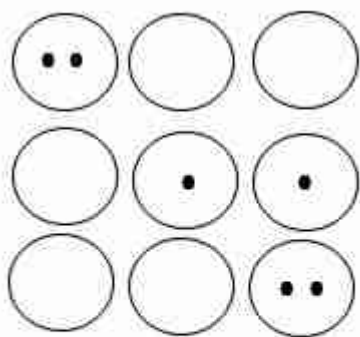
The connection with mancala is not without merit. First of all, there are many cases of divination systems mutating into game or gambling forms, or vice a versa. Chinese chess originally was a form of battlefield divination in which magnetic pieces were cast on to the ground or a divining board. The disposition of the pieces allowed the diviner, according to this system, to predict an outcome or conditions of a future battle.

In the Philippines, the Dado dice divination of the Ayta is now largely, but not entirely, used for gambling purposes. Sungka in the same region is mostly a sedentary past-time, but previously it was also a gambling game. In Bergano's dictionary of Kapampangan, the word *sungca* could refer to the game, but also to a wager placed on the game.

Mancala and 16-sign geomancy also share a number of morphological and possible genetic features. Both have a strong binary structure.

For example, with sungka-type games having two pieces – one each in cup 1 and cup 2 – one can replicate the situation in two moves. The pieces will end up in cup 3 and cup 4. On a 16-cup board, one can move recursively around the board with each cycle ending one cup advanced from the last starting point.

Or one can start with two pieces in one cup and produce the same recursive pattern. In imagery that will become clearer later in this article, we can think of the two pieces in unison as analogous to a New Moon with Sun and Moon together. On the next move, the two will be in separate cups representing the opposition/separation of a Full Moon. And then on the second move, they are back together again. So the first move would represent the bright fortnight, and the second move the dark fortnight.



On the first move, the two pieces move to cups 2 and 3, on the second, they are united again in cup 3. This pattern can be repeated across the board.

[2]

With the 16-cup Sungka-type game, one counts modulo 8 with reference to the opponent's side, and modulo 15 for circling around the whole board.

The cups are also set in opposition to each other to include the "mother" cups in the Sungka game. When one captures pieces in this game it is always from both opposing cups.

Both 16-sign geomancy and mancala-type games also share an emphasis in randomization. In contrast to board games like checkers and chess, it is very difficult to consider many moves in advance of the one at hand. This is one reason why computer scientists have a much harder time programming computers to play mancala as opposed to chess, where some computers have defeated grandmasters.

In fact, with the more complex mancala games it has been proven that there is no solution to finding total permutations for a significant number of advance moves.

This is because unlike chess, where any one move usually effects only the piece involved, or at most two pieces during a capture or castle, a single move in mancala will often change every position on the board.

Because of this randomizing effect, a mancala player usually must face unpredicted and unpredictable situations more often than with games like chess.

In 16-sign geomancy, we have shown also that randomizing is an important feature. In advanced forms like sikidy and bamana divination, the diviner goes through extra procedures to assure a random distribution.

Also the two systems share many morphological similarities. For example, 16-sign geomancy often uses the same cups, pits, seeds, cowries, pebbles, etc. as mancala, and arranged in similar fashion. Both rely mainly on counting methods.

Finally, the geographical distribution of mancala and 16-sign geometry share some important overlapping that does not appear coincidental.

Competing theories

Numerous theories arise as to both the origin and distribution of mancala and 16-sign geomancy either as paired cultural items or as separate events.

P. Townshend and R. Eglash make strong arguments for the African origin of both items. They note that the mathematical systems and cultural milieu of both 16-sign geomancy and mancala are right at home in Africa.

For example, base 2 mathematics defines most tropical African numeration being used even for multiplication and division. The randomization and recursiveness of the two cultural systems also show up pervasively in African weaving and other design-making techniques displaying complex fractal symmetry.

On the other hand, the same systems seem out of place in the Islamic Arab schools of thinking, thus addressing another major theory of origin and diffusion.

Wim van Binsbergen, for example, suggests that mancala originates in the "Fertile Crescent" and was mostly spread through Islamic carriers. However, the maps he shows in support of this contention might surprise many who have

studied this subject. It seems that all the early evidence he uses to support the Fertile Crescent is of archaeological nature.

Most of the examples don't even have any precise morphological similarity to modern mancala-type games other than consisting of horizontal surfaces with cup-markings.

Using such methodology, one might mistake *konane* of ancient Hawai'i with mancala as it often uses pitted boards together with pebbles. However, *konane* is not primarily a counting game and is similar to Malayan Tjuki (and European draughts, checkers) instead. It may be that these games have some relationship, but one should not be confused for another.

The current distribution of mancala games betrays no bias toward Muslim populations. For example, in India, counting-type games often appear more common and popular in eastern parts of the country and among tribals.

In Africa, these games are highly important elements of the local culture and dispersed often without linguistic or historical evidence of Muslim influence.

Also, van Binsbergen dismisses the Pacific distribution of mancala-type games without giving any supporting evidence for his conclusions.

Tumtum al-Hindi

Turning to 16-sign geomancy, the earliest texts we have for this system are actually European. There are earlier Islamic texts that mention geomancy of some type, but none give details until the work of al-Zenati.

However, the European works themselves are merely translations or translated paraphrasing of Arabic works from [3]Toledo.

Both the Muslim and European writings credit this form of geomancy to one Tumtum al-Hindi. Although the line of descent is sometimes taken back to Idris (Enoch), most works mainly reference Tumtum in explaining the origins of the various facets of 16-sign divination known in Arabic as 'ilm al-raml.

European tradition states that Tumtum learned the art directly from the angel Gabriel.

Now, Tumtum originates from *al-Hind*, which in this blog we have explained as referring to "Greater India" or "India Major." This generally meant South India starting at Malabar, and further India, or basically all of mainland and insular Southeast Asia.

We should note here an [4] interesting work by Jean-Pierre Grind, that points out the similarity between the figures used in Arabic, and thus also European geomancy, and the 16 tetragrams of Zhu Xi (1130-1200 AD) and Shao Yong (1011-1077).

These appear, or at the least Shao Yong's work appears before the writings of Hugues de Santalla sometime in the 12th century, where we first meet with a detailed description of 'ilm al-raml.

Zhu Xi in particular was interested in I Ching divination so the striking correspondence between the tetragrams and figures cannot be ignored.

However, there still is a great deal of difference between the practical aspects of the I Ching and 'ilm al-raml. The signs used in the latter also seem more similar to the pits or cup signs used in African systems and in mancala-type games.

And what of Tumtum al-Hindi?

There is indeed evidence, as we have discussed earlier, of some transfer of Chinese knowledge to the Islamic and European worlds at the time in question.

During the same period, Prester John of the Indies makes his appearance on Europe's horizon. There was a definite influence also from the "Indies" that gets profuse mention even in the medieval romantic cycles.

Could Tumtum have been a traveler from Hind (India Major) to Madagascar and/or other places in Africa?

If Tumtum did indeed exist, and where ever he came from exactly, it's unlikely he was carrying some fully-formed 16-sign sikidy-like geomancy with him. Such systems are nearly absent from the classic territory of al-Hind (which must be separated from Sind or Zanj, the other two "Indias").

Prototypes

However, Tumtum could have brought ideas that merged with local African thinking to help develop the geomancy that eventually reached North Africa and Europe.

In my other writings, I have theorized that these ideas involved the combination of divination techniques with what is known as electional astrology.

Like many others, I believe that the mancala games were diffused first, but at an earlier time than generally considered. It may be they were part of the package of cultural exchange that began with the opening of the spice trade routes between Africa, South Asia and Southeast Asia. This could explain the concentration of distribution in tropical Africa and the Indian Ocean.

Mancala could have been distributed into the Pacific isles of Micronesia and Papua at the same time as cultural items like betel nut and coconut wine fermentation.

It also seems highly likely to me that mancala was diffused in Africa before the Bantu expansion, which helps explain its presence in inner Africa and in places where it shows little sign of Islamic influence.

Also, I believe the 16-cup Sungka game using a canoe-shaped board is related to the knot divination of the Caroline Islands. Here we find the 16 Bwe spirits consulted in that divination system depicted in the "canoe of destiny."

Knot records were widely used in Southeast and East Asia. There are also records of [5]knot divination.

Miguel de Loarca, for example, writing in 1582 mentions such use among of the natives of the Philippines:

These natives have a method of casting lots with the teeth of a crocodile or of a wild boar. During the ceremony they invoke their gods and their ancestor, and inquire of them as to the result of their wars and their journeys. By knots or loops which they make with cords, they foretell what will happen to them; and they resort to these practices for everything they have to undertake.

— *Relacion de las Yslas Filipinas*

The loops mentioned above may refer to string figures or cat's cradles so popular in this region and out into the Pacific. Early observers mention some 400 types of string figures in the Pacific, with 115 in Hawai'i alone. String figures were also used for divination in this region as in the Hawaiian art of *kaula*.

The 16 Bwe of the Carolines are known as Tilifek, Lipul, Pukenamar, Saupith, Mesauk, Pwainek, Sauya, Lithanwel, Inemain, Inifau, Momo, Inipwai, Laneperen, Lifar, Inoaeman and Toalefailan.

Tilifek is portrayed as sitting on the outrigger of the canoe of destiny, while Inoaeman and Toalefailan sit on the platform. All the others are seated within the canoe.

In various myths of the Bwe, the canoe of destiny comes down from Heaven, and events in the story are often coordinated with successive Full Moons. In one myth, at the end, the Bwe sail back to heaven in the canoe of destiny.

The heavenly connotations are important here because I have suggested that the 16 cups of the Sungka board are related to the lunar fortnights. The two large "mother" cups on each end would represent the New and Full Moons, and the two rows of seven smaller cups stand for the two weeks in each fortnight.

The actual mean length of the synodic fortnight is 14.765295 days, but in most cultures this would be rounded to the nearest day with the remainder handled by intercalation if necessary.

In the Sungka method of play, one drops cowries or other pieces into each cup and into one's own mother cup, but not into one's opponent's mother cup. Thus, the counting for a full circle around the board is modulo 15, the length of a fortnight.

Electional astrology

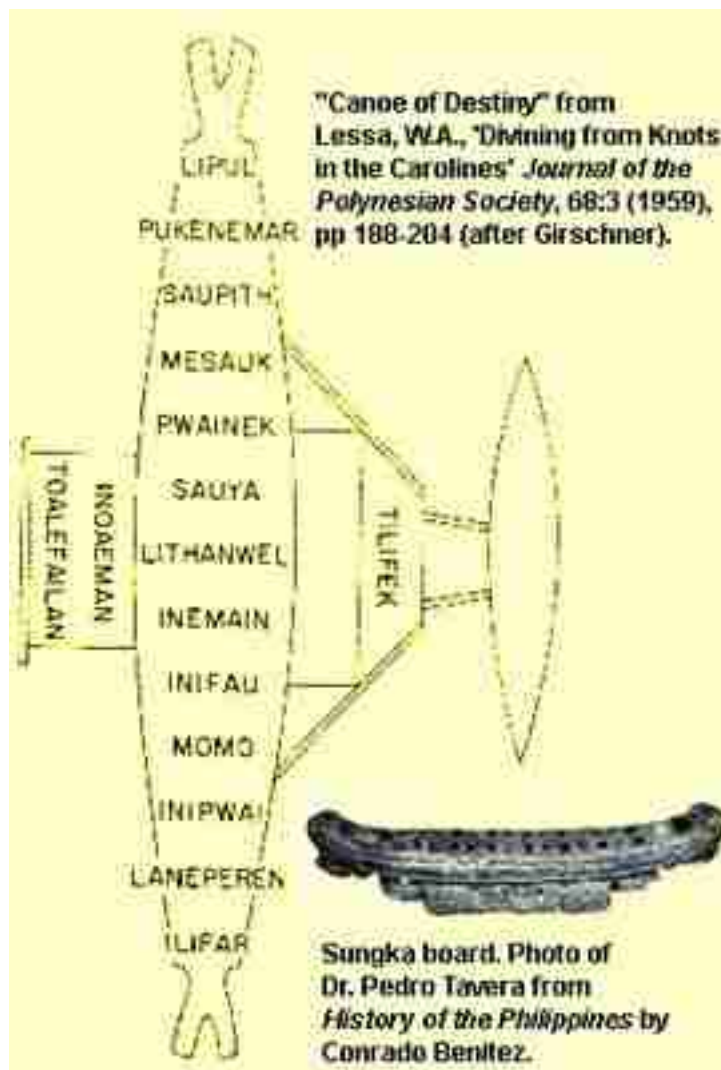
In many areas of this region, electional astrology, the choosing of auspicious times for undertakings, is among the most pervasive of predictive systems.

These usually involve either the synodic or sidereal lunar month. In the case of the sidereal month, the conjunction of the Moon with certain stars or asterisms was used to choose good or bad days for various ventures and undertakings. Also, numerous written divination calendars are found in Sumatra and Borneo, which outline auspicious days, although these often combine outside cultural influences.

At some time, there may have been a desire to combine divination with electional astrology resulting in the creation of a 16-sign system based on the lunar days.

Here then the canoe shape of the Sungka board like the "canoe of destiny" represents the movement of the celestial bodies in heaven.

[6]



We can see something very similar possibly in the Dado dice divination. On four sides of the six-sided dice are representations of constellations important to the Ayta. These stars may have been watched at one time for conjunctions with the Moon in electoral astrology.

For divination purposes, each lunar day was associated with particular deities, spirits, significations, etc. and the answer to a query would depend on the disposition of the entire set.

The use of the Sungka board in a simpler fashion for folk divination has continued up until recent times, if not till the present. In this case, Sungka is played in "solitaire" fashion by family diviners with the query answer based on the outcome of the game.

However, at some point the board became more used as a game than a divination device.

Fusion

The idea of lunar signs however continued to be used as, for example, in knot divination.

Eventually these 16 signs may become more abstract and not so much associated with the lunar days (or the associated deities, significations, etc.).

Possibly such a system was taken by Tumtum al-Hindi from some place in al-Hind to Africa.

Here, Tumtum learned African mathematics consulting with local savants. This would include African techniques of randomization and modulo 2 arithmetic.

By fusing these techniques together he developed the sikidy-like forms of divination, or at least the forms that eventually led to 'ilm al-raml and European geomancy.

Although the spice trade facilitated cultural exchange, regions from both sides of the Indian Ocean retained their specific cultural tendencies.

Eglash, for example, has categorized the "Eulerian" designs of the Pacific and Southeast Asia as basically Euclidian and algebraic, while African designs are inherently fractal. Also, determinism is an important part of African divination in combination with randomization, but not so important further East.

For example, the strict algorithms and multiple checks, along with the rumored rules for generating sikidy uniques are evidence of the determinism mentioned by Eglash.

In sikidy and 'ilm al-raml, we find these aspects of determinism, algebraic logic, binary logic, electional/time orientation, etc. fused together.

This might explain the legends in Madagascar that attribute the origin of Sikidy to ancestors who came across the sea, which also could ultimately explain the origin of Tumtum al-Hindi as found in Muslim and European texts.

In this sense, the Arabic elements found in Sikidy, and often used to give an Arab origin to this system are better explained as adstrata. The same elements could, however, explain the transmission of the science to the Arabs that eventually led to 'ilm al-raml.

At this time, the Indian Ocean was a very active place with strong competition for control of the trade routes. The [7]Prester John contacts with Europe begin during this period, and also similar approaches with China and India.

Thus, we find the wide diffusion of 16 lunar-based signs starting in the 11th century or so from China to Europe. But strangely, Tumtum's Africanized system never took hold in his supposed homeland of al-Hind.

Regards,

Paul Kekai Manansala

Sacramento

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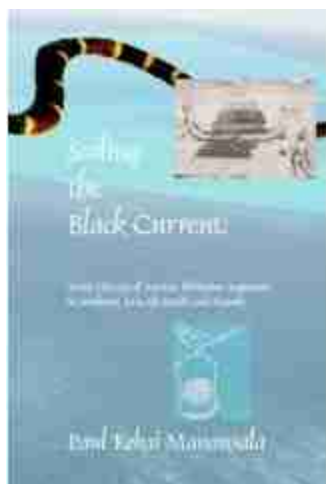
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TEBA (2007-03-26 23:20:00)

Hello Paul and thank you for the blog entry on Sungka and Mancala origins. I just bought a Sungka game in the Philippines and I have been trying to figure out it's origins. I just finished reading "1421", a historical book written by John Menzies regarding the cultural exchange, travels, discoveries and charting made by the Chinese of the entire American, African, and Australian continents as well as SE Asia well before the apparent discovery of America and the Spice Islands by the Europeans. I do wonder in reading all the various websites whether it was not either a Chinese game that made it's way into the Fertile Crescent and Africa or vice versa? How else could we explain the great appearance of this game and it's variants in Asia? have you read this book? If so, what are your thoughts? Let me know, Teba

Paul Kekai Manansala (2007-03-27 05:27:00)

Hi Teba,

Yes, I'm familiar with Gavin Menzies' work. Quite interesting although there are some things in his research I disagree with.

However, there are other possible explanations for the dispersal of Sungka long before 1421 (and also evidence of the game in the SE Asia before this period).

For example, check out my article on the spice trade between Africa and SE Asia:

<http://asiapacificuniverse.com/pkm/spiceroutes.htm>

I also discuss this subject quite frequently in this blog (you can use the search engine to find articles).

3.6 June

Digging up the Past - Developing the community (2006-06-09 10:25)

Here is a nice article from Chiang Mai News discussing the role of archaeology in preserving cultural heritage.

—

Digging up the Past -

Developing the community

How archaeology makes a real difference in northwest Thailand

[1]http://www.chiangmainews.com/ecmn/2006/jun06/46_47_digging.php

Archaeology in Thailand, and Southeast Asia generally, is full of impressive monumental architecture and delicately decorated ceramics. It is easy to see why this is the case - these artefacts have tremendous aesthetic appeal and are

easily appreciated by ambling through the ruins at Sukhothai or getting lost in the spirals on Ban Chiang ceramics. Some writers, such as Ian Glover of the Institute of Archaeology, University College London, argue that the focus on monumental and spectacular archaeology in Thailand is a strategy to cultivate a contemporary national identity that traces its roots to powerful, centralised and skilled ancient cultures (as well as making picturesque attractions to capture tourist markets).

Maybe there's some truth to the suggested political purposes of archaeology in Thailand. But this isn't all that's going on, if you've had enough of the glitter of empires past then you might be interested to see some of the more exciting and innovative directions that Thai archaeologists have been taking recently. The old-school habits of large military-style surveys and excavations with sweating coolies supervised by monocled, elder gentlemen are well and truly gone. The new directions have two important features: firstly, using archaeology as an instrument of local community development and secondly, telling the stories of the ancient cultures that lived in Thailand for tens of thousands of years before any monuments or ceramics appeared.

The Highland Archaeology Project in Pangmapha (HAPP) is a microcosm of the new directions of contemporary Thai archaeology. One important detail is that the project is run by a woman, Rasmi Shocoongdej, currently Assistant Professor at Silpakorn University. Rasmi's long experience of Thai archaeology has been complemented by a doctoral degree from the University of Michigan, where she developed productive relationships with many prominent international scholars. Her doctoral degree was an archaeological investigation into the life of prehistoric hunter-gatherers at some caves in Kanchanaburi. This was distinctly unglamorous work – no ceramics with delicate curlicues and certainly no atmospheric ruins to wander amongst. Rasmi's doctoral work was more or less pure research and many Western archaeologists agree that it is some of the most substantial research on prehistoric hunter-gatherer societies in mainland Southeast Asia. Within Thailand it is distinguished as one of the few archaeological studies to go beyond the tedious work of cataloguing and describing artefacts to actually explain ancient human behaviours using anthropological concepts.

The HAPP, started in 2001, is an extension of Rasmi's doctoral work, but on a much larger scale and in the mountainous northwest rather than lowland Kanchanaburi. The main results so far are the recording of nearly 100 sites from the Stone Age and Metal Age scattered across the district, as well as the excavation of two major rockshelter sites with evidence of over 20,000 years of habitation and several human burials. For the specialists, Rasmi and her staff have published a variety of academic articles in international archaeology journals (in English and Thai) as well as a book (in Thai) on the scientific results of the project so far. But the HAPP is more than just pure research. The project is funded by the Thai Research Fund (TRF), the equivalent of the prestigious National Science Foundation in the United States. The TRF requires that the project must include a research component and a development component. Internationally, archaeologists often struggle to think how they can do 'development' in addition to their research, the big question is: how do we make this work relevant, useful and easy to understand?

Rasmi's HAPP has risen to many of these challenges with considerable success. Although the scientific analysis and report writing is still in progress for the HAPP, they have already had several major public education and outreach events, with more planned for this year.

In August 2005 the HAPP ran a training activity for the women who guide visitors through the 600m of caverns and formations at Tham Lod. Tham Lod is a vast cave in Pangmapha, Mae Hong Son, that draws about 10,000 tourists each year and just happens to be a few hundred metres from the key excavation site of the HAPP and the HAPP field laboratory (located in the Tham Lod Forestry Department building). The guides all come from the adjacent Shan village, and over 90 % of the guide fees goes directly to the guides. Almost by accident, cave tourism at Tham Lod has become an ideal eco-tourism operation. Although many of the guides possess an impressive knowledge of local history and ethnobotany, Rasmi was keen to provide them with some useful information about ancient societies who used the area. In addition to teaching the guides some basic details about cave science and the story of the past from archaeological evidence, the workshop provided the guides with some English language training to help them communicate this knowledge to foreign visitors.

The guides were trained with simulated tour situations during the workshop and given scripts and a CD so they could continue to practice at home. If the guide gets tongue-tied and loses her confidence she can simply show tourists the laminated information cards that the workshop has prepared. The guides also direct curious tourists to visit the nearby HAPP office for a hands-on experience of the archaeological lab work.

Rasmi's concept of development is not just about economic development through improving tourism, it also extends more broadly to empowering local people by giving them knowledge about their landscape and past. A good example of this was the HAPP workshop in April 2005. This workshop was a camp for children in the district to give them some insight into the world of archaeology. The activities were designed for the children to learn how prehistoric people made their artefacts, how archaeologists find sites and artefacts and how archaeologists try to understand what they find. As expected for a children's camp, everything was accompanied by a good deal of singing and laughter.

The aim of the HAPP camp was to cultivate in the children, and hopefully their families, a sense of the value of the remains of the past and the importance of preserving them. By giving them a narrative of their unique local past - a past that they encounter the evidence of everyday - rather than a homogenising national past, they can feel a more positive sense of belonging and connection to their heritage. This camp was so successful that it will be repeated later in 2006 in another village close to the HAPP study area.

Rasmi's HAPP has also undertaken more conventional public education activities, such as poster displays on-site and at district fairs, and workshops featuring internationally famous experts. A notable example was the specialist HAPP workshop in October 2004, on the archaeology of human bones with some of the participants later finding their new skills useful to assist in the tsunami disaster.

But exactly what kind of story about the past is coming out of these workshops and going into the minds of the guides and local children? Much of the story is about the almost-forgotten life of hunter-gatherers, an unfamiliar story especially in Thailand, where the timelessness of the agricultural way of life is reinforced by Buddhist and animist mythology.

These ancient hunter-gatherers understood the landscape well. During the dry season they lived mostly in the river valleys, making use of the abundant river cobbles to craft stone tools, which were probably used to make a great variety of bamboo utensils and hunted a wide variety of animals. Like hunter-gatherer societies around the world, they probably lived in small nomadic groups of extended family members. During the wet season they changed their lifestyle, moving on to the high ridges, away from the mosquitoes and uncomfortable humidity. They adjusted their stone technology to adapt to the increased distance to the sources and adjusted their diet to include highland animals like primates. This simple, but flexible and finely tuned lifestyle carried on for over 20,000 years in Pangmapha.

In more recent periods (the last 5000 years) the story gets more complex with people probably coming in from different places, speaking different languages and having more complicated lifestyles, like planting crops, making pots and having herds of animals. Then there are the distinctive log coffins, which were made by an enigmatic group of people from about 2000 years ago until 900 AD. The coffins come in a variety of different styles, probably indicating the group or family identities of the people they contained. The problem with the log coffin people of northern Thailand is that they were rather like the Stonehenge builders of southern England - they left impressive and rugged marks on the ancient landscape, but few clues about what it all meant.

This is of course an abbreviated account of what we know from the HAPP work in Pangmapha. The easiest way to find out more, and to see the results of the HAPP community development in action, is to simply drop in and visit at Ban Tham Lod (it's in most guidebooks because of the big cave). The English historian Lowenthal famously wrote that the past is a foreign country, a place we travel to in order to give some meaning to the present. The good news is that, in this case, it welcomes visitors, and it's just a few hours on the bus from Chiang Mai.

by Ben Marwick

—

Regards,
Paul Kekai Manansala
Sacramento



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Tattoo in Southeast Asia and the Pacific (2006-06-16 09:15)

The word "tattoo" comes from the Tahitian word *tatau*.

The art of tattoo was and is widely practiced in Southeast Asia and the Pacific. Most "tribal" people here practice it to some extent.

Where tattoos are used in this region, they tend to be associated with high status and heroic deeds. This is in marked contrast to many other areas where tattoos are associated with the lower classes, or even with the criminal underworld.

Even in many areas of Southeast Asia and the Pacific, those educated in modern institutions will commonly tend to eschew such ancient practices.

Marks of distinction

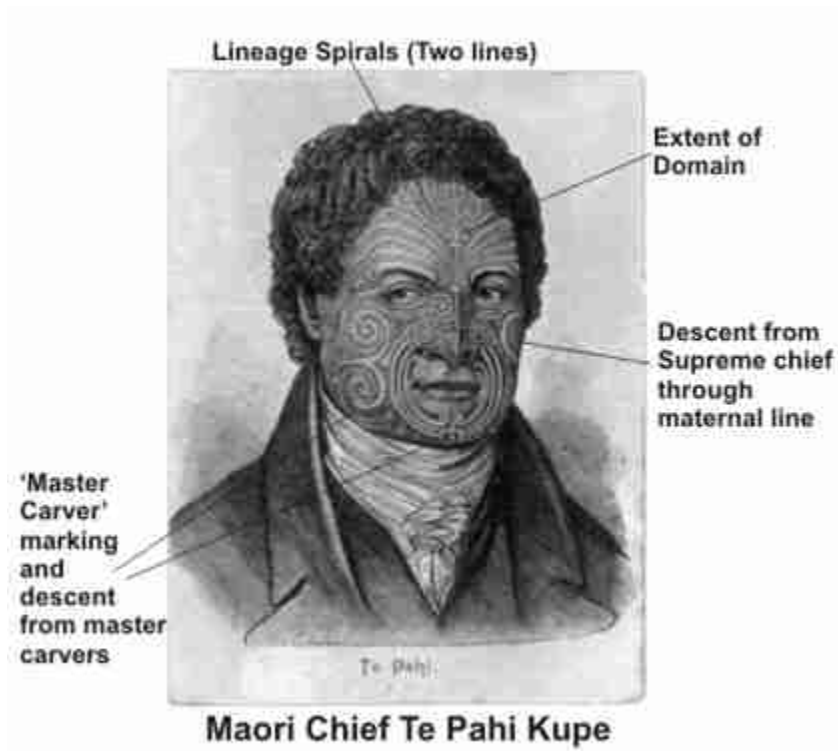
Tattoos often were forbidden to men unless they had performed some heroic feat in war. In many cultures, including the Polynesian, the higher classes such as the chiefs often had rights to greater use of tattoos. The lower classes in such cases were only permitted to tattoo certain parts of the body. And specific tattoo markings commonly indicated the nobility of the wearer.

In many of these cultures, tattoos could be 'read' as they delineated various types of information about those who displayed the markings.

For example, the 19th century Maori chief Te Pahi Kupe had facial tattoos that indicated his descent from two paramount chiefly lines. A marking in the center of his forehead showed the geographical extent of his chiefly domain. Koru designs in front of his left ear meant that he claimed descent from a Supreme Chief, the highest ranking in Maori society.

And tattoos on the lower jaw, indicated that Te Pahi Kupe was a master builder and also claimed descent from master builders.

[1]



The Maori tattoos had bilateral symmetry or bilateral disrupted symmetry with each side of the face, for example, telling different stories.

These tattoos closely resembled the designs found on the rafters of Maori ceremonial buildings. The ridge-pole in these buildings represents the main chiefly lineage while the rafters indicate cadet lines from the main branch. These rafters are decorated with patterns known as *kowhaiwhai*, reminiscent of the *kumara* or sweet potato tendrils. These *kowhaiwhai* are rare examples of Oceanic fractal art displaying aspects of recursion, scaling and symmetry.

[2]



Maori rafter and tattoo designs displaying bilateral symmetry, two-color symmetry, anti-symmetry, scaling and recursion.

The similarity between tattoo design and other artistic design used in architecture, textiles, pottery, village spatial patterns, etc. is widely found throughout the region.

Very often these designs indicate clan lineage or noble status, but at times they are used to ward off evil spirits, provide good luck or spiritual power, or simply as decorative patterns.

Most researchers specializing in this area believe that tattoo art was practiced by the Lapita peoples who entered into the Pacific. Many tattoos resemble Lapita designs or earlier geometric patterns found on Neolithic pottery further West. Tattoo needles have been found at some Lapita sites. There are many commonalities between tattoos in South-east Asia and those found in the Pacific.

The tattoo designs are overwhelmingly geometric in character, although other imagery is not unknown. In some cases, as with the Maori and ancient Bisayans, these geometric patterns became exceptionally complex, and in most cases tattoos conveyed deeper information with reference to the tattoo wearer.

[3]

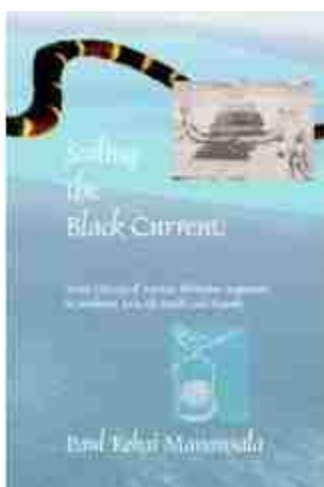
**Pintados
'Painted
Men'**

**Boxer Codex
1590, Philippines**



Regards,
Paul Kekai Manansala
Sacramento
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News: Asian and non-Asian origins of Mon-Khmer- and Mundari-speaking Austro-Asiatic populations of India. (2006-06-24 05:45)

I don't have access to the full article yet, so I don't know or can I even guess at what is meant by "non-Asian" origins of Mon-Khmer and Mundari-speaking Austro-Asiatic peoples of India.

Am J Hum Biol. 2006 Jun 20;18(4):461-469 [Epub ahead of print]

Asian and non-Asian origins of Mon-Khmer- and Mundari-speaking Austro-Asiatic populations of India.

Kumar V, Langsithe BT, Biswas S, Babu JP, Rao TN, Thangaraj K, Reddy AG, Singh L, Reddy BM.

Biological Anthropology Unit, Indian Statistical Institute, Habsiguda, Hyderabad 500 007, India.

In the present study, we analyzed 1,686 samples from 31 tribal populations of India for the mitochondrial DNA 9-base-pair deletion/insertion polymorphism, and characterized them based on the relevant mitochondrial DNA coding-region single nucleotide polymorphisms and hypervariable region I motifs, to test the genetic origins of the ethnically and linguistically heterogeneous Austro-Asiatic tribes of India. A comparative analysis of our results with the existing data suggests multiple origins of Austro-Asiatic tribes in India, and particularly the Asian and non-Asian origins of the Mon-Khmer and the Mundari populations. We also identified a novel subclade of haplogroup B in the Mon-Khmer Khasi tribes that distinguishes them from the Nicobarese, indicating two different waves of migration of the Mon-Khmer tribes in India. Am. J. Hum. Biol. 18:461-469, 2006. (c) 2006 Wiley-Liss, Inc.

Regards,

Paul Kekai Manansala

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Fu Hsi (Glossary) (2006-06-26 09:31)

Fu Hsi (also Fu Xi) is mentioned in Chinese legendary history where he is said to have ruled before the advent of writing.

However, this ancient sage is credited with the origin of the trigrams used for divination and [1]knotted cord records both of which lead eventually, in Chinese tradition, to the written script.

Traditional dates vary for Fu Hsi's period, but they tend to cluster around the late 4th millennium and early 3rd millennium BCE.

Fu Shi hailed according to prevalent traditions from around present-day Jining in Shandong province. It was in Shandong and neighboring Henan that the

[2]Dongyi peoples were based. Fu Hsi is called the leader of the Dongyi, usually referred to in such capacity by one of his other names, Taihao .

[3]



Fu Hsi is often credited with inventing or introducing the *qin*, a horizontal stringed instrument. The image showing the stringing of a qin comes from the Sung dynasty text *Xinkan Taiyin Daquanji*. The "Hsi" part of Fu Hsi's name is indicated with the character meaning "a sacrificer." The same meaning is given by Fu Hsi's alternate name Pao Hsi. The "Fu" character combines glyphs meaning "[4]dog" (*quan*) and "man" (*ren*).

So, "Fu Hsi" symbolically could mean something like "[5]a dog-man who sacrifices" or "one who sacrifices a dog." Fu Hsi was said to have instituted the great royal sacrifice on Mount Tai in Shandong.

There may be some allusion here to the cosmic being Pangu who some believe may be related to the Hmong-Mien culture hero and dog-human Panhu. Besides the similarity of the names which are identical among many southern peoples, Pangu is said to have existed originally in a "cosmic egg" that resembled a 'dog without eyes or ears.'

Fu Hsi's surname was *Feng* meaning "Phoenix" indicating probably totemic or clan lineage.

Another of Fu Hsi's cultural gifts was the establishment of an early form of kingship. He was said to have established his capital at Chen, near modern Kaifeng in Henan province. His successor Shen Nong also had his capital in Chen but later moved to Qufu in Shandong.

Given that Fu Hsi appears to predate agriculture, or at least plow agriculture which is usually credited to Shen Nong, the former's kingship was certainly of the most primordial kind. Fu Hsi is linked with the establishment of fishing, hunting and animal husbandry.

However, the royal institutions he is credited with introducing continued to provide the root model for China's kingship system through much of history. His was originally a priest king, or shaman/sage king model. One of his legendary successors Shun, was said to have ruled properly simply by maintaining good conduct and facing his throne and palace toward the South like the Pole Star.

Nu Gua, Fu Hsi's wife, is said to have [6]sacrificed a turtle and used its legs to prop up the sky. This reminds us of the turtle(s) said to carry Penglai, the legendary isle of the blessed, on their backs. Indeed, Fu Hsi's sacrifice on Mount Tai might relate ultimately to Mount Penglai in the immortal paradise.

Feng sacrifice

Followed by 72 kings starting with Fu Hsi, the Taishan sacrifice had as one of its goals, the immortality of the emperor, something likely transferred from [7]Mount Penglai.

The location of Penglai has been the subject of much debate. Most Chinese traditions locate it off the southeast coast and thus theories have connected it with the Penghu islands (Pescadores) off southwest Taiwan.

The *Shiyi Ji* states that "Penghu" is another name for "Penglai" and uses the name Penghu for the mountain of Penglai. Penghu means the "Pot of Peng" and in ancient texts Penglai and the other blessed isles are described as pot-shaped. However the early text *Shi Ji* locates Penglai in or east of the Bohai sea. A late Zhou writer thought the paradise peak was Mount Fuji in Japan.

Whatever the case, during Fu Hsi's period we have suggested that the [8]Nusantao trade network had established itself in locations like Shandong and Japan, following some of the theories put forth by Shun-Sheng Ling and Wilhelm Solheim. The presence of these trading peoples can help explain the Malayo-Polynesian adstrate in the Japanese language.

Nusantao would then have made up an important component of the Dongyi people linked with Fu Hsi. The Dongyi were the eastern component of the "Yi" peoples known to the ancient Chinese. The Yi were often termed "Niao Yi" or "Bird Foreigners" in reference possibly to the use of the bird totem. Eventually Niao-Yi and the related word Dao-Yi "Island Yi" became general names for people in southern China and from foreign island nations.

Knot records

The introduction of knot records by Fu Hsi might also relate to these early Nusantao trader/voyagers. The widespread use of this method even in the Pacific would suggest that the Lapita explorers already used knotted cords for recording and tallying at an early date.

Some scholars believe the trigrams arose from knot records, while others attribute them to counting rods/sticks. Either way both items were widely used in the Asia Pacific region for numerical calculation and record-keeping, as well as for divination.

The trigrams and the figures made by knots eventually became the basis for the early ideographic and pictographic Chinese script.

Regards,

Paul Kekai Manansala

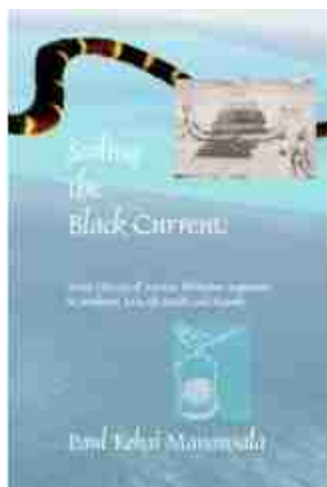
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3.7 July

Geomancy, Architectural (Glossary) (2006-07-01 07:09)

This article is focused on forms of geomancy in which buildings, particularly royal buildings, are pointed toward a specific geographic landmark.

The most widely-known example today is the orientation of mosques toward the qiblat-al-Mecca , the direction of Mecca.

A contention of this blog is that the Nusantara traders beginning in the Neolithic began spreading the idea of a sacred mountain, namely Mount Pinatubo, to different regions of the world. This concept gave rise to notions such as Dilmun and the Garden of [1]Eden according to this theory.

Direction of Eden

Starting in the third century, Christian altars were placed in the east end of the church so that the people faced east toward the Garden of [2]Eden while praying. For a time, in Byzantine churches, the bishop also faced east and then eventually the priest as well, so that they were not facing the congregation during services.

Although one could argue that Christians of that time had only vague ideas of Eden's location, they nevertheless had some conception of its location. And these concepts may date back at least to apocryphal books like Enoch and Jubilees with their references to the Mount of Eden, if not earlier.

Medieval European maps showed that [3]Eden was not only in the Far East but also in the equatorial regions. Such thoughts may have influenced Protestant church architecture in which the pulpit was often located in the southeast corner of the church.

Direction of the Phoenix

In ancient China, the emperor and kings faced their thrones and palaces toward the South.

The South was the direction of *Feng* the Phoenix, the clan of the first king, Fu Hsi, and the emblem of the empress. Emperor Shun, from legendary times, is especially noted for his position facing toward the South. This may refer to his capital in the Qi kingdom, which was at about the same longitude (117 East) as Mount Tai (Taishan), the location of the royal sacrifice of [4]Fu Hsi "the dog-man sacrificer."

Kuahelani and the "Blue Mountain"

The Hawaiian royal palace faced the West and also overlooked the seashore. It is likely this orientation is rooted in ancient Hawaiian belief.

The Hawaiians of old had two orientation systems – one involved land/sea (uka / kai) opposition and the other was an absolute reference based on east and west (hikina and komohana).

In the absolute orientation system, one faces toward the west as a reference, and thus 'akau "right" corresponds with "north" and hema "left" with "south."

The West is the direction of *Kuaihelani* the location of *Paliuli* "the Blue Mountain." The latter [5]mountain is the Hawaiian equivalent of the Garden of Eden.

Located far to the West, it is said that one embarking from Kuaihelani "the floating land" sails for 40 days and then smells the *kiele* flowers of Hawai'i. Journeys to Kuaihelani from Hawai'i were usually made from Niihau or or Kauai according to ancient chants.

It was a land inhabited by the diminutive Menehune and the Muaimaia or "banana eaters." The voyager Hawaii-loa was said to have sailed from Kuaihelani, also known as Kahiki-honua-kele, to Hawai'i following *Hoku'ula* or Aldebaran (16° declination) [6] toward the East .

Ancient temples known as *luakini* used for royal sacrifice were always built on the east-west axis although they could face in either direction.

The Kraton

The Kraton or royal palace of Yogyakarta is often said to face north. Actually it faces in the direction of Mount Merapi, the "Mountain of Fire," and thus orients a bit east of north.

Further north, the older Surakarta Kraton also faces northeast, although it is nearly due East of Mount Merapi.

[7]



Map shows the northeastern orientation of the Kasunanan and Mangkunagaran kratons of Surakarta marked by red stars. Click image for larger view. Is there another ancient "Mountain of Fire" in which direction these palaces are oriented?

The throne of the Susuhunan kings of Surakarta was also said to face north which if this means the same "north" as that of the palaces would mean rather east of north.

Unfortunately little remains of earlier royal structures. The lone exception may be Kraton Ratu Boko , the Palace of the Heron King, although this structure looks very much like a temple.

If the main building of Kraton Ratu Boko, *Batur Pendopo* is used as a measure, this complex also faces north but a bit toward the West, probably pointing toward Mount Merapi.

The great Hindu temple complex of Prambanan has an outer wall that faces Northeast, although the temple structures themselves follow the [8]Vedic and Hindu orientation towards the East as used in [9]India where temple structures look to the East.

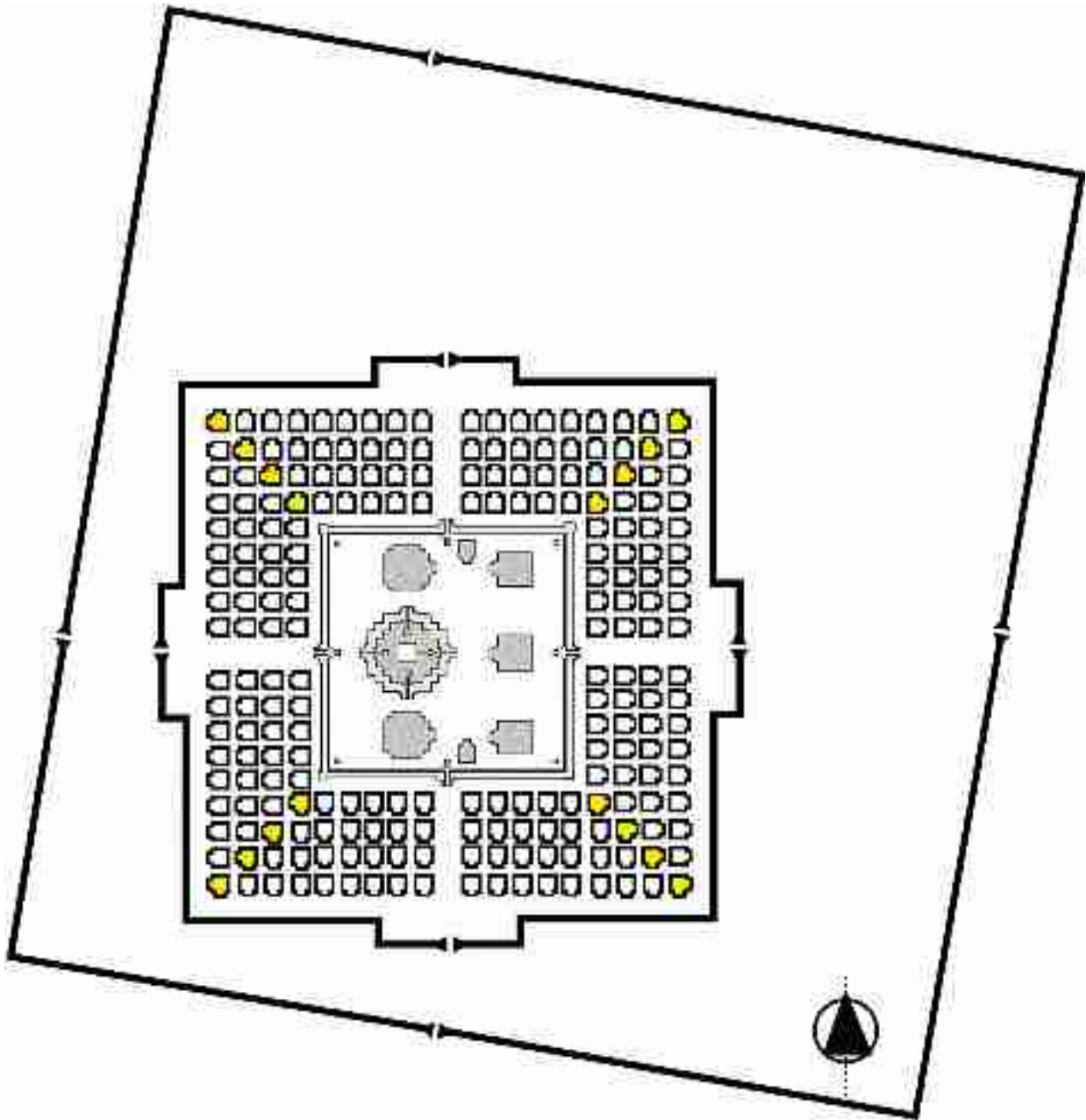


Diagram of the Prambanan temple complex, built maybe in the 9th century, showing the outermost rectangular gate where the main entrance of the complex was located on the northeast side. Source: [10]<http://www.borobudur.tv/>

Regards,

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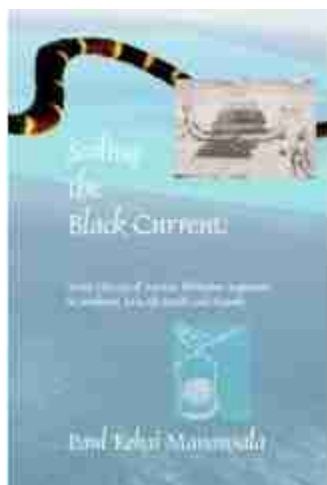
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Taishan (Glossary) (2006-07-04 08:50)

Taishan (泰山) was considered supreme among the five sacred mountains located within the Chinese empire.

It is the easternmost of these mountains located in what is now a national park in Shandong province south of the provincial capital Jinan. The coordinates of the mountain's peak are 36° 16'N and 117° 6'E standing 1,545 metres above sea level at its highest point.

[1]Fu Hsi, the first legendary king, began the Fengshan Sacrifice (封禅) on Taishan, with the first archaeological evidence appearing from the Shang dynasty. Since then, rituals have been performed at the mountain for some 3,000 years.

Feng altar mound

The imperial feng sacrifice as practiced at least starting in the Han dynasty began at the southern foot with an offering to the mountain itself.

After the ascent to the peak, an altar mound (feng) covered with soil of five colors was erected. According to Master Ding of Qi, the word *feng* itself was a symbol of immortality.

The emperor facing the North placed inscribed jade tablets with his own messages to Heaven under the mound.

By facing the North, the emperor payed homage to Heaven, which in this case symbolically faces the South. Normally it is the emperor, along with his throne and palace that face the South.

After descending the mountain, the emperor made an offering to the Earth in the *shan* sacrifice.

Penglai and Taishan

In the *Shiji* of Sima Qian, the Fengshan sacrifice is mentioned repeatedly together with Penglai in the emperor's quest for immortality.

Indeed, the Fengshan sacrifice is even said to enable communication with the immortals of Penglai:

He [the emperor] had been told by Gongsun Qing and the other magicians, however, that when the Yellow Emperor and the rulers before him had performed the Feng and Shan, they had all succeeded in summoning forth supernatural beings and communing with the spirits. He therefore wished to imitate the example of these rulers by getting into touch with the spirits and the immortals of Penglai and achieving fame in the world so that his viture might be compared to that of the Nine Bright Ones of antiquity.

It was Li Shaojun who encouraged the Han emperor to make the Fengshan sacrifices in person so that he could make contact with the immortals of Penglai and thus gain immortality for himself. Li Shaojun claimed to have met one Master Anqui from Penglai himself, who he said had fed him 'jujubes as big as melons.'

The association of Taishan with Penglai may also be found in the emperor's facing north during the Feng sacrifice and in the location of the offering at the southern foot of Taishan. The mountain in this sense may face south toward Mount Penglai, the land of immortality.

Taishan and Penglai were culturally important first to the [2]Dongyi peoples of Shandong, and it was from that region that the *fangshi* wizards, especially from the state of Qi, propagated such beliefs.

Regards,

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"King of the Mountain" (Glossary) (2006-07-08 12:23)

The earliest written records state that kings in Southeast Asia drew their power from a link with a real or symbolic mountain.

In medieval times, kings erected temples or mounds representing the cosmic mountain as a symbol of their own royal power.

Early interpretation of this practice explained it as a borrowing from India, but more recent, detailed research reveals rather that the "King of the Mountain" concept is rooted in indigenous belief.

To be sure, this system blended together with new ideas from the Hindu and Buddhist religions, but the core practice can be traced to ancient times in this region.

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Ifugao rice terraces in northern Philippines. [1]Department of Tourism photos.

First we should note that the King of the Mountain idea as found in Southeast Asia was never quite as developed in India. Mountains were very sacred in India, and gods were often associated with mountains, but royal power was not so significantly mountain-linked.

Mountain districts

The division of [2]political districts based on a central mountain is found widely throughout this region among indigenous groups including some who show little evidence of Indianization.

But more importantly elements of this system have survived even out into the Pacific, apparently brought by the Lapita culture.

In ancient East Polynesia, for example, the island of Tahiti was divided into many districts each centered around a mountain and its rivers. Each district had its own meeting ground, marae, arioi house and community learning center and was led by a chiefly ruler.

Ancient Hawai'i had *ahupua'a* districts that ideally ran from a core mountain to the sea with each district having its own temple altar (*ahu*). The altar received offerings from title-holders upward through the line of precedence until they reached the king or paramount chief of the *ahupua'a* who offered them to the gods.

In Island Southeast Asia, we find often temples, sacred terraces, platforms, etc. attached to a central district mountain. In many cases, pyramid-like structures or mounds symbolically represent the cosmic mountain which is thought of as located either in Heaven or in some distant land.

In Taiwan, the northern Philippines, and North Borneo we find stone platforms or courts with standing "guardian" stones often linked with fertility and longevity. In some cases, these structures also have esoteric connotations as well. Ling Shun-Sheng explained the "earth altars" found among some Formosan peoples as having a link with the Heaven-Earth duality of the Mt. Tai Fengshan sacrifice.

Of course, this blog suggests that these concepts originated with the Nusantara transmission of knowledge concerning the polar mountains [3]Pinatubo and [4]Arayat, conceived of also as a single [5]double-peaked mountain.

Temples and mounds

Early evidence of earthen and stone mound building in Southeast Asia is linked closely with megalithic culture.

Heine-Geldern postulated an early pre-metal megalithic period in Island Southeast Asia characterized by terraces/platforms, menhirs, [6]dolmens, stones seats, stone meeting-places and formations, pyramids, earthen/stone mounds, stone-lined wells, baths, canals, steps, etc.

The site of Gio-Linh in Vietnam dates back possibly to 2000 BCE and is characterized by Paul Wheatley as "Sa-Huynh." It resembles the ISEA megalithic culture which was thought by Geldern to have about the same age as that given for Gio Linh.

The stone terraces of Gio-Linh comprise a complex irrigation system with stone-paved canals, flumes, reservoirs, water tanks, bridges, standing stones, menhirs and stone seats. Large circular earthen mounds here are thought to indicate forms of "earth worship."

In Yunnan, stone platforms similar to the Pacific island *marae* appear from about 600 BCE.

Stepped stone platforms similar to the widespread *marae* of Polynesia are present in many parts of Micronesia and Melanesia.

Such structures are found in Kiribati, the Marianas, New Caledonia, Mala, Ulawa and San Cristobal in the Solomons, and throughout much of the Carolines.

"Who is your Mountain?"

In ancient Maori society, a person wishing to speak on the marae temple may be challenged in the following way:

"Ko wai to Maunga?" – "Who is your Mountain?"

"Ko wai to Awa?" – "Who is your River?"

"Ko wai to Iwi?" – "Who is your tribe?"

The sacred mountain is at the heart of one's genealogy and is often the place where one's ancestral spirits reside.

It is also the center that establishes political authority.

In Proto-Austronesian times, the word **banua* may have referred specifically to the territory coming under the rule of a mountain and its ruling clan. The reflexes of **banua* generally refer to any settled land but usually proscribed within certain boundaries.

[7]*Banua* with reference to the cosmic mountain refers to all that land that lies under heaven i.e., the whole world, as that mountain is the link between Heaven and Earth. In this sense, the medieval Southeast Asian King of the Mountain was portrayed as a Universal Ruler.

As the volcanic entrance of the cosmic mountain leads to the Underworld, the most ancient forms of this theme also portray the King of the Mountain as the King of the Underworld.

Volcanic eruptions are seen as the end and beginning of the ages and eras of the world, visualized as starting with a New Sun exploding through the mountaintop, always cataclysmic in nature, and thus the King of the Mountain often

has strong apocalyptic and messianic characteristics.

Regards,

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Dual Organization and Recursion (Glossary) (2006-07-10 10:32)

Every society has some aspects of dual organization, but Austronesian society has long been recognized as having pervasive dualism that appears rooted in Proto-Austronesian culture.

As such, Austronesian societies have long served as the model for study of dual organization and recursive dualism phenomenon.

Linguistic reconstruction indicates that early forms of dualism may have been centered around marital and in-law relationships, but there is also evidence of early links with funerary and ancestor worship practices, social stratification,

political organization, etc.

Across the River

The Proto-Austronesian word **hipaR* meaning both "sibling-in-law" and "across the river" indicates the important geographic component of Austronesian dualism.

Water boundaries marked either by rivers or sea shores divided moieties.

Among many Oceanic peoples, the word *vaka* and its reflexes can mean both ship and clan/political group indicating the importance of interisland moieties.

A village or township may be divided into two different districts with each side sharing district membership with other [1]divided communities on the same side of the river. In such cases, the geographical division of the community can also relate to division in function.

For example, one side of the river may be centered on the chiefly, political or military functions of the community. While the other side may be more linked with spiritual and funerary rites. One side may have a "wife-giving" modality, while the other has a "wife-receiving" mode.

It may be this early geographical division using water boundaries gave rise to the sea-land dichotomy mentioned in many studies of Oceanic societies. In every example of a dual-organized community, one should have one side of the community across the water associated with political authority, the so-called "stranger king" (to the other side).

This might explain why in modern Austronesian-speaking societies, one often witnesses exaggerated or completely fictitious claims of foreign descent used as a method of trying to climb the social ladder. In such instances, there must be a perception of coming from a society that ranks on the "noble" side of a dual relationship.

The dividing line

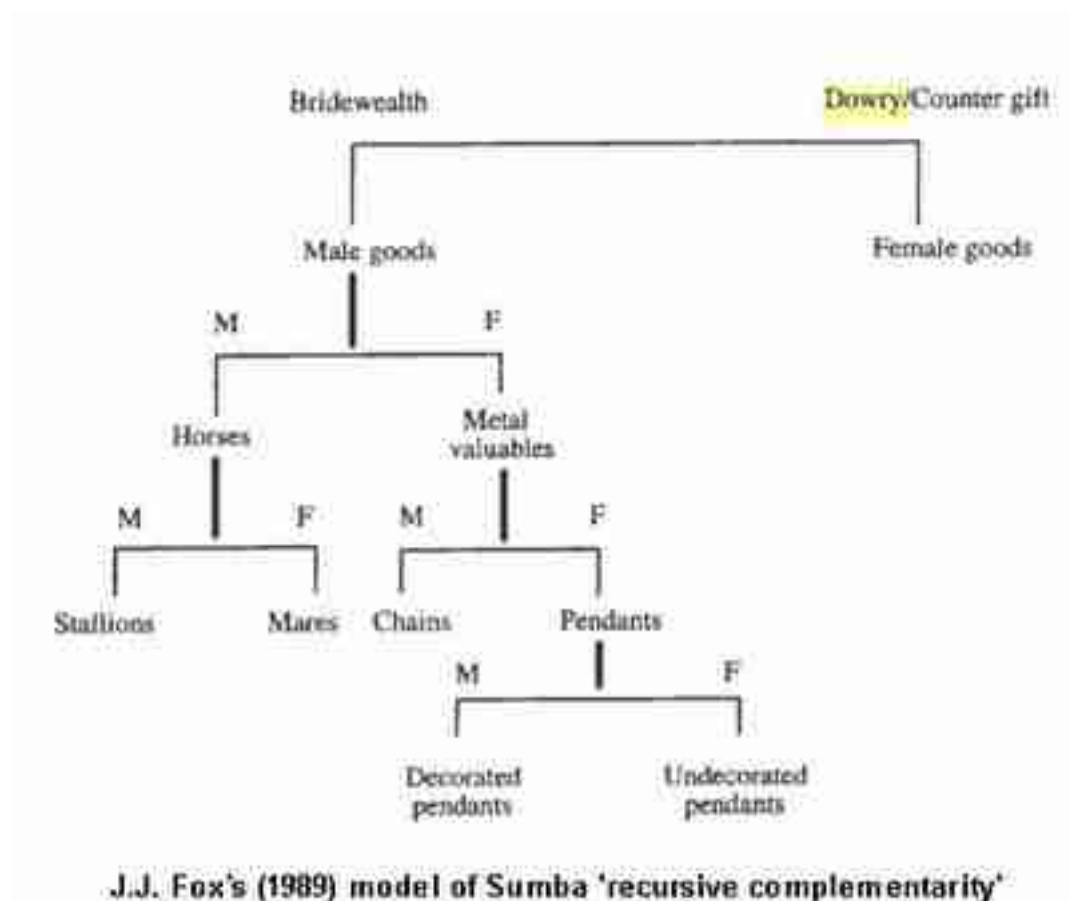
In the classic case of Austronesian dual organization, even with the most complex and myriad social divisions, it is possible to divide everyone into two major groups. All people in the society can trace their descent to one of these two groups.

Furthermore, with each division there is potentially a successive redivision inherent in the divided groups. This division can continue perpetually.

One of the best examples of this was brought forth by J.J. Fox in a study of dowry gift exchange on the Indonesian island of Sumba. Fox used the term 'recursive complementarity' to describe the potentially perpetual division of dowry gifts into male and female categories.

The female gifts were given by "wife-giving" moieties while the male gifts were given by "wife-receiving" moieties.

[2]



Fox noted that a similar scheme could also be found in ancient China:

This feature of recursive complementarity is not unique to eastern Indonesia. It is the basic idea underlying the ancient Chinese concept of yin and yang. As Maureen MacKenzie has pointed out to me, Joseph Needham (1956: pl. 16) has reproduced a "segregation table" of the Book of Changes deriving from the twelfth century that essentially parallels my diagram of exchange goods on Sumba. As Needham notes: "Yin and Yang separate, but each contains half of its opposite in a 'recessive' state, as is seen when the second division occurs. There is no logical end to the processes but here it is not followed beyond the stage of the 64 hexagrams."

Trunk and Tip

The prevalence of spatial and chronological division based on the imagery of "trunk" or "base," and "tip" or "top," in Austronesian cultures has been widely studied in the relevant literature.

Homes are often aligned according to precedence in the bilateral kinship system. Precedence is generally dictated by seniority in both time and place.

Among the Toraja of Sulawesi, the traditional houses themselves are seen as members of dual pairs. The Toraja house faces north directly opposite its 'spouse' (*tae' balinna*), the barn, which faces south.

These pairs of houses and barns as well have dual relationships to other houses in the division according to precedence or other factors.

In Austronesian systems of recursive dualism, precedence and rank are determined by the nearness to an 'origin' point in both time and space.

Regards,

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(2006-07-11 10:17)

I'm going to take a break now from looking at Nusantara impacts on world history to briefly review Austronesian impact in more recent times.

During the colonial period, Austronesians had little opportunity to make waves except at a lower level. For example, by providing crews for the ships that connected the world during those times.

It was not until late colonial times that we see Austronesians again making their impression on the world.

Let's examine some examples of the modern Austronesian influence. The examples given deal more with large-scale political, economic and other movements, not to discount the role of people in the arts, sciences, religion and other fields or the impact of ordinary workers as in the huge impact of Austronesian expatriate labor.

ASEAN

The Association of South East Nations was dominated through much of its history by nations populated mostly by Austronesian speakers. Four of the original six members, Brunei, Indonesia, Malaysia and the Philippines had such Austronesian populations. The other two members, Thailand and Singapore, had Austronesian minorities.

Lately with the addition of Cambodia, Laos, Myanmar and Vietnam, Austronesian speaking nations form the minority but still make up the bulk of the overall population of ASEAN member nations.

Three of the five "[1]founding fathers" of ASEAN were from Austronesian-speaking nations:

Adam Malik of Indonesia, Narciso R. Ramos of the Philippines, Tun Abdul Razak of Malaysia, S. Rajaratnam of Singapore, and Thanat Khoman of Thailand.

ASEAN has been described as "one of the world's most successful regional organizations" and a "permanent component of world politics and a model for Third World cooperation."

Austronesians and the "Third World" revolution against Colonialism

One of the first anti-colonial propaganda movements and the first successful "Third World" revolution were both located in the Philippines.

Jose Rizal and other members of the Philippine Propaganda movement began what was to become a model for many other countries. Rizal especially was noteworthy for his authorship of novels that lampooned the colonial system.

The Philippine Revolution of 1898, conceived and started by Andres Bonafacio, was only a very brief success, but it offered a glint of hope to the rest of the Third World and started the movement that eventually led to Philippine independence in 1946.

Non-aligned Movement

The Non-Aligned Movement had its origin in the Asia-Africa Conference held in Bandung, Indonesia in 1955 with Indonesian Prime Minister Sukarno as one of the prime movers.

Indonesia also played an important role as the chair in the crucial Jakarta Summit that mapped out the movement's vision after the end of the Cold War.

"People Power"

The term 'People Power' as used today refers specifically to the 1986 EDSA Revolution also known as the People Power Revolution inspired by the assassination of activist Benigno Aquino.

The methodology of People Power in this sense is caught in the imagery of large crowds of people confronting armored vehicles as occurred at Tiananmen Square in China. Masses of ordinary citizens block the streets, place the leader under siege, and attempt to win the military over to their side.

People Power-like strategies have proved successful on many occasions after 1986, for example, in the ousting of Serbia's Slobodan Milosevic and most recently in the successful campaign against the authoritarian rule of King Gyanendra in Nepal.

Women's Movement

Austronesian society in general has been used by sociologists and activists in giving examples in which women had an equitable place in society.

In particular, the right to inherit, own, sell and bequeath property equally with men was near universal.

Women generally had equal rights of divorce and had equitable restrictions on sex relations.

They also frequently had access to the priesthood, often dominating certain classes of priesthood. The divine feminine was clearly recognized.

Society was both matrilineal and patrilineal, and at the elder level both sexes tended to be equal, while in the home the women had rights that seem often to exceed the man's.

At higher levels of politics, women as frequently or more frequently than in other areas had access although things weren't quite equal in this area.

Among the medieval Arabs, Island Southeast Asia was noted probably above all other regions as one where one might encounter a woman sovereign, or least a princess who practically ruled on her father's behalf.

In the present-day, Austronesian women have gained fame for reaching the highest rank while leading movements to oust dictators. Corazon Aquino of the Philippines and Megawati Sukarnoputri of Indonesia are two such examples. Gloria Macapagal-Arroyo also ousted Joseph Estrada in the Philippines, who although convicted on charges of plunder arguably never acquired dictatorial powers.

Austronesians in Indigenous Movements

Austronesian leaders have established themselves in the worldwide movement of the "Fourth World" in advocating for the rights of indigenous peoples.

Examples here include Eloi Machoro of New Caledonia, [2]Oscar Temaru of Tahiti, [3]Bumpy Kanahele and [4]Kekula Bray-Crawford of Hawai'i.

Radicals in 20th century America

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Mushrooms and religion (2006-07-13 11:14)

A [1]just-released article focuses on experiments with the 60s psychedelic mushroom drug Psilocybin . Quite surprisingly many of the participants described their experience with Psilocybin as "as one of the most meaningful or spiritually significant experiences of their lives." This article reminded me that mushrooms have often been connected with early religion. With reference to the primary region under discussion in this blog, I present the following quote:

The late Professor Roger Heim, the famous French mycologist and a gastronome, ranked them [a *Termitomyces* species] first among the edible mushrooms of the world. In the Philippines the mycologist Jose Miguel Mendoza reports in his *Philippines Mushrooms* the common native belief throughout the islands that thunder and lightning cause the generation of mushrooms, and in the spring of the year, when people hear the thunder roll, they rush into the fields to gather the edible kinds. In the Pampango tongue, spoken in central Luzon, *Termitomyces albuminosus* (Berk.) Heim (formerly *Collybia albuminosa*) is called *payungpayungan Kulog*, where the first element means "parasol-like" and *kulog* is the word for thunder in both Tagalog and Pampango.

(R Gordon Wasson, A Ruck. *Persephone's Quest: Entheogens and the Origins of Religion*, p. 91)

The same belief in the thunder or lightning origin of mushrooms is found in the Ryukyus, Kyushu and ancient China, especially in South China, ancient India and Europe. Possibly one could see this as a "Eurasian" concept that just happened to filter into some of the eastern islands.

However there are two cases that don't conform well to this explanation. Firstly, in Madagascar, four Austronesian-speaking peoples make a mushroom paste named *olatafa* or "unbalanced" which they moisten and spit out to protect themselves from lightning.

Even in far-off New Zealand, the Maori envisioned the basket fungus as the feces (*tutae*) of the heavenly spirits during thunderstorms.

Wasson and Ruck theorize that the Vedic *soma* and *putika* of ancient Indian literature were also "entheogenic" mushrooms – they inspired a spirit of reverence and awe. They also contend that a survival of soma/putika use has been preserved by the indigenous Santal people of eastern India who gather and eat the *putka* mushroom a *Scleroderma* species.

The Philippines has a vast number of mushroom species, most of which have not been studied, and at least one that produces Psilocybin, the *Panaeolus cyanescens* species.

Wasson and Ruck considered *Amantia muscaria* as Soma, the popular mushroom of Eurasia and the Americas. In Southeast Asia and Africa, it was the *Termitomyces* species, cultivated by termites, that were most popular.

In some parts of Africa, the *Termitomyces* are a 'poor man's meat' providing a major source of protein.

Termitomyces can grow to gigantic size and may have provided the model for the images of huge 'toadstools' found in European fairy tale books.



[2]

Termitomyces titanicus, the largest mushroom species in the world from Africa.

Regards,

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Sacramento

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[3]Buy now!

[4]



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demigod (2006-07-26 00:51:00)

you have a very informative blog and i find the many speculations and facts that you have written as very intriguing and makes Philippine history more exciting. Now, on mushrooms, the fungi need nitrogen to develop. This is very abundant in the atmosphere, though in a different configuration than what the mushrooms need in order to develop. The process of fixation needs to happen and apparently, lightning provides this "nitrogen fixation" making the nitrogen usable to the mushroom.

Time concepts (Glossary) (2006-07-17 15:48)

Concepts of time as found in Austronesian societies are closely linked with place/space. In Bergano's 18th century dictionary of the Kapampangan language, he lists *sucu* as meaning "tiempo y lugar" or "time and place."

If someone traces back their genealogy to an important ancestor, they reckon back to a specific time and place where that ancestor was born. From that point in time/space, like the Biblical Adam and Eve, there is movement in time and possibly also in place as the family tree branches out through multiplication and migration.

Time and place also intersect with nature and thus with the cycles of agriculture, fishing, hunting, traveling, etc.

The earliest forms of calendars probably were those utilizing natural means of intercalation which did not require advanced mathematical calculations, record-keeping, etc.

Nature calendars

Farming, fishing and similar activities require observation of both solar and lunar cycles. However, these cycles do not coincide exactly, so at some point in history intercalation was developed to bring the lunar and solar calendars into harmony.

The earliest forms of intercalation likely involved observation of natural phenomenon based on **circadian/circannual rhythms**.

One of the best-known forms of natural intercalation in this part of the world is the observation of the swarming of multi-hued, phosphorescent sea worms by peoples such as the Kodi of Sumba, the Trobriand Islanders and the Torres Islanders.

The sea worms swarm at the same time every year and enable the calendar-keepers to correct their observations of the luni-solar year.

The Igorot peoples of northern Luzon also used a solar year based on observation of the Sun's declination together with months or seasons corresponding roughly to the lunar phases. These celestial observation were brought into alignment by watching for certain signs connected with migratory birds, flowering plants or some other natural phenomenon.

About half of all the Igorot months/seasons were named after some migratory bird that appeared during the respective period.

Following circadian rhythms allowed peoples like the Kodi and Igorots to easily maintain highly accurate calendars.

Longer cycles

Circadian rhythms can also allow the tracking of cycles longer than the solar year.

Most important for the Austronesian region in this regard is the cyclic flowering of bamboo plants.

Many bamboo species have protracted flowering cycles. Moreover some species have synchronized or "gregarious" flowerings in which plants of the same species over a wide geographical area flower simultaneously, and die shortly after flowering.

A Japanese study in 1927 using local records and folklore traced flowerings of the Japanese timber bamboo *Phyllostachys bambusoides* back to 800 CE, and found that the plant had a flowering cycle of 120 years. Using the last record of a great flowering in 1840, the study predicted the next one would start in 1960, and in fact such a flowering started one year earlier in 1959.

The flowering cycles of the following species have been determined:

Years

Arundinaria falcata

28–30

Bambusa arundinacea

32

Chusquea abietifolia

32

Dendrocalamus strictus

32

Bambusa tulda

35-40

Melocanna bambusoides

45

Bambusa polymorpha

60

Phyllostachys nigra

60

<http://www.fao.org/docrep/x5390e/x5390e05.htm>

Japanese studies suggest that many *Sasa* species also have 60 year flowering cycles. These 60-year cycles remind us of the astronomical sexagenary cycle so conspicuous in the regions of bamboo distribution.

Bamboo flowering and famine

In cultures of Northeast India, Myanmar and South China, there are beliefs that bamboo flowering presages famine, excessive flooding and other hardships.

The connection with famine may have some scientific backing as the bamboo flowers are believed to attract rats which then help themselves to available crops.

There are other scientific reasons that can explain how bamboo flowering can have bad consequences. For example, some animals that depend on bamboo as a food source, like pandas, can suffer greatly when bamboo forests are decimated after a flowering event. Also there is an hypothesis of a "bamboo fire cycle" in which large stands of dead bamboo increases the risk of dangerous forest fires.

In some areas though, bamboo flowering was seen as a positive response to disaster. In Fukien, for example, a compassionate god is thought to cause bamboo to flower during a famine to provide a stable source of food. In the northern Philippines, a belief that bamboo flowers after an earthquake may have similar connotations.

Generally bamboo is considered auspicious. In the Philippines there is a myth of the first man and woman being born from a bamboo split open by a bird. Similar myths are found in the Andaman Islands and in Malaysia.

The root for the word for "bamboo" in Proto-Austronesian may be related also to other words for "descent group" and "nation."

The Wheel of Time

We have discussed the [1]*Kalacakra* philosophy earlier in this blog – the idea that great cycles of time, including the celestial cycles, also have their mirror in a scaled form in our own bodies. This, of course, is verified in a way by the

existence of circadian rhythms, which synchronize our bodily functions with celestial, mainly diurnal, cycles. The earth too can also be seen as having such rhythms and cycles.

In relation to this we can examine the names for the dual volcanoes: Pinatubo and Arayat.

Arayat is also known as *Sinukuan* (*Sinucuan*) after the sun god Apung Sinukuan who is also known as Apung Sucu (Suku).

Sinukuan is derived from *sucu* which has the general meaning "termination or end of something." In general, this directly relates to time as we have mentioned above *sucu* can also mean "time and place." An old person, for example, near or at the end of the term of life can be described with the word "suku."

So, "Sinukuan" can refer to things that are coming to their end with regard to a specific term or cycle of time.

Pinatubo however, which sits a bit south of west of Arayat/Sinukuan, is derived from the word *tubo* (*tubu*). The primary meaning of *tubu* is "to be born, or to grow."

Tubu thus refers to the beginning of the term of life. It can also refer to the time of conception of an animal. The word *tibuan* which is derived from "tubu" can mean the place and time of birth, and also death. In this sense, *tubu* is somewhat similar to *suku*, except it signifies completion as the start of something new, i.e. death as the beginning of a new life in the world beyond.

Tibuan can also mean one's lineage or descent, as this is tied into the place and time of birth.

The god of Pinatubo is Apung Mallari (Apo Namalyari), the moon god, whose name signifies also something that is finished for the start of a cycle. Thus, the baby that becomes fully-formed in the womb from the time of conception is "done" and ready for birth, or the start of a new life.

Thus, while Arayat/Sinukuan refers to the end of a term or cycle, Pinatubo/Malyari signifies the beginning of the cycle. Now a word related to "sucu" is *sucsuc* which can describe the rising or setting of the Sun or Moon. *Sucsuc* generally means "to pierce." I believe that this comes from an original conception of the Sun and Moon piercing through the earth during a volcanic eruption at the "birth" of a new era. It is the Sun and Moon's tunneling through the earth which creates the legendary hollow known as *yatu*.

However, Pinatubo is located in the West, where the Sun and Moon symbolically enters the Earth, not in the East, where one would normally think of the "beginning" of things.

Folklore in the region tells of Apung Sinukuan/Suku on Mt. Arayat having recurring battles with the god of Pinatubo, or some long-forgotten mountain in the Sambal range. These battles don't resemble allusions to the waxing/waning relations of Sun or Moon, or to the Sun's annual change in declination. They recur only after long dormant periods that span many generations of human lives.

Yet at the same time, the two gods are portrayed as siblings, as having spouses from the other mountain, and having children that court and marry spouses from the opposing mountain often after fiery courtships. More often than not, the two deities have friendly relations. All of these examples are indications of the dual characteristics of attraction and opposition inherent to polar relationships such as that which exists between Pinatubo and Arayat.

Geography, natural/celestial/linear time and genetic lineage all interlace through these myths in classic Austronesian fashion.

Regards,

Paul Kekai Manansala

Sacramento

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Black Henry, or Enrique de Malacca (Glossary) (2006-07-24 07:59)

Black Henry, aka Henry the Black, Enrique de Malacca and Henry of Malacca is often said to be the first person to truly circumnavigate the globe in known history.

Taken as a slave by Magellan during his stay in the East Indies, Enrique was described as a "mulatto" and is said variously to have come from Malacca, "Taprobana," or "Zamatra."

There is though, as mentioned previously in this blog, a good argument for giving Enrique at least a partial Bisayan ancestry from the central Philippines.

The Italian and Yale manuscripts of Pigafetta's journal during Magellan's voyage, give lists of not only Malay but also Bisayan words. These lists are attributed to Enrique, who also displayed in-depth knowledge of local customs and traditions upon landing in the Bisayan islands.

Also, it is rather curious that Magellan, who had pre-planned his course to what is now known as the Philippines, would just coincidentally happened to have a servant onboard who spoke the local dialect!

Political situation before Magellan's circumnavigation

In the decades leading up to Magellan's voyage, the "New World" had been divided by the papal Line of Demarcation which set up a race for the control of the East Indies between Portugal and Spain, the two great exploring nations of the time.

One of Spain's strategies starting with Columbus was to approach the East Indies from the East by sailing West from Europe.

In the East Indies, on the other hand, the Lusung kingdom was apparently quickly developing ties with the Portuguese through their merchants, pilots, sailors and other agents in Malacca, Brunei and elsewhere in Southeast Asia. These links are attested up until the mid-16th century.

Further south from Lusung, in the central Philippines the Cebuano kingdoms were on the ascent since when Magellan arrives in the area we hear that the Sugbu (Cebu) king had trade relations as far as Siam in the West.

About a decade earlier, Magellan had obtained Enrique when the latter was 12 to 18 years old and the latter was quickly baptized in the Christian faith. Magellan may have taken his servant on his mysterious voyage further east of Malacca possibly together with his friend Francisco Serrão.

Did Enrique provide Magellan during this trip with information on the Cebuano kingdoms setting up the future voyage to what is now known as the Philippines from the East?

We know that Spain used its relations in the Bisayas to build alliances and to Christianize the inhabitants setting up the future invasion of Luzon.

Giovanni Battista Gesio of Naples, the astrologer and advisor of King Philip II of Spain told the king that Luzon was 'the key to the entire east', and should be regarded as highly as Flanders or Italy.'

He may have been simply echoing Magellan's much-earlier beliefs. But by Gesio's time, Lusung's relations with the Portuguese had apparently soured, and the kingdom itself had serious internal divisions. It was ripe for the taking.

When Magellan renounced allegiance to Portugal after King Manuel's refusal to promote him and reassign him to the East Indies, it is not clear whether Magellan had ever brought to the king a circumnavigation proposal.

However Magellan, bringing with him Enrique and others, did present such a plan to Charles I of Spain. By this time, Enrique could speak Portuguese and Spanish, in addition to Malay and Bisayan. Later he may have also learned Italian. After four expeditions to the Philippines following Magellan's discovery, Philip II ordered Miguel Lopez de Legazpi to occupy the islands for Spain. This Legazpi did with the aid of Cebuano Rajah Sikatuna of Bohol who helped the Spaniard force King Tupas of Cebu to submit to Spain.

Legazpi then obtained the Cebuano units that formed the backbone of his invasion force for Luzon. Here he also managed to exploit internal divisions with Lusung and enlisted the rajahs Soliman, Matanda and more reluctantly Lakandula, to help reduce the 'Moro' resistance in Pampanga and Bulacan.

Looking at this entire scenario it seems likely that Enrique's ability to act as interpreter and informant on Magellan's landing in the central Philippines was not an accident.

Ironically, Enrique rebelled against his master at Cebu and apparently stayed on with the king of that island after Magellan's death.

Regards,

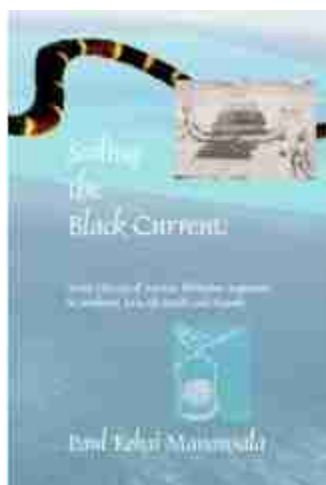
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[1]Buy now!

[2] X

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Vicente Calibo de Jesus (2010-03-23 05:43:04)

The author should read the comprehensive discussion on Enrique of Malacca at Wikipedia, http://en.wikipedia.org/wiki/Talk:Enrique_of_Malacca.

Just about all the aspects of this issue are discussed there.

VICENTE CALIBO DE JESUS

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Sambali (Glossary) (2006-07-27 07:28)

In the Kapampangan language, *Sambali* is the name both for the land now known as [1]Zambales and of the people native to that land, the Sambals.

Bergano also gives the definition *cadahalso* (*cadalso*) probably referring to a platform or similar structure built for a solemn occasion. In this sense it is derived from the root word *samba* "to worship."

✕

An eerie landscape in the otherwise lush Zambales province caused by the Mount Pinatubo eruption. In Bergano's dictionary, he gives the definition "poner las manos debajo del pecho con inclinacion, haciendo reverencia, y de aqui, adorar," noting especially the placement of the hands beneath the chest in an inclined position during worship. He also offers as meanings of the word "place of worship" from which it also became the modern word for "church" along with the derived form *simbahan* in many Philippine languages.

The 18th century Tagalog dictionary of de Noceda and Sanlucar gives the definition "nacion llamada" for *sambali* as opposed to "nacion Tagala" for *Tagalog*. *Sambali* thus was once a word for a specific nation in the region, but unfortunately no further information is related by the authors.

Semantic connections of *Sambali*, then, suggest the region was considered sacred, something we would link specifically with Mount Pinatubo, and at one time was also possibly connected with national identity in this region.

Shambhala

It has been suggested in this blog that the name *Sambali* is linked with Sanskrit *Shambhala*, also written as *Zambhala* or *Sambhala*.

Some linguistic corruption may account for the sound differences. In this regard, we can note the related Sanskrit word *sambhali* or *zambhali*, the feminine form of *sambala*.

Sanskrit literature describes [2]Shambhala as a *grama*, a town or village. The abridged form of the Kalacakratantra locates [3]Shambhala in the Lesser Jambudvipa (Jambuling), which is south of Greater Jambudvipa, or the Indian subcontinent.

One of the kings of Shambhala, Sripala (Shripala) is praised as coming from the "Southern Ocean," which in this cases appears as a reference to [4]Suvarnavdipa the "Islands of Gold."

Sripala, who in one Tibetan tradition is credited with bringing the [5]Kalacakra doctrine to India, may be the same as the person named Pindo, whom the great sage Atisa claimed as a teacher. This Pindo is also connected with both [6]Suvarnavdipa and Yavadvipa.

The pilgrimage to [7]Shambhala appears to come under [8]Suvarnavdipa as one of the 24 pilgrimage sites (pithas) and the seemingly the only extra-Greater Jambudvipa one. Specifically, [9]Suvarnavdipa was one of the *upamelapakas* said generally to be two or four in number, with the other locations in the Greater Jambudvipa region.

The Kailasa [10]mountain and Sita river of [11]Shambhala are those of the Lesser Jambudvipa and not those north of

the Greater Jambudvīpa (Indian subcontinent).

According to al-Biruni, the islands known to the Indians as Suvarṇadvīpa, were called *Zabag* by the Muslims, a location in the "Sea of Champa" or the South [12]China Sea off the coast of central Vietnam. Other works agree with this location of Zabag, many describing [13]Zabag as adjacent to the coast of southern China.

Description

Modern Sambali is a province in central Luzon, Philippines, bordered by the provinces of Bataan, Pampanga, Pangasinan and Tarlac. It's western coast meets the sea.

The province is dominated by the mineral-rich and forested Zambales Mountains, which include the volcano, Mount Pinatubo.

Original ethno-linguistic groups of Sambali are the various divisions of Ayta, Sambal and Bolinao. However, in recent centuries many other groups have migrated to the province.

A Spanish writer in 1880 described the province in these terms:

There are more populous and more civilized provinces whose commercial and agricultural progress has been more pronounced, but nowhere is the air more pure and transparent, the vegetation more luxuriant, the climate more agreeable, the coasts more sunny, and the inhabitants more simple and pacific.

The large populated agricultural neighbor of Sambali/Zambales is Pampanga where many of the Zambales inhabitants traded at places like Porac. The rivers of Pampanga were also historically the main approach to Sambali before the building of modern ports on the western coast.

When the Spanish came, the mostly semi-nomadic inhabitants caused a lot of trouble and were nearly impossible to "civilize." The province was one of the few areas in the [14]Philippines where the Inquisition was implemented to some degree, but without much success.

The native high priest of the Sambal was known as **Bayoc** and he conferred priesthood to other Sambals. The Bayoc alone could make sacrifices to *Malyari* the highest god of the Sambali range, who lived in Mount Pinatubo.

Regards,

Paul Kekai Manansala

Sacramento

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Nicolo de Conti (Glossary) (2006-07-27 13:48)

Nicolo de Conti

(ca.1395-1469), a Venetian merchant, traveled either 36 or 25 years, depending on which account you believe, throughout much of the Indian Ocean and the adjoining regions of Asia and Africa. [1]De Conti 's great impact on history is seen through his account to papal secretary Poggio Bracciolini declaring that the Indian Ocean was a wide open sea and not enclosed by land as Europeans had thought since Ptolemy's time.

With good reason it is believed that de Conti's views influenced such persons and cartographers as Fra Mauro and [2]Paolo Toscanelli . The latter in turn either directly or indirectly influenced both Columbus and Magellan in believing that one could venture to the East Indies from the East (traveling West from Europe). **African journey?**

[3]Gavin Menzies , in his controversial work on the voyages of Zheng He's fleet, has suggested that Conti had sailed with Zheng toward Africa, and beyond.

Menzies rightfully notes that Conti had great influence on cartographer Fra Mauro, a fellow Venetian. Mauro's map of the world uses place-names, and sources for spices, that appear directly copied from Conti's interviews with Bracciolini. Mauro also is the first to chart the difference between Taprobana (Sri Lanka) and Sumatra, something again first revealed in Conti's testimony.

Mauro also displays the Indian Ocean as an open sea with passage possible both in the East and the West.

The African connection comes from notes made by Fra Mauro concerning the voyage of a junk or ship from the Indies around the southern tip of Africa:

About the year 1420 a ship or junk of the Indies passed directly across the Indian Ocean in the direction of the Men-and-Women Islands beyond Cape Diab, and past the Green Islands and the Dark (Sea), sailing (thereafter) west and south-west for 40 days and finding nothing but air and water. According to the estimate of her (company) she travelled 32,000 km. Then, conditions worsening, she returned in 70 days to the aforesaid Cape Diab.

Fra Mauro continues in another passage again suggesting the continuity of the Indian and Atlantic Oceans, the former believed to be completely surrounded by land up until that time:

Moreover I have had speech with a person worthy of belief who affirmed that he had passed in a ship of the Indies through a raging storm 40 days out of the Indian Ocean beyond the Cape of Sofala and the Green Islands more or less south-west and west. And according to the calculations of her astronomers, his guides, this person had sailed 32,000 km.

Now, according to Menzies, the 'person worthy of belief' mentioned by Fra Mauro can be none other than Nicolo de Conti himself.

Conti had told Poggio, the papal secretary, that he left Italy in 1419 and using his chronology of events in that account it appears he made his way to India and left from there either in 1421 or 1422 i.e. very near the 'about the year 1420' mentioned for the African journey by Fra Mauro.

Menzies believes that Conti departed India with Zheng He's fleet. The next thing we hear from Poggio's account, though, is that Conti is in Sumatra and there is no mention of an African journey.

Scholars have suggested that Poggio censored Conti's account (see

Rubiés

, p. 121), and that may have some confirmation when we see the difference between Poggio and Tafur's versions of Conti's journeys. **Three Indias**

Conti divided India into three parts as was common in his time. The first India was found from Persia to the Indus River, the second from the Indus to the Ganges, and the third included all the lands beyond the Ganges i.e., India extra-Gangem.

He described India beyond the Ganges as "far surpassing others in wealth, kindness and magnificence, and equaling us in customs and civilization" ("*...est opibus, humanitate, lautitia longe praestantior, vita et civili consuetudine nobis aequalis.*").

It also should be noted that Fra Mauro describes the African voyage ship that Conti supposedly traveled on as a 'ship or junk of the

Indies

.

That's an interesting description because at this time, Southeast Asian ships often were of a [4]hybrid type showing both junk-like characteristics such as transverse bulkheads, and Southeast Asian typology including wooden joints and tropical hardwood materials rather than the fir commonly used to construct Chinese junks.

Even the word "junk" or "zoncho" (Portuguese *junco*) appears derived from Old Javanese *jong* and Javanese *djong* , a name for an ocean-going ship.

Conti himself in his testimony to Pero Tafur had stated that he spent most of his time in the Indian Ocean in the service of " [5]Prester John " of "Greater India."

One interesting discovery has been highlighted by Menzies as proof that ships at that time were circumnavigating the world. The [6]Pandanan wreck off the coast of Palawan in the Philippines is dated to the 15th century and is loaded with andesite

metates

that Menzies claims must have come from Mesoamerica or South America. The cylindrical stone manos of the metates are rather unusual and do resemble those of the contemporary period "New World."



15th-century Pandanan wreck metate and mano. Source: [7]
<http://users.telenet.be/joosdr/amerika/eeuwamerika228.htm>

The [8]*lusung/lusong* mortars and pestles in the Philippines are generally made of wood. In Guam, the Chamorro *lusong* is stone, but the pestles are wood. Nothing quite similar to the Pandanan metates is known to have been manufactured in this region during the historical period.

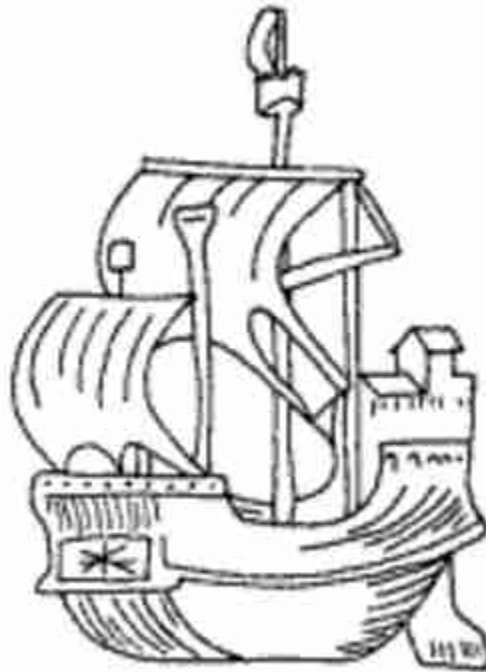
Like other ships of that time and in the same region, the Pandanan wreck shared characteristics of both Southeast Asian and Ming-era Chinese ships.

Fra Mauro's map shows junk-like vessels with high stern and square bow plying the Indian Ocean, along with details of what apparently is the island of Madagascar and the Cape of Good Hope.

Mauro describes the ships that crossed the Indian Ocean in these terms:

The ships or junks that navigate these seas carry four or more masts, some of which can be raised or lowered, and have 40 to 60 cabins for the merchants and only one tiller. They navigate without a compass, but have an astrologer who stands on the side and with an astrolabe in hand, and gives orders to the navigator.

This does not appear to describe Zheng He's fleet or other Chinese merchant ships at the time, which did use the compass for navigation. Arab ships also began to use the compass by the 12th century at least. As noted earlier most ships of Southeast Asia did not use the compass when the Europeans arrived on the scene, but the "astrolabe" mentioned above was not commonly used either. The single tiller brings to mind the axial rudder as found on junks or hybrid ships.



Junk-like ship with four masts from Fra Mauro's map positioned west of Sri Lanka in the Indian Ocean. Tracing from: De Santarem, M. Visconde. *Atlas Compose de Mappemondes et de Cartes Hydrographiques et Historiques*, Maulde and Renou, Paris, 1895. **Prester John**

Conti tells Tafur that he had personally witnessed Prester John send two missions to 'Christian princes' but had not heard whether these had met with success. The king was also said to have been making preparations for a visit or conquest of Jerusalem. These reports indicate that Conti's Prester John was involved in long-range maritime missions. Unfortunately Conti's account gives us little information useful in locating this Prester John of the Indies. In his interviews with Poggio, he is aware of the then-existing claims of both an "Indian" and an Ethiopian Prester John. Tafur makes it clear that the Prester John of Greater India is distinct from that of Ethiopia, when he talks of the varying complexions of people in both regions.

Conti mentions a Nestorian king who lived somewhere near Cathay along with the Ethiopian king, and Poggio is said to have interviewed emissaries from the East after his discussions with Conti.

Poggio describes the eastern ambassador as coming from "Upper India" as an envoy of a Nestorian kingdom located 20 days journey from Cathay.

'Upper India' during Poggio's time meant the same as 'Greater India.' With Lower, Middle and Upper India corresponding to the West to East order and Upper India referring to the region beyond the Ganges.

We have seen during this period that the kingdom of [9]Lusung was practicing a policy of attraction with the Ming dynasty, and at the arrival of the Portuguese they were well-dispersed throughout Southeast Asia and eager to provide navigational assistance to the newcomers.

Toscanelli, a friend of Poggio, also met with the Eastern ambassador but he confuses his kingdom with that of Marco Polo's "Great Khan," which by this time had faded into history.

Columbus in his annotated copy of *Historia rerum* with his own notes copies Toscanelli's letter to Martins referring to Nicolo de Conti's testimony.

Magellan, when faced with a doubtful crew near the tip of South America, told them of a chart he had seen made by Martin Behaim displaying a passage to the Pacific Ocean. Behaim also appeared to have been strongly influenced by Toscanelli as his famed Behaim Globe is nearly a copy of Toscanelli's reconstructed chart.

As Toscanelli himself was indebted to Conti (and also possibly to the Eastern ambassador), it can be said that few persons so influenced the [10]European age of discovery as Nicolo de Conti.

Regards,

Paul Kekai Manansala

Sacramento

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joannsdaily.com (2006-08-11 07:06:00)
Cool I enjoy reading your blog. Thanks for sharing :D

Paul Kekai Manansala (2006-08-11 13:15:00)
Thanks for stopping by, Jo-Ann.
Paul

3.8 August

Menzies' maps explained (2006-08-01 09:48)

Below is a copy of a recently sent press article

Regards,

Paul Kekai Manansala

Sacramento

—

Meet Menzies' real mystery map-makers

Gavin Menzies went off-course when he failed to consider Southeast Asia's influence on the age of discovery, contends researcher and sambali.blogspot.com blogger Paul Kekai Manansala.

He is referring to Menzies million-selling book, *1421: The Year China Discovered the World*, that asserts a Chinese fleet led by Admiral Zheng He circumnavigated the globe about a century before Magellan.

"Menzies' book, while filled with much easily-debunked material, makes valid and important points about the appearance of revolutionary maps in the fifteenth century.

The map revolution, in fact, started about a century earlier with the appearance of the portolan maps in the 14th century – charts used by mariners to navigate the seas," Manansala said.

Zheng He's treasure voyages were impressive and he may well have traveled further than he is normally given credit for, Manansala notes. "Menzies' assertion that the 1420 voyage past the Cape of Good Hope, mentioned by the Venetian cartographer Fra Mauro, refers to Zheng's fleet is not without merit." The vessel involved in the voyage is described as a 'ship or junk' and the Chinese admiral was sailing in the Indian Ocean at the time.

"Menzies though has ignored in his research the influence of Southeast Asia in the appearance of new navigational charts, and in particular Southeast Asia's influence in transmitting these maps to Europe." **Spice trade**

The story starts many centuries before the time of Zheng He with the establishment of the [1]spice trade , especially the Cinnamon Route from Southeast Asia to the coast of Southern Africa.

"Trade in spices dates back to ancient times, and Muslim writers mention ships traveling back and forth between Southeast Asia and Africa after the rise of Islam. They were simply confirming what had been written centuries before by Greek authors about the same Indian Ocean trade."

Aloeswood, cinnamon, cassia and other aromatics made their way from Southeast Asia to African ports and then went north to North Africa and the Middle East, and eventually to Europe.

Manansala contends that with the rise of Islam these ancient trade routes were seriously threatened for the first time by Muslim military and economic expansion.

"Sea empires known as thalassocracies in Southeast Asia decided to take a proactive stance against the new development. They attempted to recruit other political allies to help curb Muslim influence in the Indian Ocean, and they often made their appeals on the basis of common religion."

The Southeast Asian kings involved, Manansala says, were patrons of many religions, a situation not uncommon in the region during that period. "They basically became extreme examples of realpolitik and didn't hesitate to alternately represent themselves and their kingdoms as belonging to one religion when talking to one group, but to another religion when approaching someone else."

For example, he says that when the Insular Southeast Asian thalassocracy approached the Tantric Buddhist kingdoms of Tibet and Eastern India they sent Tantric Buddhist emissaries. These emissaries brought a messianic philosophy that placed the Hijra, the date on which Muhammad and his followers fled to Medina, as the beginning of the decline of the ages.

"Basically to the spice trade empire, the loss of their trade routes may have been viewed as apocalyptic in character. To Christian Europe, the Eastern king that controlled the spice trade was known as Prester John, and the latter king portrayed himself and his empire as Nestorian Christians based in a location known to Nestorians as [2]Dabag ."

Letters of Prester John

The original Prester John was from the East Indies, but in latter times the emperor of Ethiopia is also considered as "Prester John," Manansala said. However, only the Ethiopian Prester John is usually considered historical while many Western historians dismiss Prester John of the Indies as a hoax.

"Actually, the eastern Prester John sent envoys to the Vatican and to Christian emperors and kings, just like the Negus of Ethiopia, and for many centuries. While many fraudulent letters did pop up during this time, most of the hoaxes appeared in published form only. It would have been dangerous to have presented oneself at the court of a medieval Christian potentate with a faked letter."

Emissaries and correspondence from the eastern Prester John were the first part of a strategy to attract Christian kingdoms into the Indian Ocean with the aim of countering Muslim influence. Eventually this evolved into the transmission of geographical and navigational knowledge, including maps.

Prester John's first letter to Europe appeared in the 12th century, but it wasn't until centuries later after Mongol conquests enabled European voyages to the Indian Ocean that we see the start of a map revolution. **The Portolan maps**

In the early fourteenth century, a Venetian named Marino Sanuto submitted a book entitled "Secretum Fidelium Crucis" to the Pope outlining a plan for a crusade to capture the Indian Ocean trade routes. In this book was contained a world map by Pietro Vesconte, whose mariner's charts are the oldest surviving examples of portolan map-making.

"The historian Joseph Needham in his massive work on Chinese science has suggested that the portolan chart came as part of a package along with the magnetic compass, sand clock, stern rudder, zig-zag tables known as marteloio and other nautical inventions. The Chinese do appear to have invented many of these technologies but that doesn't mean they were necessarily the ones that transmitted them elsewhere. And the Chinese never used portolan marine charts."

The portolan is distinguished from modern maps, with their orderly grid arrangement of longitude and latitude, by a hodgepodge of crisscrossing directions known as rhumb lines. The rhumb lines radiate from circular wind compasses dispersed at various locations on the chart. They were the first European maps widely used as mariner's charts.

" [3]Wind compasses were used by indigenous navigators in both Insular Southeast Asia and the Pacific in a manner similar to rhumb sailing using portolans. They were used by Pacific islanders – the Melanesians, Micronesians and Polynesians – to explore and settle the Pacific. In both Southeast Asia and the Pacific, wind compasses have survived until modern times."

Needham had suggested that Chinese maps showing directional instructions in text form near map destinations later involved into rhumb lines.

But were mariner's charts marked with rhumb lines ever used in the East? According to Manansala, such maps were mentioned and at least one with rhumb lines occurs in a 16th century Portuguese account.

"Marco Polo twice mentions the use of mariner's charts in the Indian Ocean in his famous travel journal. Marco Polo was a contemporary of Sanuto and Vesconte – the two people linked with the earliest portolan maps."

When Portuguese explorers began plying the waters of the Indian Ocean nearly two centuries after Polo's account, they came upon a few important [4]indigenous mariner's charts .

"Three charts encountered by the early Portuguese were deemed worthy of mention. One each from India and Brunei or Buru in the East Indies had rectangular grid systems similar to modern maps. The other was from a Javanese pilot written in the Javanese language which was covered with rhumb lines," Manansala said.

Some years after the Javanese world map was discovered by the Portuguese pilot Francisco Rodrigues, he notes, an exceptional portolan map of the world was presented by the Turkish cartographer Piri Reis to Sultan Selim I in Cairo. According to Reis, his new chart was constructed using many different maps including "four new Portuguese maps drawn using the geometric methods of the Indies and China."

The borrowed "geometric methods" mentioned by Reis would include, according to Manansala, the rhumb lines as shown on the Javanese chart. **Maps drawn mainly for foreigners?**

Pilots in Southeast Asia during that time did not normally use charts as they had more ancient methods that were effective and not so costly, Manansala avers. "It's possible that some of these maps were drawn specifically to present to Europeans and others they wanted to attract to the region."

"When the British cartographer Alexander Dalrymple came to chart these regions centuries later for the British crown, he encountered suddenly many maps, and informants willing to draw maps. This occurs though after voyager after voyager before him reported that local pilots in the region used neither chart or compass. So, basically it was only during the periods when the Portuguese, and later the British, first appeared on the scene looking for assistance that we see these indigenous maps crawl out of the woodwork."

"Unfortunately, the lack of practical map use in the region may be why none of the early Insular Southeast Asian charts have survived into the present. The map discovered by Francisco Rodrigues, though, can be partially reconstructed using the book of rutters, or sailing directions, written by Rodrigues."

When the Portuguese first began their explorations on the sea, they apparently uncovered some hidden and very revealing maps. These charts mentioned by Antonio Galvão in the 16th century form part of the basis of Menzies claims on the circumnavigation of Zheng He.

Some scholars have claimed that Galvão's account of a world map in the possession of Dom Pedro, the brother of Prince Henry the Navigator, is confirmed by an official document of King Alfonso V of Portugal.

"The problem with Menzies claim is that the Galvão maps are dated to 1408 and 1428 and could not have been delivered to Dom Pedro by Nicolo de Conti as claimed by Menzies. De Conti was still traveling in Asia in 1428 according to all accounts," Manansala said.

He believes the maps may have actually been Templar charts that they obtained through Prester John before the Templar order was destroyed in the early 14th century. The Templars are closely associated with Prester John in medieval literature.

"There was a group known in Muslim writings as the [5]Sayabiga, who are believed to have come from Insular South-east Asia. Many of the Sayabiga became Shi'ites in the Middel Eastern region, and I think it is through them that Prester John of the Indies made contact with the Templars. Some Sayabiga may have penetrated into order of Assassins who were known to have direct relations with the Templars."

"When the Templar order was banned, many Templars along with their possessions took refuge in Cistercian monasteries. The 1408 map mentioned by Galvão was found in the archives of the Alcobaza, a Cistercian abbey where they also discovered a copy of the Templar oath."

In Portugal, the local Templars were found free of guilt after the banning of the order and the group was renamed the Order of Christ, which inherited all the Templar possessions. Later, the monarchy of Portugal was invested with the Grand Mastery of the Order of Christ, and Prince Henry the Navigator himself became a Grand Master. Dom Pedro, Henry's brother who discovered the other Galvão map in Italy was also a member of the Order of Christ. **New view of the world**

The maps mentioned by Galvão were said to show a world much different than that of [6]previous European maps.

The Cape of Good Hope was shown as passable, and even the Strait of Magellan in the "New World" was supposedly displayed a century before Magellan. "Up until that time, Europeans did not believe one could pass into the Indian Ocean by sea."

However, in the East, the Mongol Atlas and the still-surviving Kangnido Map from Korea do show a very accurate and passable continent of Africa. They don't display anything though that would correspond to the "Western hemisphere."

The first Asian map to show something from the Western hemisphere was the afore-mentioned Javanese map of Francisco Rodrigues. Alfonso de Albuquerque said the Javanese map 'was the finest thing he had ever seen' and apparently the chart contained much information unfamiliar to the Portuguese in 1512.

"Many scholars have interpreted the Javanese map as an example of how the news of European discoveries was penetrating even to far-off Java, but the chart might instead explain the earlier mysterious Galvão charts," Manansala said. "Those charts were said to contain navigational information for sailing the Indies, that is, they were mariner's charts, just like the Javanese map. They may have been marked with rhumb lines like the Javanese chart."

The 1428 map of Dom Pedro may have helped encourage the early Portuguese navigations, but those voyages proceeded only with extreme caution. The maps were dusty and disconnected from reality according to Manansala. The Portuguese apparently interpreted notes on Prester John as relating to Ethiopia rather than the Indies.

It was not until a European witness returned from traveling in the Indian Ocean had confirmed this earlier information that the most daring voyages occurred. This European witness was Nicolo de Conti.

"After de Conti returned to Europe you began to see maps and globes appearing regularly showing the Western Hemisphere. This information probably did not come out of nowhere. Fra Mauro mentions a journey by a ship or junk from the Indies through the Cape of Good Hope around 1420. Supposedly that voyage covered a total of 32,000 kilometers. There probably were other similar journeys around the same time, if not well before."

One of the key pieces of evidence used by Menzies to prove that Zheng He sailed around the world is a stash of artifacts known as metates and manos found in a ship wreck off the coast of the southern Philippines. Menzies claims the metates and manos were exclusive to the Americas.

"Menzies' critics often respond that metates and manos were also found in very ancient Paleolithic and Neolithic China, but these arguments are really out-of-sync. The appearance of these artifacts in the Pandanan wreck is very unusual and definitely worthy of investigation. As evidence, they are really the only hard artifacts that Menzies offers presumably from the New World but located in the Old World."

The location of the Pandanan wreck is telling according to Manansala because it was near his suggested [7]base of operations of Prester John during the Ming dynasty.

"Yes, Prester John was still active at that time and Nicolo de Conti claimed not only to have met him but that he was married to a woman of that country by the king! During the Ming dynasty, Prester John kingdom was known as [8]Lusung , from which we get the name of the modern island of Luzon in the Philippines."



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Shashi Prakash (2006-10-18 22:48:00)

MapmyIndia v-2007 is just like Google Maps/Yahoo Maps. In fact, even better, MapmyIndia is focused on India. Visit www.mapmyindia.com today.

If you want to see your house on a map (the street actually), visit MapmyIndia (<http://www.mapmyindia.com>)

This is an Indian company's initiative at creating an internet map site that will come up and do as much as Google and Mapquest has done. We're also adding an Indian twist to the things we do. Check out this concept called 'eLocation' MapmyIndia has introduced.

eLocation allows you to get maps and directions to a person's place, and the cool thing is that it gives you the directions in the words of that person (take a left after you see a panwallah, go inside that gate...u know, how people explain directions in India).

Search for this sample elocation and you'll see what I mean. The id is: mapmyindia

Looking forward to your comments on the blog or through mail (my email address is: shashi@mapmyindia.com)

Thanks and hope you can enjoy India in much much more detail =)

Shashi Prakash (on behalf of the MapmyIndia team)

Marco Polo (Glossary) (2006-08-07 21:07)

Marco Polo is important for the purpose of this work because his voyages may have resulted in the transfer of mariner's charts and/or related information that helped give rise to the portolan from the East to Europe. At the least, he mentions the use of mariner's charts by navigators in the Indian Ocean during his voyages. In describing the island of Sri Lanka (Ceylon/Seilan), Polo says:

It has a circumference of some 2400 miles. And I assure you that it used to be bigger than this. For it was once as much as 3500 miles, as appears in the mariners' charts of this sea.

Again in relating the number of islands in the Indian Ocean, he states:

It is a fact that in this Sea of [1]India there are 12,700 Islands inhabited and uninhabited, according to the charts and documents of experienced mariners who navigate the Indian Sea.

When Polo describes the eastern portion of the East Indies apparently including the Philippines, the Moluccas, etc. he says about the name of the [2]China Sea:

You must know the Sea in which lie the Islands of those parts is called the Sea of Chin , which is as much as to say "The Sea over against Manzi." For, in the language of those Isles, when they say Chin , 'tis Manzi they mean. And I tell you with regard to that Eastern Sea of Chin, according to what is said by the experienced pilots and mariners of those parts, there be 7459 Islands in the waters frequented by the said mariners; and that is how they know the fact, for their whole life is spent in navigating that sea.

Probably Polo got his Chin from Tsina or Tchina in the 'language of those Isles,' opposite Manzi, or South China, from which we derive the current name "China."

The [3]history of this name has ancient roots. Ancient Sanskrit literature including the Mahabharata mentions Cina and Maha-Cina . The Nestorian synod of 410 tells of a "Metropolitan of the Islands, Seas and the Interior of Dabag, Chin and Machin."

Dabag is the same as the latter "Zabag," while Chin and Machin are certainly copies of the Indian Cina and Mahacina. Among the Nestorians, Chin or Sin means "China" while Machin/Masin refers to Southeast Asia.

Cina is [4]China among the Indians, while Mahachina appears to refer mostly to the areas of Assam, Northeast India, eastern Tibet/Himalayas and Burma where Tantric forms of Mother Goddess worship became very popular.

That Polo refers to a word used in the 'language of those Isles' by the 'experienced pilots and mariners of those parts' is important.

Like the latter Portuguese explorers, Polo uses placenames for [5]Southeast Asia that are mostly of local origin. He rarely uses Chinese or Muslim names, and this may indicate the nature of his informants, the pilots and mariners of those seas.

Insular Southeast Asian placenames

For example, Polo uses the form Ziamba (Ramusio) for Champa. This appears to come from the local Insular Southeast Asian Tsiampa, or related words like Ciampa (Javanese *Cempa*). The Arabic name for Champa was *Sanf*, while the Chinese called it *Lin-yi*.

The world Seilan for Sri Lanka might be derived from Javanese *sela* "jewel, which would match the Hindu Ratnadvipa "Isle of Gems" and the Muslim Jazirat al Yakut "Isle of Rubies."

In Poggio's account of the testimony of Nicolo de Conti, he also gives local names, rather than Chinese or Arabic ones, including the island of *Bandam*, the source of cloves, the first reference by native name to one of the [6]Spice Islands (Banda).

Polo does use some Chinese names, for example, Mien for the Burmese kingdom rather than the Indian/Malay *Barma*. He seems to have learned about this kingdom through stories of Kublai Khan's conquest of Burma. The term *Lequios* used by the Portuguese comes from Chinese *Liu-Kiu* (Ryukyu).

When Portuguese and other explorers came into this region, they picked up many more regional names that appear to come from Insular Southeast Asian sources, many of which have survived in modified form until the present day:

Siam – from forms like Cebuano *Ciama* or Malay *Siyam*.

Japan – *Japun*, *Japang*, etc. ultimately from Chinese *Jih-pen kuo*.

Burma – *Barma*, the Malay, Javanese and Indian forms.

Pegu – Malay *Paigu* from Burmese *Bago*

Cochin-China – *Kuchi*, *Kochi* possibly from Chinese *Kiau-chih*.

China – *Tsina*, *Tchina*, from Qin (Ch'in) empire or Jin (Tsin) dynasty?

Champa – *Tsiampa*, *Ciampa*, *Cempa* originally borrowed by Europeans as *Ziamba*, *Ciamba*, etc.

Moluccas – *Maluka* a place on the island of Ceram.

Borneo/Burnei – *Brunei*.

Luzon – *Lusung*, *Lusong* recorded first by Tome Pires who calls the inhabitants *Luções*.

Banda – first noted by de [7]Conti as *Bandam*.

Informants

When Francisco Rodrigues arrived in [8]Southeast Asia with the Portuguese in the early 16th century he collected information and charts from Javanese and other local pilots. Ludovico di Varthema did the same.

Later when the British began mapping the area, Alexander Dalrymple on many of his charts left notes specifying the sources of indigenous information often by name.

For example, on a chart of Borneo, Dalrymple notes that parts of the southern coast had not been "confirmed by any exact observation but is laid down from a Sketch of Dato Saraphodin and from a Chart of Noquedah Koplo who came up the Coast in 1761." On other parts of the chart he mentions features that were based on "Sketches I received from the Sooloos [Sulu], but chiefly from the information of Bahatol an old intelligent [Sulu] pilot."

The various informants supplied the placenames borrowed by early European explorers and cartographers resulting in many modern geographic names.

In a similar manner, Polo mentions receiving information from the mariners and pilots of the [9]China Sea and Indian Ocean.

If we look at Polo's names for the Andamans, the Nicobars and Madagascar we may get some clues as to the provenance of his informants.

Instead of the Arab *Lankabalus* for the Andamans and Nicobars, Polo mentions *Angaman* and *Necuveran*, which along with *Seilan* remind one of the common use of the -an suffix for placenames in Insular Southeast Asia.

A short list of the numerous examples are: *Dapitan*, *Palawan*, *Lingayan*, *Dagupan*, *Nunukan*, *Tarakan*, *Bataan* and *Bulacan*. Thus, *Seilan* may be from *sela-an*, "place of jewels."

The name Madagascar may be confused with Makdashau (Mogadishu), but others would have it as a corruption of *Malagasy*.

The Arabic word for the island was *al-Qumr*, or sometimes *Wak* or similar terms, the latter probably stemming from the belief that the island was populated by the Wakwak from further east.

The mention of mariner's charts by Polo is also very informative. It was after Polo's return to Europe that the first extant nautical portolans appear. Although the *Carta Pisana* is sometimes dated to "circa 1296" or a year after Polo's return to Venice, and some believe it is even earlier, the first solid date for an extant portolan is the Genoese map made by Petrus Vesconte dated to 1311.

There is a vague reference to use of a sea chart by Raymond Lull in 1270 but it doesn't appear related to the explosion in the use of the portolan some 30 or more years later.

Lull's mention of sea charts and also the [10]magnetic compass, like earlier references by Guyot de Provins and Jacques de Vitry in the early 13th century were probably based on tales from the Indian Ocean. Muslim writers mention fish-shaped floating compasses used by mariners in the Indian Ocean in 1242. These were almost certainly derived from similar compasses described by Shen Kua writing in the early 12th century but mentioning their use as early as 1086. A south-pointing "fish" or "tadpole" is mentioned in the 4th and 10th centuries, and by the mid-11th century a specifically "floating" fish compass is mentioned in Chinese works.

De Vitry got much information from Arabic-speaking knights in his attempts to learn of the Mongol campaign, while Lull who grew up in Majorca and is said to have written in Arabic better than Latin. Both of these men may have received information from Muslim informants as they had great interest in the Muslim world.

None of the surviving confidently-dated 13th century European maps show signs of nautical application.

Gilbert the author of *De Magnete* says Marco Polo brought the compass to Europe from China, although Polo never mentions such a device himself. It could be that Polo brought the *mariner's compass* along with the mariner's chart, or quite specific but confidential information about both items.

Earlier loadstones may have been known in Europe since the 12th century, with stories of their application for navigation coming in the early 13th century from Muslim sources.

But it seems after Polo's time that we see the first hard evidence of the use of both mariner's compass and chart.

Unfortunately, little additional information exists of the Indian Ocean and [11]China Sea charts until the Portuguese arrive in the early 16th century. It was at this time that Rodrigues reproduced Javanese maps covered with rhumb lines, one of which so deeply impressed Albuquerque that he said, "it strikes me as the finest piece of work I ever saw."

Some years later, the Turkish admiral Piri Reis produced an extraordinary portolan of the world that was much different in its portrayal of the "New World" than other contemporary maps. Piri Reis claimed to use many charts as sources including those of Columbus, and also some Portuguese maps drawn using the "geometrical methods" of [12]China and the Indies (Hind).

The Chinese "methods" probably refer to the rectangular grids that characterized Chinese maps, but what of those of the Indies? Was Reis referring to Portuguese sources like the now-lost Rodrigues chart with rhumb lines showing the navigation of the Indies?

Regards,

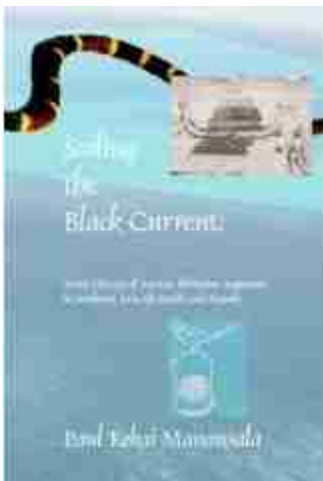
Paul Kekai Manansala

Sacramento

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Svetadvipa (Glossary) (2006-08-13 18:52)

Svetadvipa's spiritual importance in Hinduism and especially among the Vaisnava sect is found in its description as the home of Narayana.

Narayana is the manifestation of the god Visnu linked with the avataras, or worldly descents of Visnu. Narayana is said to live on Svetadvipa, and to sleep floating on the Milky Ocean that surrounds the island.

Because of Narayana's location here, Svetadvipa was considered a place of pilgrimage by the sages and epic heroes. Rama comes to the island to make offerings to the ancestors, and the sage Narada came to visit Narayana.

Location

Svetadvipa is always located by Hindu texts in the Milky Ocean.

The Ramayana, Mahabharata, Bhagavatapurana, Laghubhagavatamrta and Brhat Samhita all mention the location of the Milky Ocean and place it in the general direction of the East.

When the Vanara allies of Rama in the Ramayana set out to search the four regions of the world – East, South, West and North – for Sita, they visited the Milky Ocean while in the eastern region.

The latter Hindu astronomers like Bhaskara and Lalla also place the Milky Ocean in the southern latitudes. According to the Laghubhagavatamrta, it was placed south of the Salt Sea that surrounded Jambudvipa (Indian subcontinent):

"East of Sumeru (Mt. Meru) is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with his consort, Laksmiji on a throne of Sesa. That feature of Visnu also enjoys sleeping during the four months of the rainy season. The Svetadvipa in the milk ocean is situated south of the ocean of salt."

The southern orientation in relation to the Salt Sea might refer either to the Sunda Strait or the Strait of Malacca, both of which are rather southward in latitude when compared to India.

So the Milky Ocean would then be the South China Sea.

According to the Mahabharata, this sea became colored like milk after a great eruption-like event connected with the [1]churning episode and Mount Mandara.

The name could also refer to the phenomenon of bioluminescence as often occurs in the tropical oceans caused usually by marine mollusks and crustaceans like the salpa and pyrosoma, and also sometimes by the accumulation of dead animal tissue in the sea. This occurrence is called a "milk sea" to this day.

George Bennett while traveling through Southeast Asia in the 19th century describes the phenomenon:

Perhaps the beauty of this luminous effect is seen to the greatest advantage, when, the ship lying in a bay or harbour, in tropical climates, the water around has the appearance of a sea of milk. An opportunity was afforded me when at Carite, near Manilla, in 1830, of witnessing for the first time this beautiful scene. As far as the eye could reach on the extensive bay of Manilla, the surface of the tranquil water was one sheet of this dull, pale phosphorescence, and brilliant flashes were emitted instantly on any heavy body being cast into the water, or when fish sprang from it, or swam about. The ship seemed, on looking over its side, to be anchored in a sea of liquid phosphorus; whilst in the distance the resemblance was that of an ocean of milk.

However, bioluminescence is rather common in all tropical seas, and the Mahabharata links the sea's color with the deposits of ash and debris flowing down rivers from the flaming Mandara into the ocean.

The ash turns not only the sea white, but the surrounding region the same color, and hence the name *Svetadvipa*, the "White Island." Similar descriptions of whiteness, are given for the isle of the immortals, [2]Penglai, in Chinese literature.

Svetadvipa is also specifically [3]set in the East by the Mahabharata, Bhagavatapurana and Laghubhagavatamrta. It is said to be located in the northern portion of the Milky Ocean.

In Iranian literature, the Varkash Sea, where the White Haoma grows, appears to equate to the Milky Ocean.

Muslim geographers placed the regions around the Varkash Sea like Kangdez, the fortress of the immortals, in the furthest East Indies. Al-kashi, in the 15th century even gives coordinates for the locations.

According to tradition, King Indrakyumna found a vata tree log (*Ficus bengalensis* linn, *Ficus indicus*) from Svetadvipa from which the first image of Jagannatha was made at the famous temple in Puri.

The idea of the log god Jagannatha floating over the sea from Svetadvipa reminds us the story mentioned above of Narayana (Visnu) sleeping on a bed of snakes in the Milky Ocean during the four months of the rainy season.

It is during the summer monsoons that winds from the southeast bring storms to East India and then across India in a northwesternly direction.



Jagannatha images like this one are now made with trees like the *Nimba*. The original image is said by tradition to have come from a log that floated across the sea from Svetadvipa to Orissa in Eastern India. Source: [4]<http://www.flickr.com/photos/gaurangapada/sets/72057594050803121/>

Regards,

Paul Kekai Manansala

Sacramento

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Chryse (Glossary) (2006-08-16 08:24)

Chryse, the "Golden One," is the name given by ancient Greek writers to an island rich in [1]gold to the east of India. Pomponius Mela, Marinus of Tyre and the *Periplus of the Erythraean Sea* mention Chryse in the first century CE. It is basically the equivalent of the Indian *Suvarnadvipa* the "Island of Gold." Josephus calls it in Latin *Aurea*, and equates the island with biblical Ophir, from where the [2]ships of Tyre and Solomon brought back [3]gold and other [4]trade items.

Chryse is often coupled with another island *Argyre* the "Island of Silver" and placed beyond the Ganges. Ptolemy locates both islands east of the *Khruses Kersonenson* the "Golden Peninsula" i.e. the Malaya Peninsula. North of Chryse in the *Periplus* was *Thin*, which some consider the first European reference to China.

In addition to gold, Chryse was also famed for having the finest tortoise shell in the world according to the *Periplus*. Large [5]ships brought [6]trade goods back and forth between Chryse and the markets at the mouth of the Ganges.

Chin-lin

In ancient Chinese literature, a mysterious region beyond their southern border in Annam was known as *Chin-lin*

"Golden Neighbor" and the Southeast Asian border was also called the "Golden Frontier."

When [7]China invaded Annam (northern Vietnam) in the first century BCE, the kingdom of Champa fortified villages along the old caravan trail. This path became Route Colonial 9 during the French colonial period, and it was used by the Americans to build the McNamara Line of fortified bases during the Vietnam War.

With this fortified line, the rugged Central Highlands and a policy of constant piracy, the Champa kingdom held the Chinese at bay for a thousand years. After the fall of the Chin dynasty in the 5th century, Cham raids on Tongking became so frequent that the governor appealed to the emperor for assistance. A war of attrition between [8]China and Champa began that lasted until the rise of the T'ang dynasty.

During this time though, [9]China was well aware of the golden lands far to the south. The Buddhist pilgrim I-Tsing mentions *Chin-Chou* "Isle of Gold" in the archipelago south of [10]China on his way back from India.

Zabag and Wakwak

In this blog, I have suggested that the kingdoms of [11]Zabag and Wakwak, famed among the medieval Muslims as rich in gold, referred to the eastern islands of the Malay archipelago i.e. the [12]Philippines and Eastern Indonesia.

[13]Zabag was based in what would later become the kingdom of Lusung.

In this sense, the [14]Philippines fits the bill as a gold-rich realm.

The country has consistently ranked second in the world behind only South Africa in [15]gold deposits per land area. The [16]Philippines has historically been the largest producer of [17]gold in Asia despite its relatively small size and the fact that until 1980 most [18]gold was obtained only through small alluvial deposits.

Although some ancient [19]gold artifacts have been found in this region, they don't match the age suggested by linguistic reconstruction. [20]Gold may have been mostly handed down from generation to generation rather than being used as a burial good item.

In about the second century CE, there arose a practice of using [21]gold eye covers, and then, [22]gold facial orifice covers to adorn the dead resulting in an increase of ancient [23]gold finds. More than a millennium later, the popularity of dental [24]gold to decorate the teeth significantly increased the amount of [25]gold found at archaeological sites.

When the Spanish came they discovered an abundance of [26]gold used among the people of the Philippine islands. Here are some relevant quotes:

Pieces of gold, the size of walnuts and eggs are found by sifting the earth in the island of that king who came to our ships. All the dishes of that king are of [27]gold and also some portion of his house as we were told by that king himself...He had a covering of silk on his head, and wore two large golden earrings fastened in his ears...At his side hung a dagger, the haft of which was somewhat long and all of gold, and its scabbard of carved wood. He had three spots of [28]gold on every tooth, and his teeth appeared as if bound with gold.

— Pigafetta on Raja Siaui of Butuan during Magellan's voyage

For brass, iron and other weighty articles, they gave us [29]gold in exchange...For 14 pounds of iron we received 10 pieces of gold, of the value of a ducat and a half. The Captain General forbade too great an anxiety for receiving gold, without which order every sailor would have parted with all he had to obtain this metal, which would have ruined our commerce forever.

— Pigafetta on [30]gold [31]trade in Cebu

Sailing in this manner, for some time, in 16° of north latitude, they were obliged by continual contrary winds, to bear up again for the Philippine islands, and in their way back, had sight of six or seven additional islands, but did not anchor at any of them. They found also an archipelago, or numerous cluster of islands, in 15 or 16 degrees of north latitude, well inhabited by a white people, with beautiful well-proportioned women, and much better clothed than in any other of the islands of these parts; and they had many golden ornaments, which was a sure sign that there was some of that metal in their country.

— Antonio Galvão in 1555 describing the journey of Bartholomew de la Torre in 1548

"...the ore is so rich that I will not write any more about it, as I might possibly come under a suspicion

of exaggerating; but I swear by Christ that there is more [32]gold on this island than there is iron in all Biscay.”

— Hernando Riquel et al., 1574

In this island, there are many [33]gold mines, some of which have been inspected by the Spaniards, who say that the natives work them as is done in Nueva Espana with the mines of silver; and, as in these mines, the vein of ore here is continuous. Assays have been made, yielding so great wealth that I shall not endeavor to describe them, lest I be suspected of lying. Time will prove the truth.

— Hernando Riquel et al. on island of Luzon, 1574

There are some chiefs in this island who have on their persons ten or twelve thousand ducats' worth of [34]gold in jewels—to say nothing of the lands, slaves, and mines that they own. There are so many of these chiefs that they are innumerable. Likewise the individual subjects of these chiefs have a great quantity of the said jewels of gold, which they wear on their persons—bracelets, chains, and earrings of solid gold, daggers of gold, and other very rich trinkets. These are generally seen among them, and not only the chiefs and freemen have plenty of these jewels, but even slaves possess and wear golden trinkets upon their persons, openly and freely.

— Guido de Lavezaris et al., 1574

About their necks they wear [35]gold necklaces, wrought like spun wax, and with links in our fashion, some larger than others. On their arms they wear armlets of wrought gold, which they call calombigas, and which are very large and made in different patterns. Some wear strings of precious stones—cornelians and agates; and other blue and white stones, which they esteem highly. They wear around the legs some strings of these stones, and certain cords, covered with black pitch in many foldings, as garters.

— Antonio de Morga, 1609

“... the natives proceed more slowly in this, and content themselves with what they already possess in jewels and [36]gold ingots handed down from antiquity and inherited from their ancestors. This is considerable, for he must be poor and wretched who has no [37]gold chains, calombigas, and earrings.”

— Antonio de Morga, 1609

The Portuguese explorer Pedro Fidalgo in 1545 found [38]gold so abundant on [39]Luzon the inhabitants were willing to [40]trade two pezoës of [41]gold for one pezo of silver.

When the Portuguese first arrived, most of the [42]gold traded into Brunei came from Luzon. That island was known as Lusung Dao or “Golden Luzon” to the Chinese who also traded for [43]gold in this region.



A golden Garuda dagger handle from Surigao, Philippines. Regards,

Paul Kekai Manansala

Sacramento

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Kangdêz (Glossary) (2006-08-17 11:03)

Kangdêz appears in the medieval astronomy of Abu Mashar of Balkh as the astronomical prime meridian. Muslim writers equate it with the [1]Yamakoti of Hindu astronomy, which they say was the prime meridian of the *Yavanas*. The name also appears in the literature as Gangdêz , Gangdiz , Gangdizh , Kangdiz , Kangdizh, Kangdezh , etc. Among the interpretations of the name are "fortress of youth" from *kang* "youth" and *dêz* "fortress, palace." Others relate "kang" or "gang" to the Chinese name for Sogdiana.

Kang/gang has also been suggested as *Ganga* and thus "Fortress of Ganga," or Gangdizh = *Ganga Desha* "Land of the Ganges."

According to late Zoroastrian texts, Kangdêz was located beyond Khotan and China, a year's voyage (seven months for Kai Khusrau) to the East by sea from the Baluchi port of Makran.

Persian geography

In the Zend Avesta, the Vourukasha Sea lies in the extreme East from which all waters come with the wind and clouds. It is described as the "deep sea of salt waters." Reference is made to tides, of the "waters rising up and going down" and of a southern sea into which the Vourukasha empties and from which it refills causing the tidal ebb and flow.

In the Vourukasha Sea is Erânvêj, where the peak Hukairya is located. On Hukairya is the world spring and world river known as Arvî Sura Anahita , the source of water for all the world's rivers, reminiscent of the Abzu and Okeanos. Also on this peak grows the sacred [2]White Haoma . In latter literature, Siyavush is said to have built Kangdêz on the "frontier" of Erânvêj. In the Vourukasha (Varkash) Sea is also mentioned the giant ox Sarsoak from whose back was taken the three sacred fires including the priestly

Farnbag fire which was transported to Khvarizem.

As noted, Muslim geographers identified the Yamakoti of Hindu astronomy, dating to at least the beginning of the 5th century, with Kangdêz as the prime meridian. There may also be a connection with the Avestan idea of the celestial bodies "revolving" over the peak Hukairya i.e. as a prime meridian rather than as a polar mountain as sometimes interpreted.

While the al-Balkhi school used Kangdêz as the prime meridian, others located the fabled location according to Ptolemaic or Indian Ujjain system.

Al-Kashi, for example, in the 15th century places Kangdêz at the extreme East or 180 degrees East longitude, and at the equator (0 degrees latitude). He distinguishes it from Yamakoti (*Jamkut*) which is located at 176 East, 5 North. To compare these coordinates with other locations in al-Kashi, Zaiton, the city made famous in Europe by Marco Polo, was placed at 154 East, 18 North. Quanzhou, from which voyages to the medieval kingdom of Sanfotsi embarked, is located at 162 East, 13 North.

Here we can see that al-Kashi's latitudes this far east are depressed south of the correct position.

The fairest spot in this world is Gang-dizh
Where by the Grace of Him Who giveth good
My wisdom and my fortune have not slept,
And I have raised the summit to the Pleiads
— Shahnama of Firdausi (translated by Arthur George)

The quote above indicates that Kangdêz (Gang-dizh) was also thought by some to be under the Pleiades constellation. Whether this refers to the time of the Shahnama or some earlier generation would make a great difference in calculating what latitude the Pleiades was stationed over at the time.

Legends of Kangdêz appear to have influenced the Shi'ite belief in the *Green Island* where the 12th "Hidden Imam" waits in eternal youth for the last days. The Green Island is described as located in the midst of a Sea of Whiteness that brings to mind the Indian Milky Ocean and the Vourukasha Sea, that appeared like 'quicksilver.'

Regards,

Paul Kekai Manansala

Sacramento

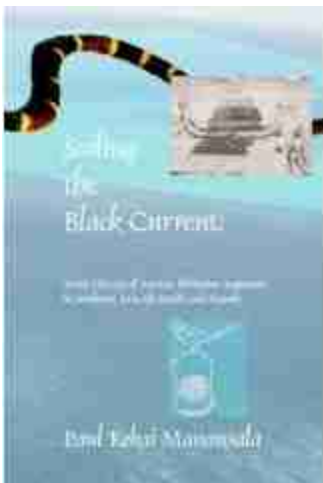
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Record-keeping and Mnemonics, Early (Glossary) (2006-08-23 08:25)

In the traditional society of Easter Island, string figures or *kaikai* and string games known as *pata'uta'u* were used to memorize esoteric formula/spells, chants, histories and stories.

R. Campbell found that some *kaikai* chants were in fact identical to songs written in the native script known as *rongorongo*. Experts believe it may be possible to also match up the texts of *pata'uta'u* string games with the *rongorongo* of the Easter Island tablets.

Indeed, a number of *rongorongo* signs closely resemble Easter Island string figures, and bird symbolism was important in both practices.

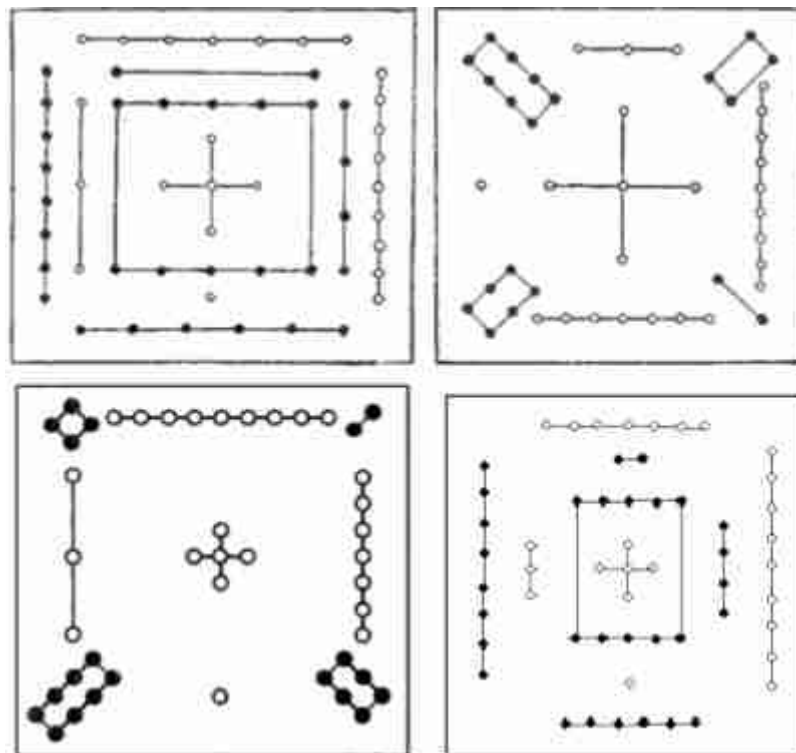


Rongorongo inscription, Small Santiago Tablet, source: [1]<http://www.rongorongo.org>

In a similar manner, Chinese tradition tells us that Fu Hsi used knot records that became one of the prototypes for the future Chinese script.

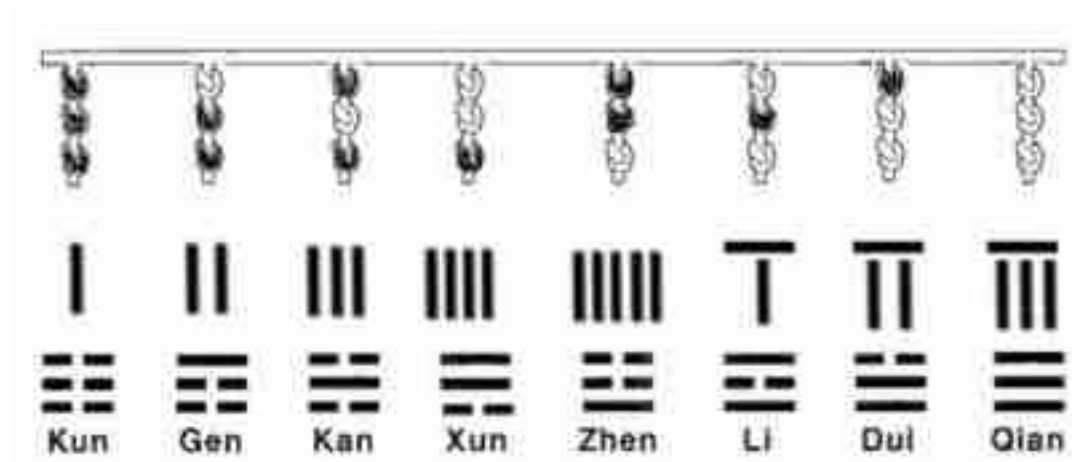
Some extant texts exist showing the depiction of numbers using black and white knots. The black knots represent even numbers, night, cold, water and Earth. The white knots stand for odd numbers, day, warmth and Sun. These knots represented also the principles of yin and yang, and served as models for the trigrams, which were likewise credited to Fu Hsi.

The *Hetu* or "River Map" of Fu Hsi, and the *Luoshu* or "Luo River Writing" of Yu the Great, are portrayed as cosmic maps that depict the universe with sets of connected black and white dots representing respectively even and odd numbers.



The top row shows two extant Chinese tablets with even numbers represented by strings of black dots, and odd numbers by strings of white dots. On the second row, the Luo River Writing (L), which Yu the Great found on the back of a turtle emerging from the Luo Shui River. The Hetu, or River Map (R), found by Fu Hsi written on a "dragon-horse"

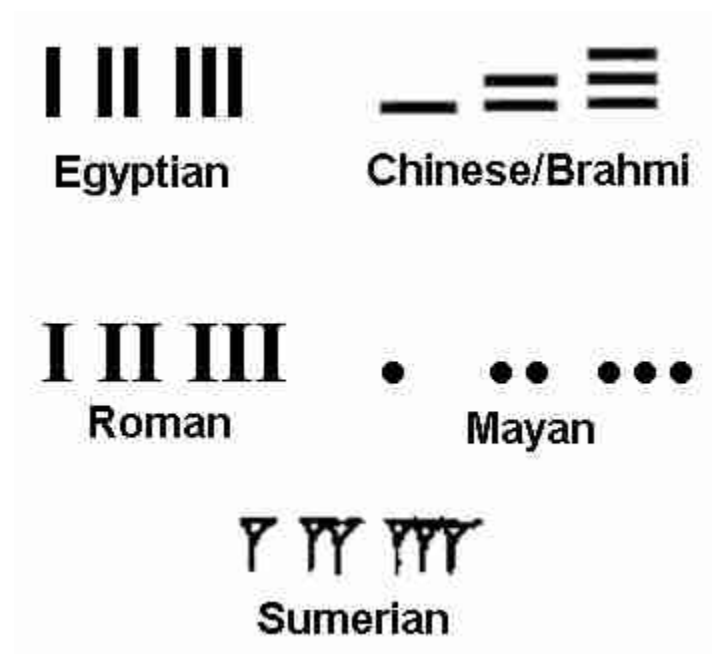
that arose from the Yellow River. In both cases, the black dots stand for *yin* and even numbers, and the white dots represent *yang* and odd numbers.



Possible evolution of trigrams from binary knot system using counting stick images. On the top row is a cord of strings with dark knots representing even numbers and yin characteristics, and white knots: odd numbers and yang characteristics. The center row shows the numbers 1-8 using Chinese counting sticks. The image of the counting sticks is used to form the trigrams with the solid lines standing for the white knots and the broken lines for the yin knots.

Interestingly, the numerals used for the numbers 1 to 3 in many ancient scripts appear related to tally sticks or pebbles, shells, beads, etc. used for counting.

The similarity to tally sticks breaks off with the number four in half the scripts involved suggesting that maybe, if there is some relationship between these symbols, that it involves a base-four counting system.



Numerals from 1 to 3 in various ancient scripts

Base-four numeration is scattered here and there all over the world.

The practice of counting items like yams, coconuts, bananas, taro, fish, etc. by fours is rather commonly found in the Pacific both among Papuan and Austronesian peoples.

In Hawai'i, counting by fours is known as *kauna* and is still used in some fish markets especially for counting the *opelu* fish. According to tradition, a fisherman could hold four fish by their tails, two in each hand, or four taros in the same way. The *kauna* method supplements the ancient Proto-Austronesian decimal system.

kauna – 4
ka'au – 40
lau – 400
mano – 4,000
kini – 40,000
lehu – 400,000

J. Przyluski in studying the *ganda guti* system of numeration among the Mundas believed the origin to stem back to Austro-Asiatic and even to Proto-Austrian.

The *gandaka* system of counting by fours in other Indian languages is thought by many to have been modeled after the *ganda guti* numeration.

Ganda monetary system

4 kauri (cowries) = 1 ganda
20 ganda = 1 pan (80 kauri)
4 pan = 1 ana
4 ana = 1 kahan
4 kahan = 1 rupee

That the above system used cowries as a form of currency is seen as evidence of its origin among a maritime people. In the Philippines, counting by fours is found in systems like the measure based on the *ganta* still used mainly for measuring rice.

Apatan (divided by four)

4 apatan = 1 gahinan (chupa)
4 gahinan = 1 cagitnaan
4 gatang = 1 ganta (8 gahinan/chupas)

There are other four-based systems like that used in Pampanga for measuring spun cotton: 4 *cauing* = 1 cabid ; 10 cabid = 1 *tul* (40 *cauing*).

Counting by fours probably originally involved using the four fingers with the thumb used only as a placeholder. Eventually, this involved into a base eight numeration by using both hands.

The *Bagua* or octagonal arrangement of the trigrams, instituted by Fu Hsi, can indicate the use of base four systems, one with each hand to form a base eight numeration. Thus, the first trigram in this arrangement (seen above) is the polar opposite of the eighth trigram. The second trigram is the opposite of the seventh trigram, and so on.

Knot records

In the 1700s, George Keate wrote of the encounter of Captain Wilson and the king of Palau, Abba Thulle and his son Lee Boo. The king gave Captain Wilson permission to take Lee Boo with him to England and promptly constructed a knot calendar by which he would track the voyage of his son.

Lee Boo also used a series of string records to memorize the name of every ship and country they encountered along

the way to England.

Unfortunately as with most early notices of knot records, little information is given on to the precise methods used. However, little bits of information are available here and there from the many [2]cultures that used this type of record-keeping.

In the Ryukyus, a string of knots sent to woodcutters indicated the type of trees to be cut by a leaf inserted in the knot. Knots at certain locations on the string indicated the quantity and dimensions of the timber required. Pawnbrokers on the Ryukyus used knots to record the amount of debts with fractions indicated on subsidiary strings. Different types of knots represented the various months in the payment schedule.

The Santals of India used different colored knots in their census to record the population – black for adult men, red for adult women, white for boys and yellow for girls.

One of the most detailed accounts was that of a massive tax-recorders cord, nearly a half-mile in length, found by Tyerman and Bennet in Hawai'i in 1822:

The tax-gatherers, though they can neither read nor write, keep very exact accounts of all the articles, of all kinds, collected from the inhabitants throughout the island. This is done principally by one man, and the register is nothing more than a line of cordage from four to five hundred fathoms in length. Distinct portions of this are allotted to the various districts, which are known one from another by knots, loops, and tufts, of different shapes, sizes and colors. Each taxpayer in the district has his part in this string, and the number of dollars, hogs, dogs, pieces of sandal-wood, quantity of taro &c, at which he is rated, is well defined by means of marks, of the above kinds, most ingeniously diversified. It is probable that the famous quippos, or system of knots, whereby the records of the ancient Peruvian empire are said to have been kept, were a similar, and perhaps not much more comprehensive, mode of reckoning dates and associating names with historical events.

On the Marquesas islands in French Polynesia, priests were able to read off their ancestors that were indicated by knots on a string going back to the first man and woman. Referring to a specific knot genealogy discovered by von den Steinen, Cyrus L. Day says:

"...Karl von den Steinen saw a Marquesan knot-genealogy that went back 159 generations or (counting thirty years to a generation) to about 2870 B.C. The Mikado of Japan, he remarks, is a mere parvenu compared with some of the unlettered princelings of the Pacific islands; for the family trees of the Marquesans go back to the earliest colonization of the archipelago, to the gods of Hawaiki (the legendary homeland of the race), and even to the myths of the creation of the universe."

The Marquesan *to'o* knot records were multi-purpose with one cord potentially containing genealogies, religious chants, songs and other information.

Symbolic records on totem poles/menhirs, textiles, rafters, tattoos, etc.

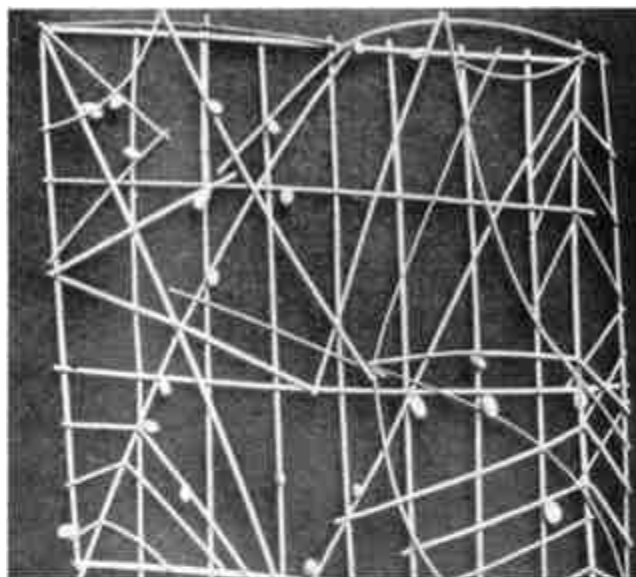
The use of symbols to indicate genealogy, heroic accomplishments and the like on ancestral objects like totem poles or the rafters of ancestral houses is found repeatedly throughout the Austronesian and Nusantara region.

As with knot records, interpretation of such symbols was largely a private matter of the recorder or artist and those who were instructed as to their meaning. However, there are also cases of more or less "standardized" symbols that were used for public communication.

The location of the symbols as, for example, the position of tattoo marks on the face of a Maori warrior, often was essential for correct interpretation. In the same sense, the position of drawings on the ridgepole and rafters of the Maori meeting-house, and the position of carved images on the veranda, walls and on support posts, are integral to their meaning. The same symbol in different locations could have different meanings. In this sense, the system was

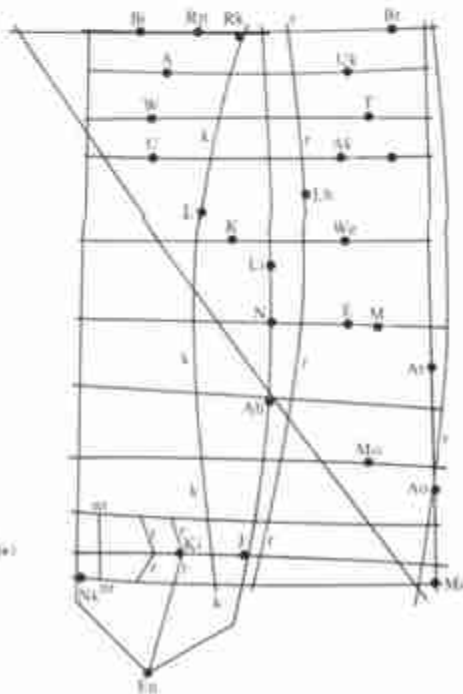
graphic in nature similar to a genealogical tree or a geographical map.

Certainly there could be a relationship between these symbolic systems and the mapping techniques found in the wave piloting stick charts of the Marshall Islands, and the star chart rafters of the Kiribati maneaba.



**Marshall
Island
Stick
Charts**

Bk = Bikini
Bp = Rongelap
Bk = Rongerik
Br = Bikor
A = Ailinginae
Uk = Ujae
W = Wotho
T = Taka
U = Ujae
Ak = Auk
L = Loe
K = Kwajalein
Lh = Lick
Wa = Wotho
Lj = Lick
N = Nemo
E = Eniwetok
M = Makin
A = Auk
Ab = Ailinginae
Ma = Majuro (Odo)
Au = Auk
K = Kili
J = Jaluit
Nk = Namorik
M = Mili
E = Eniwetok
s = sika
k = kika
at = at, in paper



Symbols and divination

The oracle bone and tortoise shell inscriptions of the Neolithic period to Shang dynasty Dongyi people of Shandong and neighboring provinces used symbols that had no obvious graphic realism.

Some of the glyphs could plausibly relate to figures made of string, stick, rings, etc. hanging from cords as mnemonic devices used in early record and story-keeping.



Oracle bone and tortoise shell glyphs from [3]<http://www.paulnoll.com/China/Culture/language-oracle-bone.html> with the top row showing simple glyphs, the middle row more advanced composite glyphs, and the bottom, complex composite glyphs. The top row glyphs have some resemblance to present-day Chinese knot wall hangings, and may have represented string figures hanging from larger recording cords.

Knots, symbols and similar devices served the same purposes as scripts later on, to include record-keeping, story-telling, aiding instruction and even use for personal communication.

Regards,

Paul Kekai Manansala

Sacramento

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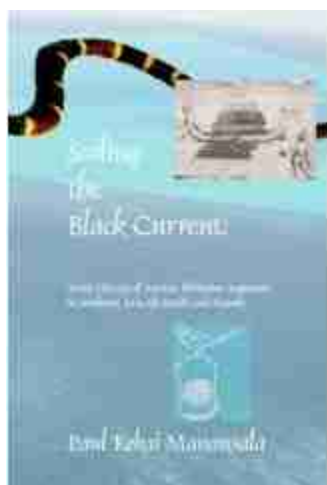
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Entheogen (Glossary) (2006-08-26 10:00)

An *entheogen* generally refers to a mind or mood-altering substance, often hallucinogenic, that supposedly generates profound spiritual experience.

Common entheogens include "psychedelic" mushrooms, cannabis, peyote, morning glory seeds, and other natural drugs that are often illegal today.

Many researchers believe that elixir substances like Amrita, Soma, the Apples of [1]Eden and the like were entheogenic in nature. An opposing view is that the elixir primarily promoted good health and longevity.

In this blog, we have suggested that the elixir, which indeed was linked throughout many cultures, is strongly connected with a specific sacred location – the cosmic mountain.

In this location, all consumables – entheogens, herbs, fruits, water, etc. – were considered sacred and as possessing magical properties or "mana."

Soma/Haoma of the Sea

The tradition of Soma or Haoma coming from the sea is an interesting and puzzling one. Most entheogens involve land-based plants.

According to the Mahabharata, after the ash and debris from the flaming Mount Mandara poured down the rivers into the sea turning the waters white, the Amrita or Soma arose like butter from the churned ocean.

In the Indo-Pacific region, there are numerous seaweeds that contain indole alkaloids similar to those found in other entheogens.

It's difficult to say when seaweed consumption began in this region although it appears very old. Seaweeds were widely consumed in the Pacific when the Europeans arrived. There is even some archaeological evidence of its consumption despite the fragility of the algae from the Latte Period in Guam, which started in the 9th century CE.

The Hawaiians favored seaweed when eating poi, and in the [2]Philippines traditional fresh salads were made with gelatinous seaweeds, while terrestrial vegetables were usually cooked.

Pigafetta found "the sea to be full of grass although the depth of the sea was very great" as he approached the island of Jolo in the southern Philippines.

P. Blanco in his late 1700s book on Philippine flora mentions *gulamana* general term for seaweeds used especially to make the gelatinous substance known as *agar-agar* (Malay jelly). Bergano, from around the same period, mentions *cancung* as the name of "grass" grown in the water without specifying sea grasses. However he also says that some types of *cancung* were collected for use in salads ("ensalada"), which suggests that *cancung* included seaweed, which has been eaten raw in salads for centuries at least.

The [3]Philippines is currently a major producer and cultivator of seaweed including the peculiar *Caulerpa* species known generally as *lato*.

"Peppery" seaweed

Caulerpa species are known to contain psychoactive substances such as caulerpin, caulerpicin and caulerpenyne. Some of these are mild and caulerpin even has root growth stimulant properties.

[4]



Sea grapes, *Caulerpa racemosa*, Hawai'i, source:

[5]hbs.bishopmuseum.org/good-bad/list.html X

Lukay-lukay, *Caulerpa taxifolia*, an hallucinogenic algae, source: [6]<http://www-csgc.ucsd.edu/STORIES/Caulerpa.html>
In the local tradition, food with these substances are said to have a "peppery" taste. Mild seaweeds of this type cause a slight numbness to the tongue and mouth.

Strong peppery seaweeds sting the mouth and are avoided by most people. However, some are predisposed to the stronger seaweeds including the *Caulerpa taxifolia* species, which can be strongly hallucinogenic in nature.

Psychoactive fish

Certain herbivorous fish consume *Caulerpa* and similar hallucinogenic algae and concentrate the active substances in their flesh or other body parts.

For example, the blue seachub (*Khyphosus cinerascens*) is known worldwide as one of the most frequently implicated species in hallucinogenic fish poisoning.

In the [7]Philippines one of the names for the blue seachub is *dapog* "open fire," which probably suggests the strong "peppery" qualities of this fish when eaten.

Recently, *Caulerpa taxifolia* invaded the Mediterranean, where it is not native, and was apparently was consumed by a local herbivorous fish known as the *Sarpa salpa*. Two people reported having hallucinations and nightmares after consuming the fish.

In the Pacific, such hallucinogenic fish species are called "dream fish."

Algae blooms can also cause many common edible species to become toxic and sometimes hallucinogenic.

X

Blue seachub, *Khyphosus cinerascens*, known in some parts of the [8]Philippines as *dapog* is a powerfully-hallucinogenic fish well-known for cases of fish poisoning, source: [9]Robert A. Patzner. The "red tide" bloom effects shellfish and among some people a substance known as domoic acid found in cases of Amnesic Shellfish Poisoning (ASP) causes hallucinations. A similar effect occurs with edible fish species during *ciguatera* blooms.

Indeed even spoiled shellfish can contain the neurotoxin *tetrodotoxin*, which is believed to be the active substance in the famous Haitian *zombie* powder used by voodoo practitioners.

It's interesting that many species classified as hallucinogenic and poisonous elsewhere are easily available in Philippine markets including *Caulerpa taxifolia*, Blue seachub, damselfish (*ulan-ulan*) and goatfishes (*saramollete*).

While a fresh seaweed salad is considered today a healthy and delicious addition to a meal through much of the [10]Nusantao and [11]Austronesian region, I know of no indication that psychoactive seaweeds, fish or shellfish were used in ritual fashion of any kind.

Betel nut and kava were more commonly used as mild intoxicants with some link to spiritual rituals.

However, the general effect of these "peppery" seafoods is certainly known, and no doubt some people consume them for this specific reason.

In this regard, the tale of bird's nest soup is of interest.

Made from the nests of certain species of Southeast Asian swifts, the bird's nests are considered an elixir of youth in Chinese and Vietnamese traditional medicine. Even today bird's nests are still sold as an expensive health tonic.

The swift birds in the [12]Philippines and the bird's nest itself are known as *salangana*.

The nest is constructed mostly of regurgitated seaweed eaten by the swift. In ancient tradition, the bird digested the sea foam itself infusing the sea's nutrients into the nest. Most commonly it was the local *Ngoso* type of seaweed that was involved, but also not rarely the *Lato* or *Caulerpa* seaweeds and even the powerfully psychoactive *Caulerpa taxifolia* was used by the little swift!

Regards,

Paul Kekai Manansala

Sacramento

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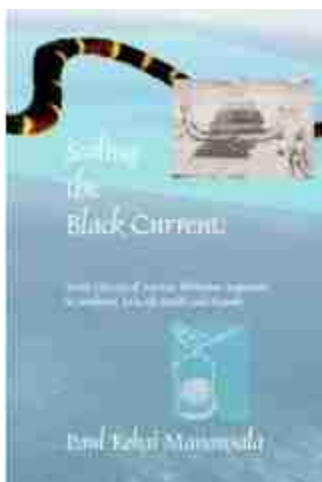
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richard (2010-05-14 18:46:41)

Hi, very interesting post ! thanks !

may i invite you to visit my blog about entheogens plants in philippines ? : <http://herbalric.i.ph>

Hope to see you there !

3.9 September

Clay, Myths and uses of (Glossary) (2006-09-02 08:06)

Clay – composed of fine, hydrated minerals that are cohesive in nature – plays an important role in myths and traditional healing systems around the world.

Often the first humans are said to have been formed with clay. The Sumerians had such myths, as did the Aztecs, the Dyaks of Borneo and many other peoples. The [1]clay most often used is red or reddish-brown, the color of which in many myths is attributed to tempering with divine blood (see Oppenheimer, 366-7).

Interestingly, modern science suggests that life, not just humans, may have formed in early volcanic clay. Researchers found that methanol — naturally produced when volcanic carbon dioxide combines with volcanic hydrogen gas — is protected from volcanic heat between layers of certain common clays.

Shielded by the clay, methanol reacts with a [2]clay mineral called montmorillonite to create far more complex organic molecules with up to 20 carbons. For more info, see:

Secrets of Life Found in Volcanic Clay? [3] http://dsc.discovery.com/news/briefs/20051031/clay_geo.html The living powers of [4]clay may link also with its use in traditional forms of medicine.

Geophagy

Geophagy refers to the consumption of [5]clay or soil for healing purposes, which was very widespread, and in some cases to the use of [6]clay as a condiment or emergency food as in the Philippines, New Guinea, Costa Rica,

Guatemala and the Amazon and Orinoco basins of South America.

An amazingly widespread practice was for pregnant women to consume [7]clay during various terms or through the entire pregnancy. Clays like kaolin and montmorillonite have properties that can help with morning sickness. Kaolin, for example, is used in the popular preparation Kaopectate.

It may also be that there is some ancient link between the myths of creation of humans from [8]clay and the use of the substance during pregnancy, the formation of humans in the womb. In an old Bisayan myth, Saman and a daughter of Sicalac were forced to eat yellow [9]clay after traveling to the East, which results in their descendents having a yellow color.

The perceived healing powers of [10]clay found in many cultures is not without scientific merit.

[11]Clay is used today widely as an alternative medicine, and also by orthodox medicine in some cases. Clays like montmorillonite (bentonite) and hydrated sodium calcium aluminosilicate (smectite) are utilized, for example, to detoxify mycotoxins from animal feed.

Naturopathic practitioners also use [12]clay in humans to protect against mycotoxins, heavy metal poisoning and to generally cleanse the body through their absorbent properties. Volcanic clays are particularly important because of their wide spectrum of mineral content.

Volcanic [13]clay has a residual negative charge that binds to positive ions, which are toxic to humans.

Mycotoxins are produced by fungi and are heat-stable, thus resistant to practices like cooking. These toxins generally build up in grains and grain-based animal feeds. Mycotoxins from feed will pass into the meat, milk, eggs, etc. of animals that consume the contaminated foodstuffs.

As mycotoxins are very potent carcinogens have have toxic effect particularly on the liver, kidneys and immune system, many researchers now believe they are one of the most important health risks found in the present-day food system.

The European Union has approved clays like Clinoptilolite as binding agents for animal feeds. Although such use of [14]clay binders is not approved by the U.S. FDA, the practice is still becoming increasingly popular in the United States.

Clay jars and the "water of life"

We have explored in this blog, the use of simple, earthenware jars as water, tea or wine pots. In some cases, these rather uncomely jars became exceptionally valuable, sought after by kings and merchants.

The porous earthenware jar allows water to evaporate on its surface. If water is left in such jars for some time container will eventually empty – the source of "drinking jar" tales.

Evaporation allows the jar to dissipate heat, and thus these vessels are widely known for their "breathing" qualities and their ability to cool drinking water.

Many clays used for such pots contain organic matter and microorganisms, and eventually these water pots become infested with lichens and microorganism colonies, which generally are non-pathogenic, and even beneficial to humans. The jar becomes a living entity to the ancient mind.

If made with certain quantities of volcanic clays (other than kaolinite), the jar becomes badly deformed over time because these clays expand as they absorb moisture.

Such volcanic clays would help purify the water of toxins, and might also mineralize the water through dissolution.

Through these various processes, the water kept in these pots could be easily be recognized as having superior qualities, and indeed that is the case in many cultures.

Living [15]clay from the [16]Magnetic Mountains

Volcanoes tend to abound in natural magnets generated and scattered by an eruption. People living near the mountains could recognize this link and the concept of the [17]magnetic [18]mountain is born.

The [19]magnetic force can be seen as a form of animistic life energy by the pre-modern mind, and thus also anything associated with the volcano including the native clays.

In Borneo, the clays of the Sun and Moon were used to create some of the local sacred jars. The reference here is, I believe, to the original ancient mountains of the Sun and Moon, respectively [20]Arayat and Pinatubo.



Water jar monument from Calamba, Philippines In legend, these two mountains battle with each other hurling stones through the sky. Science shows that there may be something to these myths. The great Holocene eruptions of Pinatubo show signs of a "mixing" of basaltic stones from the [21]Arayat formation and dacites from Pinatubo. This mixing actually takes place in underground chambers between the two mountains and results in a hybrid ash and pumice. Thus, the eruption of Pinatubo also involves, in a way, Arayat.

This hybrid ash eventually weathers into the volcanic clays around the mountain, a mixture of the elements from the solar and lunar mountains.

Water kept in jars made with this clay, which can be seen as related to the [22]clay used to form the first humans according to mythology, is infused with the same essence as the primordial [23]clay becoming the "water of life."

Regards,

Paul Kekai Manansala

Sacramento

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Luzon Jars (Glossary) (2006-09-05 08:21)

The [1]Luzon pottery or Rusun-yaki, was renowned for its value in Japan, during the 16th century. Jars have a long [2]history of sacred and medicinal use in the region of the [3]Philippines and Borneo. Since Late Neolithic times at least, huge jars or urns were used in this region for primary or secondary burial. The presence of ceramic sherds at many of these burials, apparently from pots smashed during funerary rites, further highlights the spiritual importance of pottery. Starting in the early to middle medieval period, imported Chinese, Thai and Vietnamese porcelain, sometimes of very high quality, are found along with native earthenwares in excavated burials. To the present-day, heirloom jars, some massive in size, continue to have spiritual and prestige value among indigenous peoples in the region.

High-priced pots

Just how much they valued the sacred jars can be seen in the amount they were willing to spend on these items, or by their refusal to part with them at any price.

The sacred jar owned by the Datu of Tamparuli in Borneo, was originally sold to a merchant by a Malau chief for two tons of brass cannons, the equivalent in the mid-1800s to 230 pounds sterling. The merchant sold it to the datu for the equivalent in rice of 700 pounds sterling.

When the Sultan of Brunei was offered the equivalent of \$100,000 to part with his sacred jar, he said that no offer would be sufficient. Water from the jar was believed to have special magical properties and visiting farmers from as far as the Bisayas in the [4]Philippines were said to have come to obtain a little magic water for their fields.

For the Japanese, the [5]Luzon jar was important because it was the only vessel capable of storing high-quality tea to their liking. From various reports, the jars also appeared to have been viewed as having medicinal and spiritual properties.

The most sensational report of one of these containers comes from Carletti, who reported that the best of the tea-canisters were valued at up to 30,000 pounds sterling, or about US \$4 million in 2006 dollars. And these jars were actually used to store tea or tea leaf!

Europeans were astonished at the high amounts paid for these jars, all of which were old, the older the better, and of uncomely appearance. A similar situation was found in Borneo.

Rusun ("Luzon") Sukezaemon's story is well-known in Japan. The Sakai merchant brought back 50 [6]Luzon jars and sold them to agents of the Shogun. He became fabulously rich and built a mansion that put the local castles to

shame.

Types of jars

That the [7]Luzon jars were made in [8]Luzon is quite clear from the *Tokiko*, a work on the Namban, or Southern, ceramics trade.

The [9]Luzon jars are marked as Rusun-tsukuru "made in Luzon" and all the jars from the south are manufactured with "Namban clay." Shogun Hideyoshi had a tsubo or pot purposely manufactured in [10]Luzon during his reign.

[11]Luzon pots, according to the *Tokiko*, were marked with symbols that relate to the native scripts of the Philippines, and jars with these markings have been found in archaeological works.

Pots (tsubo) were differentiated from the more-valued tea-canisters (cha-ire).

The Japanese were exceptional at distinguishing these pots for quality and in weeding out fakes. A similar situation was noted in Borneo where attempts in [12]China were made, without success, to imitate the ancient wares and sell them on the local market.

The [13]Luzon tea-canisters were of the best quality. However, European witnesses unanimously described the most valued of these vessels as earthenware. The *Tokiko* says of the Rusun-koroku, or [14]Luzon ware, that it "is soft because it is not thoroughly baked."

Three types of [15]clay were used for glazed wares: white [16]clay which was of the best quality, yellow [17]clay mixed with white [18]clay and sand in the middle, and purplish-black [19]clay was of lowest quality. All [20]Luzon wares were marked with the wheel-mark or *rokoru*, a clockwise spiral.

The different types of [21]Luzon tea-canisters described in the *Tokiko* are:

Stamped with plum-blossoms with thin yellow-green glaze.

Black-gold glaze.

[22]Gold glaze.

Black glaze.

"Tea-colored glaze and "ears."

Green-yellow glaze.

Yellow glaze.

Rice kettle shape.

Four knobs.

Projecting bottom.

Cleaned of extra [23]clay with a thread (*Usu-ito-giri*).

Cord marks? (*Hi-tasuki*)

Candy-brown glaze.

Monrin type.

With ears.

Utsumi type.

"Eggplant" type.

Divided lids.

Bizen-shaped.

Iga-shaped.

Other types.

According to Antonio de Morga, the most valued jars sought by the Japanese were dark brown in color. Baron Alexander von Siebold confirms this and gives a more detailed description:

The best of them which I have seen were far from beautiful, simply being old, weather -worn, black or dark-brown jars, with pretty broad necks, for storing the tea in...Similar old vessels are preserved amongst the treasures of the Mikado, and the Tycoon, as well as in some of the temples, with all the care due to the most costly jewels, together with documents relating to their history.

Frank Brinkley, in the early 20th century, describes the tea ritual performed by the *On-mono-chashi*, the Shoguns' tea deputies who wore samurai uniforms, and fetched the "exceedingly homely jars of [24]Luzon pottery to which the Japanese tea-clubs attached extraordinary value."

Every year the Shogun's tea-jars were carried to Uji to be filled. This proceeding was attended with extraordinary ceremonial [sic]. There were nine choice jars in the Shogun's palace, all genuine specimens of Luzon pottery, and three of these were sent each year in turn, two to be filled by the two "deputy families;" the third by the remaining nine families of *On-mono-chashi*. The jars were carried in solemn procession headed by a master of the tea-cult (*cha-no-yu*) and a "priest of tea," and accompanied by a large party of guards and attendants. In each fief through which the procession passed it received an ostentatious welcome and was sumptuously feasted. On arrival at Uji the jar, which always left Yedo fifty days before midsummer, stood for a week in a specially prepared store until every vestige of moisture had been expelled, and then, having been filled, were carried to Kyoto and there deposited for a space of one hundred days.

It's quite apparent that these are not celadons as postulated by some. The Japanese were aware of the celadons in [25]Luzon (*Rusun no seiji*) which they described as *shuko seiji* "pearl-gray celadon," but these were different than the most valued dark-colored tea-canisters.

Europeans of the 16th century praised and imported both porcelain and celadon from the East. The communion cup of Archbishop Warham, the Lord Chancellor of England from 1504 to 1532, for example, was an imported celadon. However, European observers of that time and afterward universally disparaged the [26]Luzon tea-canisters. They also refer to these vessels repeatedly as earthenware.

According to the Tokiko, tea leaf kept its quality in these canisters if it touched the bottom or sides of the jar. Thus, it appears that contact with the [27]clay was required to preserve the tea.

In Borneo and the Philippines, the sacred jars are often dated back to the first creation, and the [28]clay is said to come from the gods.

The common division of sacred jars in Borneo mentioned by observers rates the *Gusi* type, a medium-sized, olive-green-colored jar with "medicinal properties" as having the highest value, followed by the *Naga* or "dragon jar." The latter is larger than the *Gusi* and is decorated with Chinese dragon figures. Last comes the *Russa* jar which is decorated with a representation of a type of deer.

Jars called "Gusi" also appear in the [29]Philippines and Malaysia. They are mostly small to medium-sized but can be of many different colors. Some are stoneware, but most appear as glazed earthenware containers. A type of dark-brown *Gusi* known as *Bergiau* was found among the Sea Dayaks and was of higher value than the greenish *Gusi*. Although of obvious Chinese influence, geochemical testing and other evidence suggests that dragon jars or *Naga* were made throughout the Southeast Asian region.

The dragon jars in the [30]Philippines have a unique geochemical signature, but evidence shows that they also imported many dragon jars from elsewhere including the *Martabans* of Myanmar (Burma).

The sacred origin of the jars is a widespread motif in the region. In Ceram, pottery is one of the divine excretions of the earth goddess Hainuwele.

In Borneo, the sacred jars are made from the [31]clay left over from the creation of the Sun and Moon by Mahatala, or his subject spirits. The Ngaju considered the vessels gifts of the gods, the fruit of the Tree of Life.

Among the Tinguian of the Philippines, the jars are also gifts, from the Sun or Sky-god Kabunian.

Jars similar to those found in Solheim's "Bau-Malay" culture and to the Geometric Pottery of South [32]China are still manufactured by the Kalinga of northern Luzon, to store water and wine, for fermentation, cooking and other purposes.

Possible explanations

The most prized of the [33]Luzon wares were the locally-made tea canisters made of earthenware and dark brown or black in color marked with a spiral and native script symbols. Contact with the [34]clay from the inside of the jar

helped preserve tea. In the [35]Philippines and Borneo, the jars had medicinal and magical properties, and could even speak to the owners and predict the future according to legend.

If we were to speculate on scientific explanations for the medicinal and preservative properties attributed to the [36]Luzon jars, we would first suggest that the finest tea-canisters were unglazed. They belonged to the Rusun-koroku that was "not thoroughly baked" and/or to the *Suyakimono* "unglazed wares," both mentioned in the Tokiko.

One of the types of *Suyakimono* was the Hi-tasuki, possibly marked with a cord or with a corded pattern brought out in relief, that is mentioned above as one of the [37]Luzon tea-canister types.

Fedor Jagor tells of an artifact that he believed matched the descriptions of [38]Luzon tea-canisters given by Antonio de Morga, the governor of the Philippines:

Morga's description suits neither the vessel of Libmanan nor the jar of the British Museum, but rather a vessel brought from Japan a short time ago to our Ethnographical Museum. This is of brown clay, small but of graceful shape, and composed of many pieces cemented together; the joints being gilt and forming a kind of network on the dark ground.

Like most other descriptions of the jars, no mention of any glaze is offered. The earthenware jars were gilded and decorated with brocade making up somewhat for their unsightly appearance.

However, the lack of glaze would explain why contact with the interior of the jar was important in preserving tea leaves. A volcanic [39]clay with minerals like montmorillonite could have possessed the required properties, but the Rusun [40]clay was even more unique than ordinary volcanic types.

Pinatubo volcanic deposits are very high in sulfur, an element with strong preservative properties. Sulfur is also one of the two base elements used by both Eastern and Western alchemists to divide all things into categories similar to Yin and Yang of Chinese cosmology.

Indian alchemy described the *kundalini*, the volcanic snake-like energy residing near the base of the spine as surrounded by a mass of sulfur.

The other element in this categorization is mercury. Sulfur and mercury are closely associated with volcanoes, fumaroles and hot springs.

Mercury mixed with other metals and then treated with sulfur produces the sulfides, among the most common types of preservatives used today. In ancient times, these sulfides were created by alchemists seeking to reproduce the Philosopher's Stone and similar products.

The Pinatubo eruptive materials are known to be particularly sulfide-rich.

Lastly, we should note that concerning the *Suyakimono* canisters possibly having "vermillion" cord-like relief or other types of decorations, that the Kalinga potters used carved paddles to create low relief decorations on their local manufacture jars.

Relief decoration on Kalinga pots

Source: [41]Kalinga Ceramics



Bau-Malay-like low relief patterns.





Bau-Malay-like globular shape.



Kalinga storage jar wrapped in twisted rattan. Source: [42][http://curieuxunivers.umontreal.ca/php/fiche.php?No=45MOA &langue=en](http://curieuxunivers.umontreal.ca/php/fiche.php?No=45MOA&langue=en) Regards,

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Alchemy (Glossary) (2006-09-07 08:03)

The *alchemy* referred to here is that centered around the use of sulfur and mercury, and their compound, cinnabar, or mercury sulfide, to transmute base metals into gold, and to extend human life.

Many believe this form of alchemy has its basis in earlier spiritual alchemy and cosmology. Some suggest that the concept of "signatures" and cinnabar's similarity in color to human blood, the fluid of life, drives the philosophy of alchemy.

Humans have used red colored materials like red ochre since prehistoric times. The presence of ochre in burials may have had some link with concepts of immortality. In ancient Egypt, the practice of painting men in red color, and women in yellow color, when in the presence of deities, may have some ancient relationship to the contrasts of red and yellow ochre.

In ancient China, cinnabar appears as a burial item at least by the late Neolithic and possibly as early as the Yangshao period. In latter times, cinnabar was used to preserve the body of the dead. In Southeast Asia, the use of red ochre to cover bodies during burial dates back to the Mesolithic Hoabinhian culture. Oppenheimer states:

The main areas with the story of man made from red earth are Southeast Asia, Oceania and some Mundaic tribes in India. All these areas, except eastern Polyneisa, have abundant red and laterite soils.

Oppenheimer also notes the distribution of myths attributing the redness of the [1]clay to tempering with divine blood and its close approximation with red clay-first man myths, and suggests that the red clays here were used as a surrogate for blood. In China, both red ochre and cinnabar could be used as substitutes for blood in rituals.

Also, in Southeast Asia, red [2]clay was eaten during pregnancy and for health purposes. This may relate to the practice that arose in [3]China of consuming colloidal cinnabar.

The Elixir

Needham has accumulated evidence suggesting that by the Zhou (Chou) dynasty, the concept of cinnabar and mercury as contributing to immortality had become established. Also it was in this period that mercury was distilled from cinnabar, a process releasing the sulfur as gaseous sulfur dioxide (SO₂).

In the *Shiji*, the Qin Emperor is advised to make [4]gold from cinnabar which can be used in turn to make drinking and eating vessels to prolong life:

Li Shaojun then advised the emperor, "If you sacrifice to the fireplace you can call the spirits to you, and if the spirits come you can transform cinnabar into gold. Using this gold, you may make drinking and eating vessels, which will prolong the years of your life. With prolonged life you may visit the immortals who live on the island of Penglai in the middle of the sea. If you visit them and perform the Feng and Shan sacrifices, you will never die."

The "gold" here was interpreted by later alchemists as an amalgam of [5]gold with cinnabar. However, "gold" in this instance might also be a metaphor for something like the Philosopher's Stone in European alchemy. It was used to create vessels that prolonged life.

The mention of Penglai is also important. In the older Daoist cosmologies, the central [6]mountain of Penglai was viewed as rising out of the sea. The summit, or "navel," of this [7]mountain is hollow, and extends to the deepest parts of the ocean, where lies the "Cinnabar Field," the source of all living beings. This scene is depicted on the famed *Boshanlu* censers.

On Penglai, also are the mushrooms of immortality, that grow over deposits of cinnabar and gold. The Chinese recognized that [8]gold often lies above cinnabar deposits in mountains, and believed that [9]gold was naturally transmuted from cinnabar.



Tang dynasty *bonshanlu* depicting Penglai. The mushroom at the top represented the mushroom of immortality, or the central mountain. Quite easily it might also stand for the "tree of life," the mushroom cloud of an erupting volcano. Source: [http://www.21ceramics.com/taoci %20history/baiciimage.htm](http://www.21ceramics.com/taoci%20history/baiciimage.htm)

Undated bronze boshanlu. Source: <http://www.weisbrod ltd.com/createpg.cgi?ctlgcode=14 &pagenum=13>



Boshanlu from Western Han dynasty. Notice depiction of waves lapping on shores of Penglai. Source: <http://www.weisbrod ltd.com/createpg.cgi?ctlgcode=14 &pagenum=13> The divine mushroom was seen as a product of the sublimation of [10]gold and cinnabar that grew over these mineral deposits. The mushroom even glowed in

the dark allowing the immortals to find the sought-after lodes of minerals in addition to the fungi. Here also in Penglai were cinnabar caves inhabited by the Phoenix of the South, which the Shanhaijing describes as looking like a cinnabar-red rooster, and probably where one would also find the auspicious giant bats of Penglai.

Later, possibly under Buddhist influence, these aspects were partly transferred to, or mirrored in, Mount Kun-lun to the west of China.

Volcanic images

Chinese texts describe the hollow summit of Mount Penglai as reaching down into the subterranean or submarine depths matching common imagery of the volcano in many cultures.

Sources of cinnabar, and its separate elements, sulfur and mercury, are nearly always located near volcanoes, hot springs or fumaroles.

Mention of the Cinnabar Field under the hollow [11]mountain of Penglai appears to express this reality. In latter European alchemy, volcanoes were seen as natural laboratories that produced all the base metals from differing combinations of sulfur and mercury, to which they added from Arabian alchemical influence, the neutralizing element of salt.

The "Philosopher's Stone" was described as a red, glassy powder that could transmute base metals to gold, improve health and extend the life of the aged. In the sense that it could convert other metals it stood as a synthetic agent by which the natural processes of the volcano could be reproduced.

Li Shaojun's statement above indicates that in the time of the Qin Emperor certain food and drink vessels existed that were thought capable of extending life.

These vessels may have had some component of cinnabar and/or gold, or possibly the term "gold" here was a symbolic one as often used in the art of alchemy.

If such vessels were made of [12]clay with some degree of cinnabar, it would have impressed the Chinese for at least a few reasons. Firstly, cinnabar as mentioned above, appears to have mostly taken the place of red ochre as a substitute for life-giving blood. They used it in burials, rituals and as a pigment in divination and other sacred writing.

Secondly, cinnabar contains mercury and is considered by many to be toxic, although others feel that it is not so harmful when bound in a stable fashion with other metals. Vessels containing cinnabar which did not have the normal toxic properties but instead had tonic and therapeutic qualities would have deeply impressed the Chinese who had high cultural regard for cinnabar. Also, as cinnabar contained the two base ingredients believed mutable into any other base metal, a vessel containing cinnabar without the normal harmful effects would appear as quite a coup.

Thus, alchemy may have started as an attempt to synthetically produce the material of the life-extending food and drink vessels using cinnabar as a key ingredient.

In Southeast Asia, cinnabar, mercury and sulfur only appear to have become important in most areas at a late period. The Dian kingdom of Yunnan probably used an amalgam of [13]gold and mercury in gilding burial good objects dated from 600 BCE to 300 BCE. However, generally Southeast Asians used red [14]clay as a substitute and signifier of blood. Some of the red clays though did contain natural cinnabar. For example, red [15]clay tested at a cave near the Tubuoy River in Pangasinan, [16]Philippines during 1913 contained 1 percent mercury that was believed to be present in cinnabar native to the clay. The cinnabar may contribute to the red color along with iron, and this [17]clay tends to darken with exposure to the Sun and through oxidation.

Theoretically, cinnabar present in vessels made at least partly of volcanic [18]clay would leak little if any mercury present in the sulfide because of the strong binding properties of montmorillonite and similar minerals.

Yin and Yang, Sulfur and Mercury

The Daoists and Tantrics classified sulfur as female and mercury as male. The Arabs and Europeans reversed this classification. Paracelsus and others used the "sulfurous" and "mercurial" categories to classify all things in nature.

A key Tantric text of the Western Transmission likens the *Muladhara Cakra*, representing the earth and the acting as the seat of the *Kundalini* as the body's equivalent of the *Vadavanala*, the latter's description matching that of a submarine volcano.

The uterine blood of the Goddess in Tantric practice is equated to sulfur which resides in the lower parts of the body dominated by that element.

Around the middle of the 7th century CE, Chinese alchemists began moving more toward the idea of liquid elixir rather than the elixir-based vessels mentioned in the Shiji. Using the principle of "like produces like," the alchemists believed

that consuming minerals like [19]gold and cinnabar would create in the body properties similar to those in the metals. Some of these "elixirs" proved deadly as they contained pure mercury, and other toxic minerals like lead and arsenic. Even centuries later though, an enlightened alchemist like Isaac Newton, would still write of how he regularly consumed such potions that appear to have adversely effected his health, and traces of which have been revealed through modern testing.

In Southeast Asia, the practice of drinking toxic tonics also caught on eventually. Pigafetta states upon encountering the Prince of [20]Luzon in Brunei: "Those Moros go naked as do the other peoples. They drink quick-silver – the sick man drinks it to cleanse himself, and the well man to preserve his health."

While the use of toxic metals eventually fell out of fashion in most places, spiritual alchemy, which evolved in parallel with the chemical variety, continues in many forms strongly to the present with practices like Kundalini Yoga and Daoist meditation.

Regards,

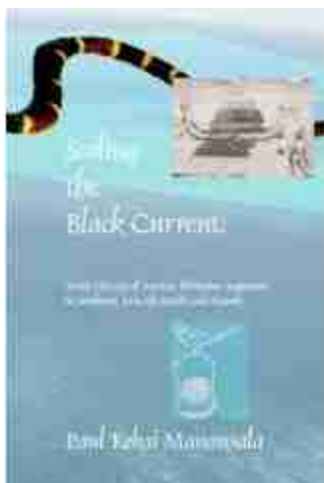
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Phoenix or Feng (Glossary) (2006-09-09 11:31)

The Phoenix of [1]China is known as *Feng* 凤, or, starting in Zhou times, *Feng-huang* 凤凰. It is also known as the *August Rooster* 凤鸡 and Daoist texts describe the legendary bird as resembling a cock, especially one of cinnabar-red color.

Bird totems are found in Neolithic [2]China although they don't necessarily resemble latter depictions of the Phoenix. Around the middle of the first millennium BCE, the bird is shown together with the *taotie* symbol in Chinese artwork. The Phoenix was said to live somewhere in the South, and starting in Han dynasty times the *Feng-huang* became a symbol for the southern direction.

[3]Fu Hsi's surname was Feng, possibly representing his totemic clan, and he faced his throne toward the South, a tradition that persisted throughout Chinese history. Feng-shui masters also claim that the orientation of the emperor's throne and palace was toward the Phoenix of the South.

The *Feng-huang* was said to live in the [4]mountain of Cinnabar Caves (Tan-hsüeh shan) which Chuang Tzu located somewhere south of the Yueh kingdom (modern Zhejiang and Fujian).

The Phoenix was said also to reside in the "South Sea" and to fly at times to the "North Sea."

The Cinnabar Caves may be related to the Cinnabar Field far beneath Penglai's central mountain. When Xu Fu was sent by the Qin Emperor to find Penglai, he claimed to have met a "great spirit" in the ocean who led him toward the southeast to the legendary island.

Some of the Boshanlu censers, which when in use relay an image of a smoking mountain, display Penglai island supported on the beak of a Phoenix standing on a turtle, the latter possibly representing the center of the earth.

The oracle bone character for *feng* "wind" is a bird pictograph that has been identified with the Phoenix (*feng* 凤).

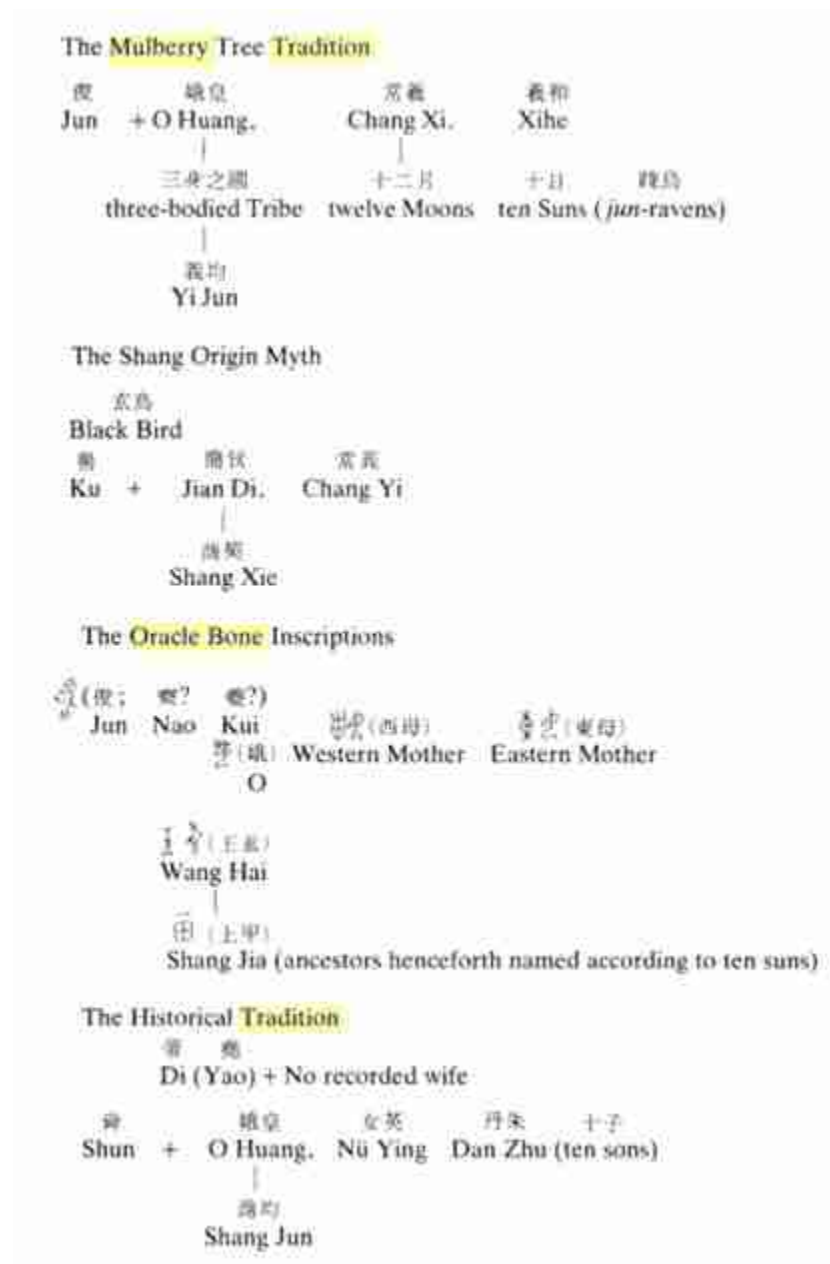
Sarah Allan has suggested that the bird-wind-Phoenix link may connect with *Jun* "East Wind" mentioned in the Shang texts as one of the great ancestors of the Shang dynasty so closely associated with bird totems.

According to the *Shanhaijing*, Jun (Di Jun) married [5]Xihe in the "Southeastern-Sea amidst the Sweet Waters, and [6]Xihe gives birth to the "[7]Ten Suns" which bathe in the boiling water pools near [8] Fu-Sang, the mulberry tree under which rises the Underground World River.

Thus, this Di Jun may also have some Feng clan associations that locate geographically in the "Southeastern-Sea" where the [9]Fu-Sang tree is located.

Fu-Sang is central to the myth of the multiple suns that are said to rest in its branches. It is associated with the East and apparently with the equatorial regions where the Sun rises above the horizon between the Tropic of Cancer and the Tropic of Capricorn.

Xihe, Jun's wife, is said to rinse and purify each Sun after its journey and place it back on the branches of the [10]Fu-Sang tree.



Variations of Shang dynasty origin myths from Allan, *he Shape of the Turtle: Myth, Art, and Cosmos in Early China*, p. 35. If the *huang* in the name "Feng-huang" is an epithet, as claimed by some, then it might indicate the movement of the Phoenix myth from the South towards the North, as languages in the southern region commonly placed epithets after substantives.

By Han times, the Feng-huang became two birds, one male and the other female, and later five different phoenixes arose. The modern Phoenix, like the Dragon, is a composite creation.

Feng-huang is portrayed often either cinnabar-red, or with five colors representing the five cardinal virtues. The Phoenix stands for, among other things, the Empress, conjugal union and the Yin principle.

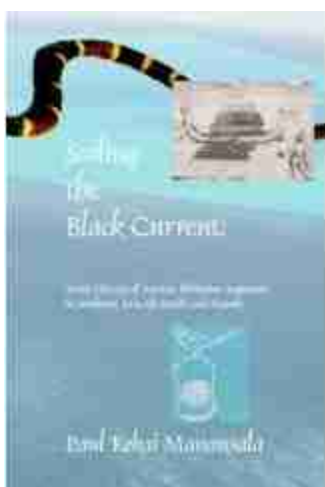
Regards,

Paul Kekai Manansala

Sacramento

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[11]Buy now!

[12] 

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Banana phytoliths dating to the fourth millennium BCE in Munsa, Uganda. (2006-09-19 16:06)

Interesting article about the discovery of banana phytoliths dating to the fourth millennium BCE in Munsa, Uganda.

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>

Abstract

The recent discovery of banana phytoliths dating to the first millennium BC in Cameroon has ignited debate about the timing of the introduction of this important food crop to Africa. This paper presents new phytolith evidence obtained from one of three sediment cores from a swamp at Munsa, Uganda, that appears to indicate the presence of bananas (*Musa*) at this site during the fourth millennium BC. This discovery is evaluated in the light of existing knowledge of

phytolith taphonomy, the history of Musa, ancient Indian Ocean trade and African prehistory.

[1][http://www.naturalscience.tcd.ie/Interactions_papers/Africas %20earliest %20bananas _pub _ver.pdf](http://www.naturalscience.tcd.ie/Interactions_papers/Africas%20earliest%20bananas_pub_ver.pdf)

Regards,

Paul Kekai Manansala

Sacramento



[2]Buy now!

[3] 

1. http://www.naturalscience.tcd.ie/Interactions_papers/Africas%20earliest%20bananas_pub_ver.pdf

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New book: Quest of the Dragon and Bird Clan (2006-09-30 08:27)

Quests of the Dragon and Bird Clan is now available in book form from lulu.com!

[1]

<http://www.lulu.com/content/445143>



Description:

"Quests of the Dragon and Bird Clan" examines how the seafaring trading people known as the "Nusantao" from Insular Southeast Asia influenced world history. This is a "blook," a book based on a weblog (blog). The decision to publish the book came after requests to make the information in the blog available in an easier-to-read and more portable format. The advantage of the printed work is that the blog entries are arranged in easy-to-manage chronological order with out the need for the clicking through the blog archives. The glossary entries are also in alphabetical order

for easy look-up, and a word index and table of contents further increase the readability of the blog/book. Important supplementary articles have also been included in the appendices. A must-read for those who think there is more to history than what we find in "mainstream" publications.

Product Details:

PDF (7107 kb)

Download: 1 documents (PDF), 7107 KB

Printed: 520 pages, 6.00" x 9.00", perfect binding, black and white interior ink

ISBN: 978-1-4303-0899-7

Publisher: Paul Manansala

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Language: English

Country: United States

Edition: First Edition

Lulu Sales Rank: 18,570



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[3] 

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3.10 October

2,500 year-old Sa-Huynh jars unearthed in Hue, Vietnam (2006-10-03 18:26)

Some jars and other artifacts from a Sa-Huynh site have been found in Vietnam.

The lingling-o pendants discussed in this blog are associated particularly with Sa-Huynh culture of Vietnam and the Kalanay culture of the Philippines.

Regards,

Paul Kekai Manansala

Sacramento

—

2,500 year-old jars unearthed
(30-09-2006)

HUE CITY — Archaeologists have just finished their three-week excavation to unearth 30 jar tombs from a resident's garden in Hue City.

The ground is owned by Nguyen Cong Man, who discovered the objects while digging up dirt to plant trees one month ago. He informed city authorities who permitted the excavation project in Phu O Village, Huong Chu Commune of the city's Huong Tra District.

According to initial estimations from archaeologists of Hue City's Revolution and History Museum and the Viet Nam History Museum, the discoveries belonged to the Sa Huynh inhabitants 2,500 years ago. Twenty-five tombs remain intact.

Other artefacts have been found at the site, including bones, trays, agate beads, earrings, pottery and Sa Huynh lamps. In 2002, archaeologists unearthed nearly 100 jar tombs in Hai Dang Islet off the coast of Con Dao Island in the southern province of Ba Ria-Vung Tau. Experts dated the clay tombs, whose round form is thick in the middle and narrows at the neck, back between 2,000 and 2,500 years. — VNS



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[2] 

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mtDNA of Aboriginal Southeast Asians (2006-10-05 06:30)

A new study co-written by "Eden in the East" author Stephen Oppenheimer showed that about half the mtDNA of the Senoi population of Malaya, and a significant population of "Aboriginal Malays" originates in Indochina. The Semang group has mostly deep-rooted mtDNA from the Malay Peninsula.

Regards,

Paul Kekai Manansala
Sacramento

—

Mol Biol Evol. 2006 Sep 18;
Phylogeography and Ethnogenesis of Aboriginal Southeast Asians.

Hill C, Soares P, Mormina M, Macaulay V, Meehan W, Blackburn J, Clarke D, Raja JM, Ismail P, Bulbeck D, Oppenheimer S, Richards M. Studying the genetic history of the Orang Asli of Peninsular Malaysia can provide crucial clues to the peopling of Southeast Asia as a whole. We have analyzed mitochondrial DNA control-region and coding-region markers in 447 mitochondrial DNAs (mtDNAs) from the region, including 260 Orang Asli, representative of each of the traditional groupings, the Semang, the Senoi and the Aboriginal Malays, allowing us to test hypotheses about their origins. All of the Orang Asli groups have undergone high levels of genetic drift, but phylogeographic traces nevertheless remain of the ancestry of their maternal lineages. The Semang have a deep ancestry within the Malay Peninsula, dating to the initial settlement from Africa >50,000 years ago. The Senoi appear to be a composite group, with approximately half of the maternal lineages tracing back to the ancestors of the Semang, and about half to Indochina. This is in agreement with the suggestion that they represent the descendants of early Austroasiatic speaking agriculturalists, who brought both their language and their technology to the southern part of the peninsula approximately 4000 years ago, and coalesced with the indigenous population. The Aboriginal Malays are more diverse, and although they show some connections with island Southeast Asia, as expected, they also harbor haplogroups that are either novel or rare elsewhere. Contrary to expectations, complete mtDNA genome sequences from one of these, R9b, suggest an ancestry in Indochina around the time of the Last Glacial Maximum, followed by an early-Holocene dispersal through the Malay Peninsula into island Southeast Asia.



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[2] ❌

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New book: Les Messagers Divins (2006-10-08 07:00)

An interesting new book has been released edited by Pierre le Roux and Bernard Sellato. The articles are both in French and English.

Although the snake here is regarded as masculine and the bird as feminine, I believe that originally this was not the case despite the apparent visual symbolism inherent in the species i.e. snake as male organ, and bird as female organ.

As outlined in this blog, the legendary histories suggest the real existence of bird and snake clans that at one point united and in the bilateral kinship system the bird clan represented the male line, and the serpent clan, the female line.

Regards,

Paul Kekai Manansala

Sacramento

—

Connaissances & Savoirs Publ. (Paris, www.connaissances-savoirs.com), SevenOrients Publ. (Paris, www.7orients.com), and the Institute for Research on Contemporary Southeast Asia (Paris and Bangkok, www.irasec.com) are pleased to inform you of the release of the book:

LES MESSAGERS DIVINS

Aspects esthétiques et symboliques des oiseaux en Asie du Sud-Est

DIVINE MESSENGERS

Bird Symbolism and Aesthetics in Southeast Asia

edited by Pierre LE ROUX and Bernard SELLATO

Preface by Jean LARIVIERE (Scientific Adviser of the Foundation Ushuaia-Nicolas Hulot pour la Nature et l'Homme, Vice-President of the French Section of the International Union for Nature Conservation).



Published with assistance from the Maison Asie-Pacifique (Centre National de la Recherche Scientifique and Université de Provence), in partnership with IRASEC (Institute for Research on Contemporary Southeast Asia).

Format / Size : 145 x 210 mm; 866 pages noir et blanc / B & W, 36 planches quadri./36 colour plates.

Prix de vente / Selling price : 35 euros - ISBN : 2-7539-0059-0

Available for sale from 29 September 2006

Further information can be obtained from the Sales Department of Editions Connaissances & Savoirs:

Abstract: Is there a special relationship in Southeast Asia between humans and birds? Indeed, birds play here an important role in cosmology, beliefs, social structure, funerals, and ritual technology, which cannot be dissociated from economic productions: agriculture, fishing, harvesting, hunting, handicraft and trade. The bird in Southeast Asia is to be understood first as part of an essential symbolic couple: the snake and the bird, which represent, respectively, masculinity, seniority, the underground and aquatic worlds, rainy seasons; and femininity, the sky, the dry season, and juniority, i.e., dependent people. In a region characterized by alternating monsoons and, often, by a cultural bi-polarity, most societies have elaborated a dualistic conception of the universe, and sometimes a ternary conception: two expressions of a same original godhead. A trinity made of two main elements (the elder and younger brothers) and a third one (the wife) dominates throughout almost all of Southeast Asia, where the opposition between elder and younger is general and relevant in most kinship and marriage systems. Here, perhaps more than elsewhere in the world, the social position of women is privileged, if not primordial. While the bird, very often, is a metaphor for a maiden, its taking flight is always assimilated to that of the soul of the dead, the beginning of a new life, and so, always, a symbol of hope.

Contributeurs / Contributors:

Contributions, en français ou en anglais de / A collection of contributions in French or in English by:

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Southeast Asia is here understood as stretching from India to China, and south towards the Pacific. It thus includes not only Burma, Cambodia, Indonesia, Laos, Malaysia, the Philippines, Thailand, and Vietnam, but also the Andaman Islands (India), Madagascar, Papua-New Guinea, Taiwan, and Nepal.



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Alim, Rimu, Reem (Glossary) (2006-10-17 07:26)

The Sumerian word *alim* appears to describe the water [1]buffalo depicted in various seals, although the word is often translated also as "bison."

Akkadian *rimu* may be directly derived from *alim* "powerful," although the former is also thought to have Semitic roots from a word meaning "to be high" and thought to refer to the animals sweeping horns. *Rimu* is often used to translate Sumerian *am* "bull, wild bull."

Sumerian *apzaza* (Akkadian *apsasu*) is also thought to refer to the water buffalo.

From *rimu* in Akkadian, we also derive the Assyrian *remu*, Ugaritic *r'm* and Hebrew *reem*.

In Canaanite myth, the son and daughter of the sea god Dagon (El) give birth to the [2]buffalo named Math. El himself is known as the "Bull God" and is depicted with horns.

Asherah "the Lady of the Sea" has handmaidens who give birth to the [3]buffalo of the forest that distract Baal.

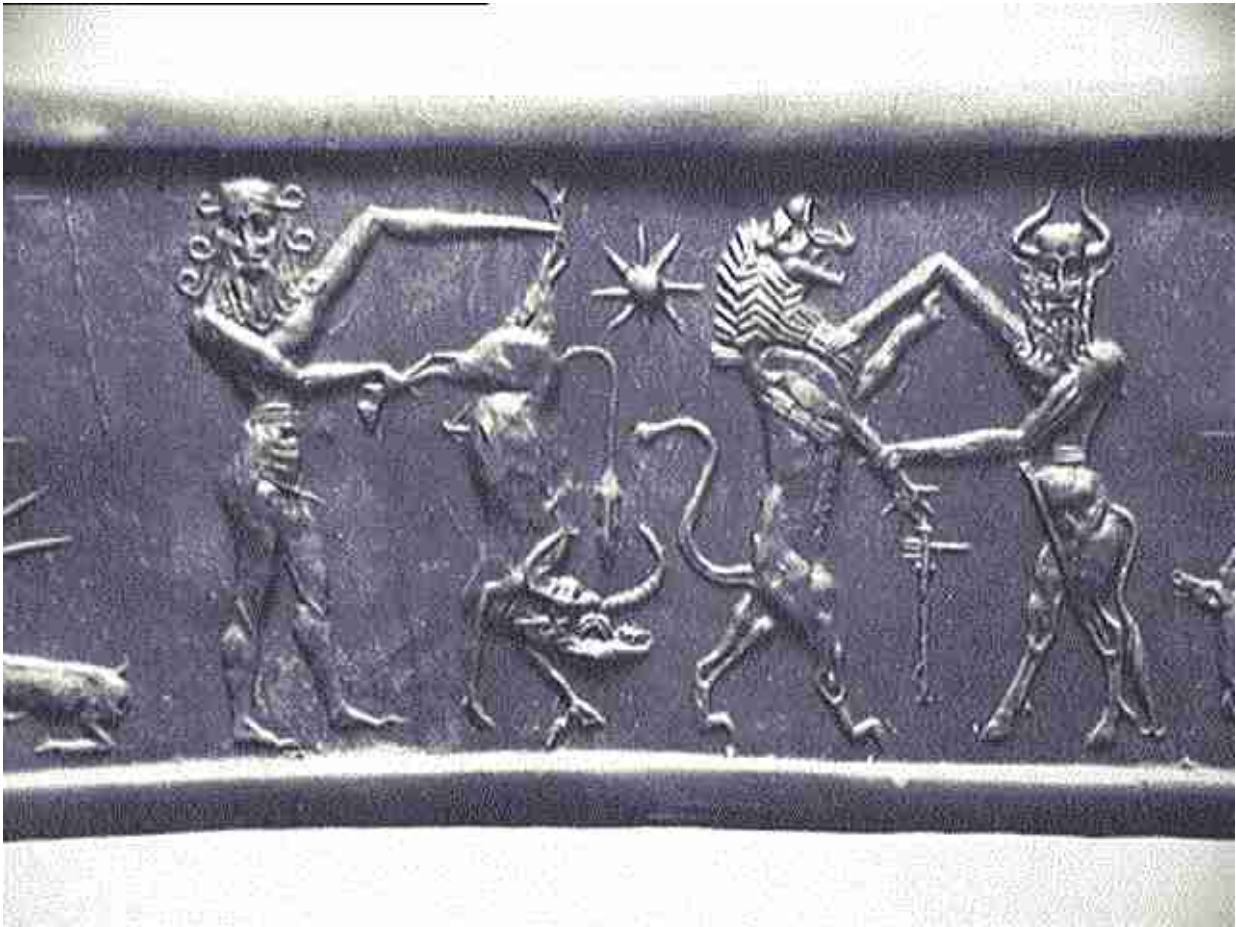
Swamp buffalo

The Sumerian *alim* is shown with massive notched horns curved widely, wrinkled hide and distinctive body/head shape clearly identifying it as the water [4]buffalo and specifically as the swamp [5]buffalo (*Bubalis bubalis*).

An, the patriarch of the gods, is called a wild bull (*gud-dama*) and his animal is the Bull of Heaven (*gud-anna*).

The [6]buffalo head is the standard of Utu, the Sun God. Utu or one of his servants is often depicted as a [7]buffalo with a human head.

The buffalo-man is known as Gud-alim, Gud-dumu-Utu or sometimes Gud-dumu-anna "Buffalo-Man of Heaven," the latter name perhaps related to the Gud-anna "Bull of Heaven."



Akkadian seal dating to 2200 BCE possibly showing Enki fighting the Bull of Heaven depicted as a gud-alim "buffalo." The horned bull-man may be Enkidu fighting a lion/dog. The name Marduk or AMAR-UTUK means "young bull of the Sun Utu."

Among the Canaanites, the god El is known as the "Bull God" and we find here an association with buffaloes who descend from his wife's handmaidens, and also from the union of Baal and Anath, his children.

These buffaloes known as *r'm* figure also in Hebrew myth.

When El brings the tribes of Israel out of Egypt, the image is of a strong [8]buffalo carrying the people on his back.

"God brought him out of Egypt; he hath as it were the strength of a buffalo."

– Numbers 23

This is similar to the Iranian myth of the bull Sarsaok bringing nine races on his back across the Vourukasha Sea.

Sarsaok is also said to have a flaming back from which come the three sacred fires to the mountains of Persia.

In Exodus, Yahweh is seen as a deity who inhabits flaming [9]mountain tops. The name El Shaddai may mean "El (God) of the Mountains." Enlil as the supreme god of the Sumerian pantheon was known as *Rimu* "Bull" and also as *Kur-Gal* "Great Mountain."

The crescentic horns of the [10]buffalo also resemble the 'ship of the Sun' and agrees with the symbolism of transporting people.

The two tribes of Joseph are compared to the horns of a reem that 'pushes people to the ends of the earth.'

His majesty is as the firstling of his ox; And his horns are as the horns of a buffalo. With them shall he push the peoples Together to the ends of the earth. These are the myriads of Ephraim, And these are the thousands of Manasseh.

– Deuteronomy 33

Archaeological evidence

Although some suggest that the swamp [11]buffalo appears only during the Akkadian period, other evidence suggests an earlier presence.

From the archaeological standpoint, water [12]buffalo remains are recorded from a home in Layer III (Grai Resh) of the Uruk culture.

The horn core, first phalanx and rib of a water [13]buffalo has been found at Halaf (5500-5000 BCE) in northern Syria. These are surely domesticated water buffalo, as the wild water buffalo survives only deep in the rain forest.

Rock drawings of water [14]buffalo occur in Ubaid period [15]megolithic sites in the Persian Gulf, including those associated with the shell mound culture.

Water [16]buffalo are rare in the aceramic and early ceramic periods of Mehrgarh, and appear to be of the swamp type with long sweeping horns. The same swamp [17]buffalo appears at Harappan sites, now much more common. However, these locations in northwest South Asia would not have hosted the wild water buffalo, which lived only further East. The river [18]buffalo seems to have come to prominence at a latter time, and now represents the overwhelming majority of water buffaloes in India, especially in northern India.

A number of Early Dynastic portrayals of Utu as a bull with a human face appear to portray a [19]buffalo body with a human head with large splay hooves and shorter more robust body and legs with bushy tip of tail.

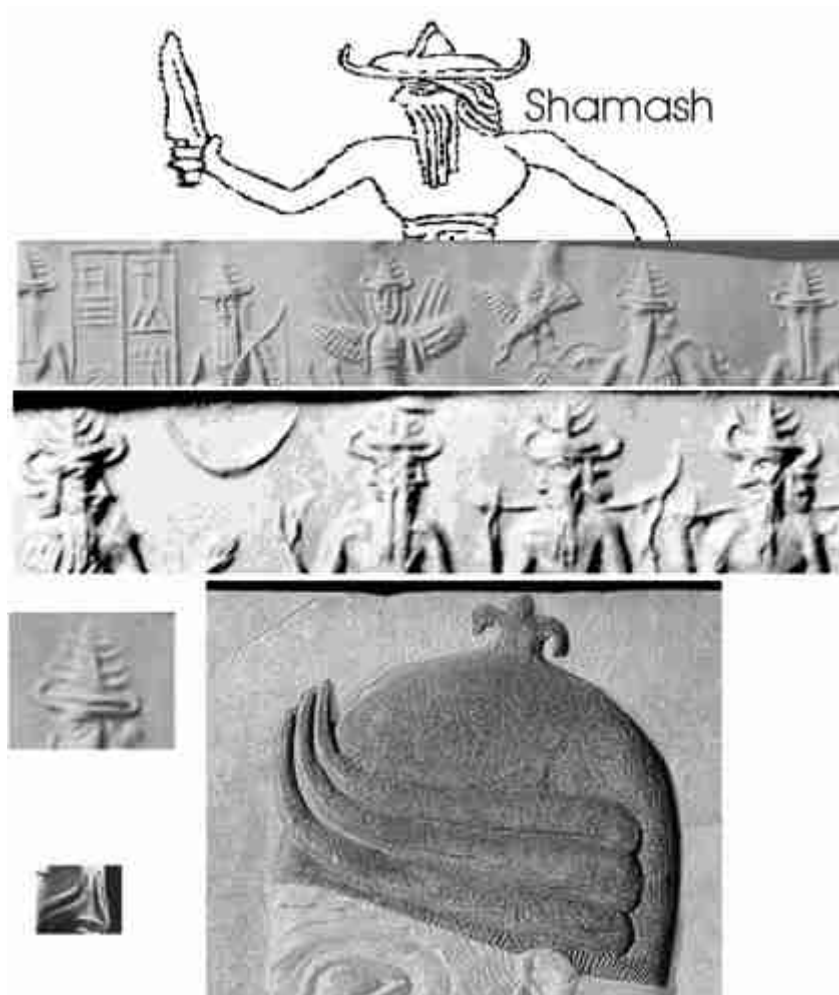
According to Ebeling and Meissner, writing on the human-headed buffalo (alim, Sumerian, alimbu, Akkadian):

"From the Ur III period onwards it wears the horns of divinity. Associated with Utu (2.2), represents mountains through with Utu rises (2.4) [i.e., Mt. Mashu]"

_Reallexikon der Assyriologie und vorderasiatischen Archäologie: Meek-Mythologie _, by Erich Ebeling, Bruno Meissner, 1999.



Swamp [20]buffalo depicted on the seal of Ishar-beli from Urkesh, notice the muscular humped shoulders. In Ugaritic texts, the *r'm* is described as humped (also known as *ibr*). Source: Buccellati, Giorgio and Marilyn Kelly-Buccellati. [21]Tar'am-Agade, Daughter of Naram-Sin, at Urkesh.



Horned caps displaying the "horns of divinity" mostly resembling [22]buffalo or bison horns. The Assyrian caps near

the bottom display symmetrical [23]buffalo or bison horns in profile that may be related to the "unicorn" images found Proto-Elamite and Sumerian art. The three horned cap was used to represent Enlil, An and Assur with each horn representing one of the gods, and at times all three caps were shown together.



A "unicorn" calf under the foot of Enki, with possibly one of the buffalo/bison horns hidden symmetrically behind the other.



Some kings like Naram-Sin shown above donned the "horns of divinity." Regards,

Paul Kekai Manansala

Sacramento

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[24]Buy now!

[25] ❌

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Sea Gods/Messengers (Glossary) (2006-10-19 13:51)

Stephen Oppenheimer has suggested that the "amphibious" nature of certain ancient mythical sea gods and sages might be linked to the extreme maritime adaptation of migrating Nusantara.

The Nusantara themselves could certainly have envisioned themselves as fish-like in nature, which when combined with totemic beliefs may have given rise to the composite theo-zoomorphic (god-animal) and anthro-zoomorphic (man-animal) imagery found in the related myths.

In China, the pantheistic and totemic Pangu takes the form of a dog in many myths associated especially with the South. "Earlier than nearly all of these traditions are Chinese accounts of eastern seas, or more properly speaking, southeastern seas," says David Gordon White referring to Central Asian and Siberian myths of a land of dog-men, Amazons and the "Kingdom of Women."

"This third center for Chinese Dog-Man/Amazon traditions points to China's southern barbarians, as well as to related peoples from Indochina."

(White, p. 138)

...the location of this land off a southeastern coastline corresponds to that of a certain Dog Fief Country to which P'an Hu, the canine ancestor of the southern Man Barbarians, was sent together with his wife."

White notes that across the seas from southern China one also finds myths of dog ancestry.

Fishy sages

Fu Hsi and his consort Nu Gua are commonly represented with fish/serpent lower bodies and human upper bodies. A similar representation is found far away in India, Mesopotamia and the Mediterranean.

The ancient Mulberry Tree Tradition of the Zhou period tells of Xihe of the "Southeastern Sea" who bears the Ten Suns through the god Jun Di the "East Wind. The Ten Suns, portrayed also as ravens, are born at the location of the Fu-sang or Mulberry Tree (from which bark cloth is made) and the Boiling Water Valley.

Jun Di is probably the same as the "Black Bird" of the Shang Origin Myth who gives rise to the Shang clan through Jian Di. According to Sarah Allan, the name "Jun" may be related to the Phoenix bird.

In the Oracle Bone Inscriptions, it is Wang Hai who is the ancestor of the Shang, and the name is written in the inscriptions accompanied by the pictograph of a bird. In the historical tradition Jun equates with Emperor Shun and the Ten Suns with the Dan Zhu (Ten Sons).

Boiling Water Valley or Tang-gu, is related by the Zhou with Tang, the founder of the Shang dynasty whose name is written with the same water radical as "Tang-gu."

Sang-lin, the "Country of Mulberry Trees" appears at times, as in the myths of Emperor Yu, to speak of the same place where Xihe gives birth to the Ten Suns. It is at Sang-lin, that suns are born and rise at morning. Yu's unnamed mother and his wife Tu-shan ("Earth Mountain") come from Sang-lin and a state called Sung.

Sang-lin is also located in the South. The southern love songs were composed in Sang-lin and Sung, considered excessively bold by the Confucians.

Southern influence

That the Shang should claim southern ties is not surprising in light of the archaeological record. Many southern items start turning up at northern sites in the Dawenkou and Lungshan periods that were ancestral to the Shang dynasty. Some have attempted to explain the presence of elephant, rhinoceros, sea turtle, Indo-Pacific shells, whale bones and other similar items as evidence of warmer climates in northern China during early times. However, research suggests that the region was only slighter warmer in the Neolithic, not nearly enough to support these tropical species.

Also the spotty record before the Shang suggests the tropical items were imported. For example, there is some evidence of elephant remains in Dawenkou sites, but these disappear from the same region during the Lungshanoid period.

The Shang, carrying on from the previous Lungshan culture, established the dominance of rice agriculture in northern China.

Dawenkou and Lungshan culture are linked archaeologically at least to some extent by Solheim's theory to Nusantara presence in coastal and riverine Shandong during the Neolithic. The trading contacts seemed to have intensified during the Shang dynasty with large hoards of southern trade artifacts found in Shang burials.

Sea Dragons

The sea dragon/serpent theme also has negative aspects opposite those of the beneficent deity/sage.

In the Avesta, Atar, the god of fire, banishes Ahi Dahaka, the three-headed serpent to the bottom of the Vourukasha Sea where it remains until the final cosmic battle when it will return to fight the forces of light.

In latter Persian literature, it is Thraetaona who battles the three-headed serpent. In Vedic lore, including the Rgveda, Trita slays the three-headed dragon Visvarupa. Trita and Thraetaona have some common motifs in their myths:

In their names is the root for the number three

Each is the third of three brothers

The brothers undertake a quest to a far-off land apparently in search of elixir

Both Trita and Thraetaona are betrayed by the other two brothers

Both become trapped in a well or pit

Both slay a three-headed serpent/dragon in the subterranean location

Trita has been analyzed by some as a god of the sea, and the entire theme is similar in some respects to the Mesopotamian myths of Tiamat.

In the Mahabharata, the Rgvedic tale of Trita and his brothers journey to a far-off land becomes specifically a voyage to Svetadvipa and the Milky Ocean. These lands as noted earlier in this blog were envisioned as located in the East and in the tropical climate.

Such geography is reinforced by the Shahnameh where Trita/Thraetaona become known as Feridun and the serpent Azhi Dahaka is named Zohak. The Vourukasha Sea in this work is equated with the "Sea of Chin" i.e., the seas off the coast of South China, or the present-day northeastern Sea of China.

This is not surprising as we have already seen that the medieval Persians and Muslim Indians had located the mythical messianic fortress of Kangdez in the same general area of the far East Indies.

The quest of Trita and his brothers to Svetadvipa and the Milky Ocean should be seen in the light of the pilgrimage journeys of the rsis (rishis) and also the epic heroes to the same region to visit Narayana, the quintessential sea deity who spends much of his time floating on a bed of snakes in the Milky Ocean, according to classical tradition. This Narayana is directly related to the Rgvedic Purusa, the pantheistic being from which the world is created.

Sea Bull

The sea bull theme also appears widely in ancient times from East Asia to Sumer to the Mediterranean and beyond. It seems that the sea bull mutates also into the sea goat from which we obtain the modern image in Western astrology of Capricorn.

In the Classic of the Mountains and Seas, traditionally credited to the legendary emperor Yu, a buffalo or ox name Kui is described that lives in the Eastern Ocean. Kui appears related to a mountain spirit known as Hui, that is shaped like a drum. Kui is sometimes said to have a belly shaped like a drum which he beats to make thunder-like sound. The Yellow Thearch slays Kui and uses his hide to make a drum:

In the East Sea is the Flowing Wave Mountain. It is submerged in the sea to a depth of 7,000 leagues. At its summit is a bovine animal with a bright blue body, but no horns and only one foot. When it comes in and out of the water there is always wind and rain, and its glare is like that of the Sun and Moon. This animal makes thunder sounds and its name is Awestruck (Kui). The Yellow Thearch captured Kui and made a drum from its hide. For a drumstick the great god used a bone from the Thunder Beast. The sound of the god's drumming could be heard for 500 leagues and so it frightened all beneath the sky.

Although the setting is different, the story of Kui reminds us also of the Indian legend of great buffalo demon Dundubhi ("Kettledrum") slain by Valin. Dundubhi was said to resemble Mount Kailasa and his bones were also said to have formed a mountain. Also, like Kui, Dundubhi makes drumming sounds, but in his case a drum-like roar.

In the buffalo sacrifices of South India, drumming and dancing to drums plays an important role. The buffalo sacrifice has much in common with the Rgvedic horse sacrifice, which may itself have originated from an earlier ritual involving water buffaloes.

After the South Indian sacrifices, the goddess analogous to Kali, is said to be widowed. The allusion here is that the buffalo represents a form of Siva, the husband of the goddess. In Indian myth, Kali kills the buffalo demon Mahishasura, which may be seen as a form of the common Indian theme of the "murderous bride."

In the Rgvedic horse sacrifice, the chief queen is known as Mahisi "Water Buffalo Cow" and takes part in a ritual with the sacrificed horse, the latter playing the part of her consort.

Both the buffalo and horse sacrifices had royal connections even when the former were conducted by lower castes or tribes. In both cases, a goat or sheep was also sacrificed, usually before the main sacrifice. The goat was identified as the "younger (royal) brother" of the buffalo (king).

Trita in the Rgveda is involved in the first horse sacrifice, which involves the horse of Yama, said to come from the sea. This horse with 17 rib-pairs, a tropical breed, was first harnessed by Trita and first mounted by Indra according to the Rgveda. Interestingly, in Greece, Poseidon, the sea god, is credited with first taming horses. These connections of the horse sacrifice with the sea may also extend to the buffalo sacrifice.

In ancient Sumer and Akkad, Alf Hiltebeitel has linked the sacrifice of the Bull of Heaven with the loss of the sacred mikku and pukku (drumstick and drum), both of which, in different traditions, precede the death of the hero Enkidu. According to Akkadian texts, in a rite similar to that of the Indian buffalo/horse sacrifice, temple drums were made from the hide of a black bull that was sacrificed in conjunction with a sheep!

Regards,

Paul Kekai Manansala

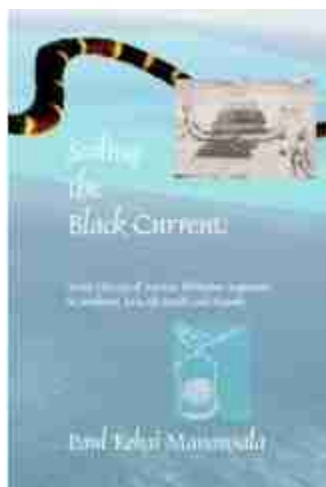
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Fusang (Glossary) (2006-10-21 06:24)

In the earliest Chinese literature, "[1] Fu Sang " describes a legendary solar tree on which [2]Xihe hangs the [3]Ten Suns to dry after their diurnal journeys. In latter literatures, it is a place where Buddhism is brought in the fifth century.

This latter location has been variously identified by different researchers as North America, Mexico, Peru, Hokkaido, Siberia, southeastern Japan and Taiwan to name a few suggestions. It may be that this place is related to the solar [4]Fusang Tree of earlier legendary history.

"Sang" 桑 refers to the mulberry tree, and "fu" 扶 means "supporting," referring apparently to the large size and interwining and thus self-supporting branches of the Fusang Tree.

Located in the "Southeastern Sea" at the top of a mountain, I believe it should be placed either in Taiwan or Luzon, probably the latter as it appears to be associated with the [5]cosmic mountain where the Suns are born (in other mythologies).

The reference to the mulberry tree has generally been taken as meaning that the Fusang resembled the mulberry or was related to that tree. The word "sang" though may simply refer to any tree that provided fiber used in making cloth or paper, the manufacture of which is mentioned in latter descriptions of the place called Fusang.

The Paper Mulberry appears indigenous to Taiwan and this species was carried out into the Pacific where it was extensively used to make *tapa* or [6]bark cloth.

However, the descriptions of the Fusang indicate a huge tree, and in the latter works it is described as having purplish-red fruits and oval leaves. In the Philippines, the

Balete Tree, a name for various types of *Ficus*, was most commonly used to make bark cloth.

The Balete is a massive tree with intertwining roots, branches and trunks, which may related to the "supporting" and "hanging" descriptions of the Fusang. Balete species tend to have ovate leaves and some like the *Ficus benjamina* have purple fruits when ripe.

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Balete trees The Balete was considered sacred in the Philippines when the Spanish came, a dwelling of spirits and anitos (ancestors), indicating it was associated with the Cosmic Tree. The crow and raven were also considered sacred and were called *Meilupa*, a title indicating "Lord of the Earth (Soil)".

Of course, giant figs like the Balete and the Banyan are famed as bases for crows and ravens, appearing as such repeatedly in folklore throughout South and Southeast Asia. The Fusang Tree, again, was the place where the Ten Suns, in the form of ravens, rested after their journeys.

Some explicit myths of human descent from birds also survive in the region. The Mandaya believe the first man and woman came from two eggs of the *Limokon* or dove. Among the Paiwan, there is a myth of the first couple coming from two eggs of the Sun hatched by a serpent. There are also legends in the Philippines of the first couple found in one or two bamboos rather than eggs, pecked open by a bird, usually a hawk or kite.

Myths of two birds created by a Supreme Deity and then going on to create the world are also found among many peoples in Insular Southeast Asia. In the Philippines, for example, we find such beliefs connected with the gods [7]Lumawig and Batala. These two birds may represent the dual creative forces of the Sun and Moon.

The Sun is linked with the raven and crow also in Philippines folktales that explain the darkness of the raven/crow as occurring after the latter raced another bird, usually a kite, and flew too close to the Sun, scorching its wings. In ancient Chinese legends, sunspots were viewed as created by a three-legged sun crow.

Worth mentioning with reference to bird descent also is the widespread Insular Southeast Asian concept of the bird-soul, or more importantly the bird-double. The latter is the person's second self that escapes from the body usually at night when sleeping. The bird double flies about on its own adventures returning before the person awakes. In some cases, spiritual adepts claim to be able to send their bird doubles on journeys while awake and active. A giant crow or raven called *Wak-wak* appears in folktales of the Bisayas and is especially said to be a form taken by witches when they fly around at night. The bird cries "wak-wak" as it nears human habitations.

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Ficus trees with intertwining trunks/branches clearly visible

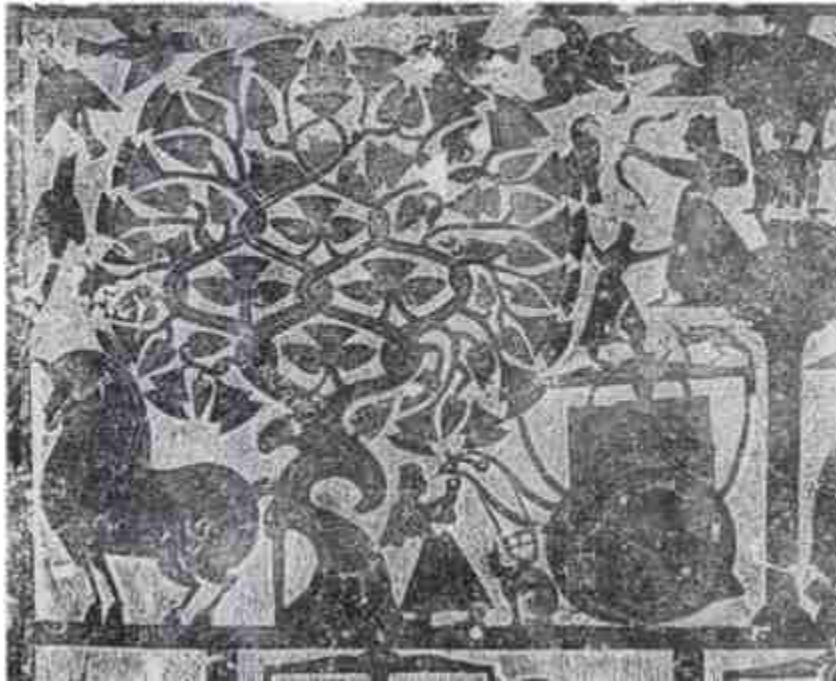


Image of Fusang Tree with intertwining trunk and branches from Wu Liang Shrine, Shangdong, 2nd century CE. The archer Yi can be seen shooting the Sun-Crows. The shooting of the Suns theme is very diverse among the indigenous peoples in Taiwan. In Borneo, a blowpipe takes the place of the archer's bow. These myths refer more to the diurnal movement of the Sun during daylight rather than to the tropical year. Themes of the [8]snaring of the Sun, of the descent of the Sun down toward the horizon on a ladder, and of the Sun moving into different tiers of a multi-tiered house or building are clearly related and involve the cooling of the day as the Sun moves to lower positions in the sky. The idea of the Sun rising from the Fusang Tree would logically imply its location in the tropical latitudes.

As the Sun is said to rise from the Fusang Tree specifically at the beginning of the year, this latitude could be that of the equator or also possibly that latitude marked by the star [9]Spica. Spica represented the horn of the "Dragon of Spring" in Chinese astronomy, and was seen as marking the beginning of spring and the seasons.

The emperor Yu was said to have used the Fusang Tree to mark off the beginning of the solar year.

Regards,

Paul Kekai Manansala

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Lucy (2007-10-27 06:48:00)

This is an amazing site. I have linked to it on my posting today, I love the images and the whole concept. I have put a link so that those who have an interest (there are many in the perfume community) to the natural world and source places of all the fragrant materials used in perfume will visit here...thank you so much for doing this work and sharing your knowledge...

Paul Kekai Manansala (2007-10-27 07:10:00)

Thanks Lucy. I checked out your blog (<http://indieperfumes.blogspot.com/>) and found it very well-researched and informative. I have an interest in natural, organic perfumes. One day I hope to find a big chunk of ambergris on a beach somewhere!

Xihe (Glossary) (2006-10-25 14:45)

According to the Mulberry Tree Tradition written during the Zhou Dynasty, Xihe is the wife of Jun, and the mother of the [1]Ten Suns of the [2]Fusang Tree.

The *Yaodian* section of the Shangshu also recorded during the Zhou Dynasty splits Xihe into four persons, the younger brothers of Emperor Yao all known as Xi and He (Xi Zhong, Xi Shu, He Zhong and He Shu).

The brothers are asked to venture to the four quadrants of the earth to 'calculate and delineate' the movement of the Sun and other astronomical bodies, and the times of the seasons. In latter tradition, Xihe is sometimes said to be the mother of the four brothers. Xi Zhong is sent to Yanggu "Valley of the Sun," which is the same place known as [3]Tanggu "Hot Water Valley" where the Fusang Tree is found.

Xihe here is then associated with the delineation of the seasons starting in the region of the Fusang Tree. This legend probably explains the origin of the latter concept of the four seasonal palaces of the Chinese zodiac: the Blue Dragon of the East (beginning with Spica), the Vermillion Bird of the South, the White Tiger of the West and the Black Turtle of the North.

Yu the Great was also said to have marked the seasons starting with the Sun's journey from the Fusang Tree in the East to the [4]Ruo Tree in the West and back again through an underground passage, in the Huainanzi, written during the Han Dynasty.

Spica

The role of [5]Spica, or the "Horn," as marking the start of spring is explained in the "Heavenly Questions" from the Huainanzi:

Dark as it closes, bright when it opens [what is it?]
Before the Horn rises, the Great Light hides [where?]

The verses indicate that the Full Moon when the Sun was opposite Spica, which was thus conjunct with the Moon, indicated the start of spring. Mid-spring according to the Yaodian was when the vernal equinox occurred and this was signified by the star Alphard (alpha Hydrae) known as *Niao* meaning "Bird." The Oracle Bone Inscriptions mention both the star *Niao* and *Huo* (Antares), the determining star for the Vermilion Bird Palace.

The Shang Dynasty, as we have seen in previous blog entries, was closely connected with birds, as were the [6]Dongyi or "Eastern Yi." The Zhou Dynasty knew the Shang as Dongyi people. It has been suggested that some of the earliest examples of pictographic writing in China are found in combined solar and bird motifs on [7]Liangzhu jades that could read Yang Niao "Sun Bird," the name of a Dongyi tribe that settled in the Lower Yangtze region according to early texts.



Bird and sun-moon motif on jade ring from Liangzhu Culture (3500 BCE-2250 BCE), left, bird on cartouche and sun-moon on *bi* disc, Liangzhu. The sun-moon motif, in one case combined with what could be a 'fire mountain' motif appear also on Ling-yang-ho vases (4300 BCE-1900 BCE) from Shangdong, source: Wu Hung, "Bird Motifs in Eastern Yi Art." Given Xihe's connection with the birth of the Suns, bathing and hanging of the Suns in the Fusang Tree, and the four quadrants, it would be reasonable to think that Xihe has some celestial form herself. Some verses appear to portray her as rising over the horizon like a star.

The Ruo Tree shines before Xihe has risen [how?]
— *Huananzi*

As such it would be reasonable to think of her as represented by the star that stands in the zenith of the [8]Fusang Tree. Spica, the Horn, would certainly be one prime candidate as it delineates the start of spring and the Sun's yearly journey.

This leads us again to the location of the Fusang Tree. According to the Shanhaijing, attributed to Yu (3rd millennium BCE) and definitely not later than the Han Dynasty, the Fusang Tree was located near and north of the "Black Teeth Country." The History of the Eastern Barbarians, dating to the Eastern Han Dynasty, locates this country southeast of Japan, the journey taking one year by ship.

Sung Dynasty ethnographer Ma Tuan-lin mentions in connection with these countries an archipelago of 2,000 kingdoms called Tong ti-jin (Eastern Fish People) located beyond the Sea of Kwei-ki, which is another name for the South-eastern Sea extending from the mouth of the Yangtze to the Strait of Formosa. He relates that this was the same area where explorers searched for the fabled [9]Penglai.

Although he gives conflicting accounts, in one instance he suggests the Black Teeth Kingdom and Naked People Kingdom are located 4,000 leagues (li) to the south of Japan. The Pygmy Kingdom, where people stand only three of four

Chinese feet tall, is located south of the Black Teeth Kingdom and is said to be one year's ship journey to the southwest of Japan. In another instance, the author states the Black Teeth Country was another year's journey by ship to the southeast of the Naked People Kingdom.

The Shanhaijing places the Wugao Mountain more than 1600 li (3 li is about 1 mile) south of Shaanxi, and to the east of Wugao is the Fusang Tree. It describes the people of Black Teeth Country as black, or having black teeth or hands. The practice of blackening the teeth was, at one time, quite common in Southeast Asia. Other peoples nearby are also described as black or having black hips, thighs or lower bodies. Some are said to go around naked, so there is a general sense that the climate was warm. Pygmies called "Yao" are also mentioned as living in the country. The people in the region eat rice, and those of the valley where the Sun rises are said to be inclined toward piracy. The countries around the Fusang Tree are described many times in early works to be approached by sailing in a southerly direction from Japan. Furthermore, the land is repeatedly said to be located in or beyond the "Southeastern Sea" i.e. off the southeast coast of China.

Connecting the mountain of the Fusang Tree, the home and resting-place of the Suns, with the [10]volcanoes of [11]Pinatubo and [12]Arayat, the Sun would set nearly directly to the West, with the Full Moon nearly directly to the East when the Moon conjoined Spica. This would apply to the traditional dates of Yao and Yu, when Spica stood nearly directly over Pinatubo and Arayat when passing near the [13]zenith.

Babylonian echoes

The clay astronomical tablet known as the *Mulapin* dating to about 700 BCE appears to use Spica (Nebiru station) to delineate the heavens into bands of declination from the celestial equator.

It's difficult to date this practice of using Spica to map the heavens. The Akkadian goddess Sala, wife of the weather god Adad, began taking on some aspects of the constellation Virgo, which is determined by Spica, around the second half of the second millennium. She is portrayed as nude with a ear of barley over her shoulder. By the second half of the first millennium, she becomes the fully-dressed constellation with Spica shown as a "spike" of corn in her hand.

I have suggested earlier that Spica can be identified with the station of Nebiru that was used to determine the bands of declination in Mesopotamian star charts. This star was linked with a celestial "crossing," a divine boatman and a ferry. These can be interpreted as indicating that this star was used as a zenith and bearing star. It was suggested earlier that it provided the latitude and bearing for [14]Dilmun and Mt. Mashu of Sumerian lore.

In India, the constellation Virgo was portrayed by the astronomer Varahamihira as a woman or girl with a grain of corn in one hand and a lamp in the other standing in a boat. The lamp or a pearl of light is also suggested by the Indian name of Virgo's determining star Chitra (Spica).

As in legendary China, the new year in India was also determined by the Full Moon closest to the Sun's opposition to Chitra.

The image of a woman with a lamp standing in a boat is one of a seafarer's goddess. The "spike" of grain also matches well with the "Horn" of the Chinese Spica.

The constellation Virgo became associated with [15]Isis Pelagia, a goddess of seafarers and the sea in Greco-Egyptian religion who later gets absorbed into the Virgin Mary cult as Stella Maria or Stella Maris.

Isis is the mother of Horus, who is a patron god of the Sun, and fused with the Sun god Ra becomes the patron deity of Egyptian royalty. He also had many other forms associated with the winged Sun disk, the morning Sun, the noon Sun, etc.

Whether it is coincidence or not is impossible to say, but Isis Pelagia and by association Maria Stella become mothers of a bird, Horus is a falcon god, that is associated with the Sun, which resembles the myths of Xihe as the mother of the Ten Suns or Sun Crows.

Southern Interaction Sphere

The eastern coastal peoples of northern China known as Dongyi were one of the Yi peoples often described as "maritime" and as having large ships ('tower boats').

Coastal Yi people inhabited the area southward to the mouth of the Yangtze and had trade relations extending further south. K.C. Chang used the term "interaction sphere" to describe these relations which often involved direct or indirect trade.

Dongyi culture is associated archaeologically most often with the [16]Lungshanoid horizon and also to some extent with the earlier Dawenkou culture of Shandong. A relationship has been shown to exist between these traditions and

the Liangzhu to the south, and even further south to the Neolithic coastal traditions near Hong Kong, which Solheim links directly with the [17]Nusantao.

Shang civilization brought [18]trade contacts with the South to a new high. So famed where the Shang as traders that in latter times the word "shang" came to mean "trader, merchant." The term "yi shang" combining the words "Yi" (as in Dong-Yi) and "Shang" came to mean "Barbarian Trader."

Copper, tin and lead used to fuel the Shang bronze industry came from the South, from Yunnan and probably from countries further south like Thailand and Malaysia. Tortoise shell, including that from sea [19]turtles, used for [20]divination and other purposes often came from tropical species.

[21]Cowries used as money came at least from the South China Sea, and some cowries and other shells may have originated in the Indian Ocean. Elephant ivory and rhinoceros were imported from the Southeast Asian rainforests. Cinnabar dye came mostly from Szechwan and other southern locations, and jade may have come from as far as Burma. Whalebone, on the other hand, likely originated in the northern seas. Nephrite could have come from Vietnam, Taiwan or Lanyu Island, or even from the Tarim Basin.

Generally though, the Shang and Dongyi operated in the eastern coastal and southern interaction spheres. It was the Lungshanoid-Dongyi who first begin exploring rice agriculture to a full extent for example.

These southern impulses verified by archaeology may explain the legends of Xihe of the Southeastern Ocean and the Hot Water Valley associated closely with the founding of the Shang clan and dynasty.

Regards,

Paul Kekai Manansala

Sacramento

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Article: Dog reverence in Southeast Asia and Pacific (2006-10-28 08:30)

The first [1] dog remains confidently dated in Southeast Asia go back 14,000 years, but the identification is not that firm. Otherwise, clearly-identified and dated remains go back to 9000 BP. In China, the oldest confident dates go back to 9,500 BP.

Maria Isabel Ongpin excavated four successive layers at Lemery, Batangas in the Philippines including a [2]Neolithic level (8000 BCE-4000 BCE) with dog and horse bones.

These are the oldest remains of both animals in Insular Southeast Asia (ISEA) during the present Holocene period. Interestingly, this site is associated with obsidian microliths.

Obsidian sources in ISEA have been elusive and obsidian found at Bukit Tengkorak in southeastern Sabah (Borneo), and dated to the 5th millennium BCE, is believed to come from the far-off New Hebrides in Melanesia. This indicates long distance trade, the same trade that plausibly could account for the [3]horse and dog bones at Lemery.

Recent research has shown that the dingo of Australia is a species of domesticated dog gone wild again. Some think that the dingo was brought to Australia during the Pleistocene although others assert it was the Proto-Austronesians or Austronesians who transferred the canine species. Either way, it indicates the dog's wild ancestors must have been domesticated much earlier than the dingo's arrival. With this in mind, LV Hayes has reconstructed a Proto-Austrian word for "[4] dog " in *asu and *atsu.

As the dog and dingo descend from the wolf, it is likely that either the Chinese Wolf, *Canis lupus chanco*, or the Indian Wolf, *Canis lupus pallipes*, is involved. *Canis lupus chanco*, can be found as far south as Yunnan, while the Indian Wolf ranges eastward to West Bengal and Orissa.

It would seem that one of these species being well-adapted to warmer, humid climates would give rise to the dingo. Dingo-like dogs can be found throughout mainland and insular Southeast Asia, as well as Australia, Papua New Guinea and other parts of Oceania.

Sacred Dogs

In the earliest layers at Non Nok Tha in Thailand, radiocarbon dated to 5000 BCE - 4500 BCE, a full dog skeleton is found at the feet of a buried child with pig leg and jaw bones on the child's chest. This indicates a ritual significance to these animals.

Non Nok Tha and Phu Wiang also show evidence of butchering of dogs although it cannot be said whether this involved dog sacrifice.

Later at Ban Chiang, radiocarbon dated to start around 3600 BCE, we also see this continued use of the [5]dog in burials, and at Nong Nor in central Thailand during the third millennium BCE, dog skulls were interred together with humans.

At roughly the same time as Non Nok Tha, male burials of the Dawenkou culture of [6]Shandong in eastern China are also found together with dog remains.

After this period, dog images turn up frequently on bronze weapons of the Dongson culture, and later we find a child-dog burial at Santa Ana, Philippines during the Sung dynasty period.

The limited archaeological evidence, however, masks widespread significance of the dog in the region of Southeast Asia, and spreading into the Pacific. Indeed, there is evidence of a strong circum-Pacific distribution of [7]dog ancestry myths. Such myths for example, are more strongly concentrated on or near the Pacific coast of the Western hemisphere than elsewhere in the Americas.

Dog ancestry

In the Southeast Asia/Pacific region, myths of dog ancestry can be found throughout South China and Indochina, in Burma, among the Nagas of Assam, in the Nicobar and Andaman islands, Java, Sumatra, Borneo, the Philippines, Celebes, Hainan, Taiwan, New Guinea and New Zealand.

Dog-man myths are spread out as far as Hawai'i.

Chungshee Hsien Liu asserted that the dog ancestry myths in South China were of "proto-Malay" origin. S.I. Rudenko analyzed these beliefs and linked them with early Austronesian or Proto-Austronesian [8]core myths of a people's descent from a goddess that married a dog.

From these core beliefs, different regional branches developed divergent themes and motifs.

Chinese traditions tell of a "Dog Fief" or "Dog Altar/Tumulus" country known as *Quan-feng-kuo* somewhere in the ocean off Kuai-chi on China's southeast coast. The earliest mention of *Quan-feng-kuo* in the *Shanhaijing* says that is the same as a place known as Dog Jung Country (*Quan-jung-kuo*) in the region of Shanxi and Shaanxi.

However, in his commentary on the *Shanhaijing*, Guo Pu says that the authors have confused the sounds of *feng* and *jung*, and that the Dog Fief/Altar Country is really somewhere off the Southeastern Sea.

Probably Guo Pu is thinking that another place mentioned in the *Shanhaijing*, the same location as the Fusang Tree is identifiable with *Quan-feng-kuo*. It is mentioned that in this area is the mountain Yeh-yao-kiun-ti, upon which the [9]Fusang Tree stood, and also where the corpse of the god *She-piwas* located. The latter god is described as having a human face, with large dog ears and an animal body. He has two green serpents as ear ornaments.

It was here that Di Jun, the father of the Ten Suns, became friends with "two birds" who ruled "two sacrificial mounds" that later became associated with the rites of Di Jun (Shun).

She-pi reminds us of the deity known as *Hundun* mentioned by Zhuang-zi, the earliest form of the pantheistic deity in China. The name *Hundun* contains the water radical and refers to something rolling or bobbing about in the water. It is related to the word *wonton* "dumpling." Zhuang-zi's relation places *Hundun* in the central, possibly equatorial, ocean where he is visited by the gods of the northern and southern seas. They are said to accidentally kill *Hundun* when attempting to create orifices for the deity, which had no eyes, ears or other openings.

Hundun is a form of the cosmic egg, calabash, gourd, etc. floating on the ocean or connected with a great flood that is found in numerous myths especially in southern Asia and the Pacific.

In latter myths of Pangu, that god is said to spring from the corpse of *Hundun*, which was shaped like a dog. As noted before, the name Pangu is interchangeable with that of Panhu, the dog ancestor of the southern barbarian peoples in China. The "hu" character in Panhu's name means "gourd," thus strengthening the connection with *Hundun*, the cosmic gourd/egg/calabash. A seventh-century text says that when Panhu died his family was led to the corpse by the sound of crows, which might allude to the sun birds of Fusang. During the funeral, a piercing ritual is mentioned that recalls the piercing of *Hundun* by the gods of the northern and southern seas.

We have also seen that the name of the Dongyi leader [10]Fu Hsi of Shandong, has characters indicating the dog-man theme combined with that of "sacrifice" or "sacrificer." This sage instituted the *feng* or mound/tumulus sacrifice at Mount Tai with Heaven facing to the South in the mound ritual. Here we can see a possible relationship with the *feng* of *Quan-feng-kuo* the Dog Altar Country, or the Dog Tumulus Country. Thus, the act of facing toward the south

during the feng sacrifice at Mount Tai may equate to facing toward the Dog Feng Country.

Quite notable here is the *lei* sacrifice of the Qin and Han periods in which dog's flesh and rice are offered in a ritual involving a dismembered Shang-ti. The latter god is now fused with Tien, the god of Heaven always followed by his companion the Dog of Heaven, and in the ritual his [11]dismembered body is regenerated. The dismemberment here recalls the disintegration of Hundun and/or Pangu, bringing about the creation of the world.

It was Di Jun who is said to have originated the lei sacrifice to Shang-ti, which we can connect also with the two sacrificial mounds mentioned by the Shanhaijing as located on the Fusang Tree mountain.

Also with reference to rice, we know that the dog ancestor Panhu was credited with the spread of rice agriculture, and this would agree with the south-to-north movement of rice agriculture from tropical Asia along the eastern coast of China with the Lungshanoid-Dongyi culture.

Although the [12]Lungshanoid did not apparently practice dog burial like the Dawenkou before them, the Shang dynasty returned to this ritual. The oldest royal tomb in China, that of Shang Queen Fu Hao, contains ceremonial dog burials.

Kingdom of Women

The first mention of a kingdom of women in the Southeastern Sea occurs in the Huainanzi. Guo Pu, the Shanhaijing commentator, states that Panhu and his wife swam to a land across the sea and their progeny flourished there. Whenever a male is born in that kingdom, Guo Pu says, it is a dog, and every female is born as a woman.

Here starts a long series of Asian legends about a land of women and dog-men.

The account of the Buddhist monk Hui-Shen, despite its geographical divergence with other texts, states that the land of Fusang was inhabited by women "like those of China," and men with "human bodies, but dog's heads and barking voice."

In the many legends of the Kingdom of Women we often hear that they are impregnated by the wind or by bathing in a well or river. The wind theme brings us back to the name of the East Wind in the Dahuangjing which is "Jun," the same name as the progenitor of the Ten Suns in the Fusang Tree myth.

Pangu of Chinese mythology would equate to the Purusa or Prajapati of Indian belief. In each case we have a primordial deity who dies or is sacrificed and the dismembered body parts become hills, rivers, humans, animals, etc. i.e. the world.

While Pangu is linked with the dog in Chinese tradition, Indians equated Prajapati with the horse. The [13]Asvamedha sacrifice, in which the horse is dismembered, is frequently compared to the cosmic sacrifice and disintegration of Purusa/Prajapati. The horse and horse-headed men/gods in India then are comparable to dogs and dog-headed men/gods in China.

If Pangu/Panhu can be linked with the Fusang Tree and the Ten Suns, then there is another point of comparison as the Vedic horse-headed deities, the Asvins, are the sons of the Sun. The Sun is even said to have taken the form of a horse in begetting the Maga people of Sakadvipa in the Milky Ocean.

The horse form is particularly associated with the East in Indian myth. The submarine horse's head is found in eastern oceans, and Visnu's form in the East is equine:

In Bhadrasha [eastern quarter] Lord Visnu is present in horse-headed form, O brahmin; in Ketumala [western quarter] as a boar, and in Bharata [India] he has the form of a tortoise; as Govinda in fish form Janardana is present among the Kurus [northern quarter].

- *Visnu Purana* 2.2.50-1

The oldest sources, the Puranas and Varahamihira place Asvamukhadesa, or the Land of Horse-faced People in the Eastern Quarter, although a few latter sources place the land in the Himalayas or elsewhere.

The Asvamedha horse sacrifice appears to have originated from an earlier [14]water buffalo sacrifice indicated in Harappan and Akkadian seal artifacts, but both may find their source in an earlier dog ritual.

At the beginning of the Asvamedha ceremony, the horse is led into a pond for ritual bathing, and a dog is also brought and forced to swim in the water at which time it is killed. The horse is envisioned in the Vedas as originating in the water or sea, and the swimming dog may allude to the canine's earlier position in the ritual.

A black "four-eyed" dog is used, which reminds us of the four-eyed dogs of Yama. The first horse used in an Asvamedha sacrifice was characterized as 'Yama's horse,' seemingly an allusion to a dog (or a buffalo). The sacrificial dog is also called in the Taittiriya Brahmana, the 'fraternal enemy' indicating some kinship between the dog and horse that eventually resulted in confrontation and the ascendancy of the latter in the brahminized system.

Dog rituals and magic

Chinese ethnologist Ling Shun-sheng found many comparable instances of dog sacrifice in the Pacific and in China.

In ancient Hawai'i, as in ancient China, the dog was associated with the male gender. Dog flesh was generally kapu (taboo) for women in Hawai'i, where it was classified as a male species. In the Dawenkou culture, dogs appear mainly in male burials, just as spindle whorls are associated with female burials.

Ancient Hawaiians often chose a puppy to raise together with a child, both suckled by the mother of the child. If the dog died, the child wore the teeth of the dog to protect against evil, if the child died first, the dog was sacrificed and buried with the child as a protector in the afterlife.

The use of dog teeth as protective (apotropaic) amulets usually worn as necklaces is attested to in numerous Pacific and Southeast Asian cultures. Such necklaces are particularly worn by children to protect against evil, sickness and ghosts.

Dog's teeth also served as a sort of currency and was especially used for bride-price purposes. In the Solomon Islands, for example, dog's teeth were the gold standard with one dog tooth equivalent to five dolphin teeth according to one source.

In the Philippines, a type of sorcerer-priest known as Asuang, Osuang, Aswang, etc. existed in pre-Hispanic times. The name of the sorcerer-priest is apparently derived from the native word *asu* "dog." Some have suggested it is a contraction of *asu-asuan* "one with dog characteristics" or "one with a dog-double."

The Asuang are often said to be able to change at will into animals, bats and birds, but most commonly dogs. Although "asuang" among Christianized Filipinos now denotes a type of witch, the early commentators usually describe the Asuang as male sorcerers. Jagor et al. and other sources state that the Asuang are found in Asuang families, probably indicating that the sorcerer-priethood was once hereditary with the priests having the 'blood of the asuang' or the 'blood of the asu.'

These sorcerers were closely connected with the *tictic* bird, which acted as a spy, helper and friend. The Asuang are also linked with the afterlife where they are said to dwell with the spirits of the ancestors. In some areas, the Asuang were propitiated to protect the ancestral spirits.

Children of Tala

In the Kapampangan legend of [15]Tala as preserved by Mike Pangilinan, the culture hero-god can be seen as the progenitor of the dog-line, as I have suggested using local sources.

Dog messengers of the supreme god are found also in other regional myths. The barking of the dog Kimat in the form of thunder is said to relay the messages of the supreme Tinguian deity Kadaklan to the people. Kadaklan is also said to send Kimat in the form of lightning to strike evildoers.

One myth tells of how Kadaklan sends a spirit, almost certainly Kimat, to a woman for instruction on how to grow the rice plant. This mirrors the legend of Tala bringing rice agriculture to the people after a great flood.

An Igorot myth states that the god Lumauig sends his dog, or his dog and his deer, to bring fire to a boy and girl who have survived the great world flood.

These myths relate to a widespread Southeast Asian theme linking a dog with the great flood and the bringing of rice-planting and other cultural items.

In Bicol to the south of the Pampanga region, a local version of the dueling volcanoes myth pits the deity Gugurang of the Mayon volcano against his brother Asuang, the god of Mount Molinao, in the latter's attempt to steal Gugurang's volcanic fire.

Tala, the son of the rooster of [16]Pinatubo and the serpent of [17]Arayat, marries Mangan, whose name alludes to the newly-discovered rice agriculture, and begets the lineage of the dog – the asu-asuan.

Regards,

Paul Kekai Manansala

Sacramento

Related links

[18]Dog as deity, ancestor and royal animal

[19]Deluge, Gourd, Dog Husband

[20]Interpretations of the Dog Husband Theme

[21]Rajasuya , Sunahsepa and the Royal Dog

[22]Single origin for domesticated dog in Southeast Asia and South China

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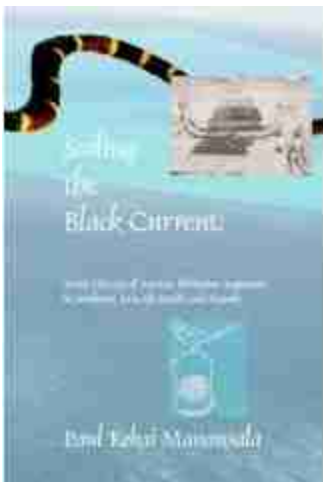
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3.11 November

Lungshanoid (Glossary) (2006-11-02 08:54)

One major assertion in this work is that a volcanic eruption on [1]Luzon during the 4th millennium BCE caused upheavels resulting in expanded [2]Nusantao migration and trading clan wars.

The dispersion of [3]Lungshanoid culture, where ever it originates, is one signature of the resulting activity in the region.

Hoabinhian background

Understanding the Neolithic situation in [4]Southeast Asia starts with the Mesolithic Hoabinhian culture and also takes into account Wilhelm Solheim's latest theories on the Nusantao.

Solheim now proposes that "Pre-Austronesian" culture begins in the Bismarck Islands off northwestern Papua New Guinea beginning around 13,000 to 10,000 BP. He cites specifically the appearance of arboriculture and shell artifacts at this time.

He proposes that by at least 10,000 BP interaction networks had been established from the Bismarcks to Indochina and South China. Here they came into contact with Hoabinhian culture. Previously, Solheim has suggested that tool edge-grinding in northern Australia radiocarbon dated to about 20,000 BCE was of Hoabinhian provenance.

Carl Sauer and Solheim have suggested that simple agriculture may have begun as early as 15,000 BCE or even 20,000 BCE in mainland [5]Southeast Asia based on Hoabinhian finds. Although the oldest radiocarbon dates for plant remains go back only to 9700 BCE, other evidence is found in successively deeper layers with no radiometric dating. Solheim has suggested a time scenario based on the depth of these layers.

Hoabinhian culture utilized chipped pebble tools, a "pebble" referring to a gravel stone of certain diameter. They appear to have used a simple hoe, one of the oldest known farming artifacts, consisting of a transversely-hafted adze, and to have made cord-marked pottery.

The cords used by the Hoabinhian and the roughly contemporary Jomon to the north provide some of the earliest evidence of hand-spinning in the world. We also find evidence of mat-making from mat impressions in the pottery. Some early long-range dispersions of the Pre- or Proto-Austronesians appear to have been caused by sea flooding in Southeast Asia, and these could account, for example, in cultural changes seen at places like Spirit Cave in 6600 BCE.

Shell culture

In the region of the [6]Philippines and eastern Indonesia, a culture based on shell tools and shellfish gathering emerged sometime around 7000 BCE.

Wilfredo Ronquillo has documented some early phases of this shell mound culture including stone-flaking and shell-working at Balobok Rockshelter in the southern [7]Philippines starting in the period 6810-6050 BCE. By 5340 BCE, we see shell and stone tools, together with some polished tools and earthenware pottery (still not classified).



A Tridacna shell adze from Palau. Source: [8]<http://www.pacificworlds.com/palau/sea/reef.cfm> The Southeast Asian and coastal East Asian tradition of polished tools is different from that of areas of inner and northern eastern Asia. In the southern areas, they continued to chip pebbles, only grinding and polishing to finish the product. This practice often continued well into the Neolithic unlike other areas where grinding and pecking displaced the chipping process. The Insular Southeast Asian and coastal East Asian polished tools also differed from those of mainland [9]Southeast Asia and non-coastal East Asia in that stepped adzes of quadrangular cross-section were mostly used by the former, while the latter mostly used shouldered adzes.

Balobok culture fashioned tools from the giant clam *Tridacna giga*, and we find this and similar shell artifacts moving northward during the sixth millennium BCE. Shell tools pop up in Dapenkeng culture in Taiwan and in the Neolithic cultures around Hong Kong around 5000 BCE. It appears that the early shell-working in the Bismarcks was significantly enhanced in the region of the [10]Philippines and eastern Indonesia and then taken northward by the Nusantara.

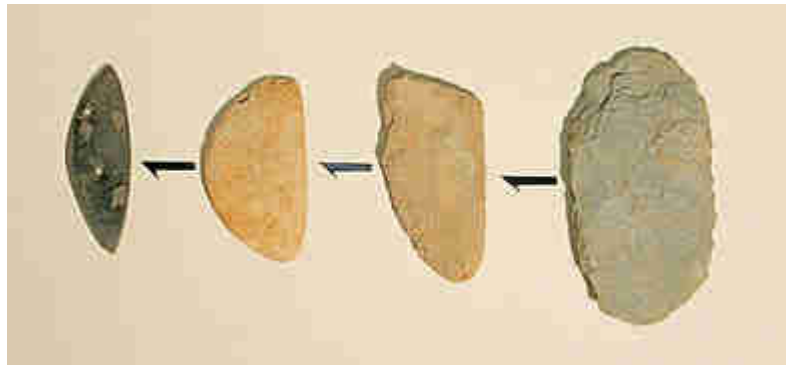
The stone and shell tool tradition in this area may be related to the earlier edge-grinding tradition in northern Australia. Most of the tools during this early period were still only edge-ground although some others like the rectangular stepped adze, found also at Dapenkeng and in the Hong Kong Neolithic sites, were more fully-polished.

At about this time we also see the appearance of the semilunar stone or shell reaping knife. It is difficult to say where this came from, but it eventually gets strongly associated with rice agriculture and becomes an important marker of [11]Lungshanoid culture.

North-South interaction

After 5000 BCE, [12]trade networks extending as far north as Shandong appear established. A two-way diffusion of culture begins to take place.

The [13]Nusantao cultural kit by this time included items like the stepped adze/axe of rectangular cross-section, the semilunar reaping knife, the spindle whorl probably borrowed from the north, clay/stone net sinkers, perforated discs that may have been indigenous spindle whorls and/or net sinkers, shell tools and beads.



The image shows the process of reducing stone into the semilunar knife of the Korean Neolithic. Source: Pusan National University Museum, [14]<http://pnu-museum.org> [15]Lungshanoid culture develops with the appearance of rice agriculture and is marked by the mainland tripod and ringfoot pottery tradition, the semilunar knives and the stepped adze. Otherwise the [16]Lungshanoid is typically [17]Nusantao especially in the southern locations of Fujian and Taiwan.

R. Ferrell believes the Yuanshan culture of Taiwan was "Proto-Lungshanoid" while KC Chang thought the culture may have originated in China. Whatever the case, there was a lot of exchange going on.

We also know that the Taiwanese Neolithic cultures were closely related with those in the Philippines. The red-slipped Philippine wares were very closely associated along with other artifacts to the Yuanshan wares and culture. Even the Dapenkeng sees its closest correspondence with Philippine sites. A comparison of the pottery at Balobok with that of Dapenkeng could be very revealing.

In both cases the pottery traditions are probably related to the Hoabinhian methods that filtered into the islands during the early Pre-Austronesian interactions with the Hoabinhian culture, the latter seems to be categorized by Solheim as consisting largely of Proto-Austro-Tai speakers.

Interactions between Taiwan and the [18]Philippines continued through the [19]Lungshanoid as rice agriculture appears to enter the islands at this time by at least 3000 BCE. [20]Lungshanoid tripod and ringfoot pottery may also radiate into Insular [21]Southeast Asia through the Philippines. Examples of such pottery are found at Novaliches in the [22]Philippines and Leang Buidane in Sulawesi.

Tripod and ringfoot pottery together with the practice of jar burial also eventually moves westward into South [23]India during the [24]megalithic period, and apparently creeps northward into eastern India, where we hear of the practice of jar burial in Buddhist literature.

Regards,

Paul Kekai Manansala

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Magadha (Glossary) (2006-11-05 07:54)

Magadha, the ancient state or *janapada*, located in modern Bihar, East India, was an important location for the development of Indian religion and South Asian urbanization.

Jainism and Buddhism are closely linked with Magadha, and Upanishadic thought in Hinduism flourished in this region and neighboring Videha, the latter location found in modern southern Nepal.

Urbanization is a controversial subject in South Asian studies. The first urbanization phase in the region is found in Harappan civilization of northwestern [1]India and Pakistan. While elements of Harappan culture certainly seemed to have survived into the historic period, the second phase of urbanization at Magadha seems to have evolved separately.

[2]Austrian influence on Indian cultural development including urbanization has been studied previously particularly with reference to the Austro-Asiatic peoples. A few scholars like S.K. Chatterji and Waruno Mahdi have also looked at [3]Austronesian contributions.

Urbanization and Buddhism

The [4]history of proto-urban culture in Magadha is found in the writings of the life of the Buddha and the early Sangha, the organized Buddhist community.

The kings of Magadha were able to establish supremacy over other local peoples known as Vajje (Vrjji) by the building of new fortresses and weapons.

In order to understand this we can look at the archaeological picture of the region at the time which consisted of agricultural villages and some modestly-fortified towns. At Rajgir, where Buddhist texts say the first Magadhan capital was erected we indeed find remains of a massive cyclopean wall dating back possibly to the sixth century BCE.



Cyclopean wall of Rajgir, Bihar Earlier, I suggested that impulses for Magadhan urbanization came from the South rather than from the West as often asserted. This would also agree with Indian tradition.

The Puranas and other historical texts tell us that Manu Vaivasvata, the founder of the historical dynasties of Magadha and other Indian kingdoms came from South [5]India – from Dravida or the river Kritamala. This tradition of southern origins may even go back to [6]Vedic times as both Yama and the Pitris (ancestors) are associated with the southern direction in [7]Vedic literature.

According to the Mahabharata, one faces south while offering rice balls to the Pitris because that is where Visnu, in the form of a boar, created the ancestors.

South Indian Megalithic

Magadhan urbanization may owe its origin to impulses from the [8]megalithic cultures of Sri Lanka and South India, and the cyclopean masonry of the former.

The cyclopean wall, [9]megalithic burials and rock-cut caves are all represented in the southern [10]megalithic cultures. The polished black ware of the South Indian [11]megalithic may well be related to the Northern Polished Black Ware that characterizes Magadhan urban sites.

Urn burial, the chaitya design, even the brahmi script all have antecedents in the South.

The Sri Lankan site of Anuradhapura extended to 10 hectares by 800 BCE and 50 hectares by 600 BCE. It could very well have been a model for early Rajgir.

Sakadvipa and the South

Some connection of the South with the eastern island of [12]Sakadvipa is also indicated by historical and other texts. Manu Vaivasvata is the son of Vivasvat, a form of the Sun God, often associated with Sakadvipa.

The Maga or priests of [13]Sakadvipa are said to have been formed when the rays of the Sun were pared on Visvakarman's lathe in Sakadvipa. The paring of the Sun here appears as another form of the snaring or shooting of the Sun myth, in which the brightness or heat of the solar orb is reduced.

Maga is the name of the brahmin or priest of Sakadvipa. The Magas seem to have survived as the present-day Sakadvipi brahmins who live mostly around Bihar, West Bengal, Orissa and eastern Uttar Pradesh.

The Skandapurana says that the Magas were first brought from [14]Sakadvipa by Dasaratha, the father of the epic

hero Rama. Sakadvipi tradition suggests they came indirectly through Sri Lanka. The Skandapurana also states a king named Gaya and his brahmins were afflicted with leprosy and were told by the Sun God to drink water in which [15]Sakadvipa brahmins had washed their feet. They then went to the shores of the [16]Milky Ocean and were cured. Later the Skandapurana says Krishna brings the Magas of [17]Sakadvipa to [18]India to cure his son Samba of leprosy. The sun priests of [19]Sakadvipa apparently had some talent in treating this disease. Afterward, Krishna persuades the Magas to settle at Sambakhyagram in Magadha.

It may be then this indicates a relationship between the name "Magadha" and "Maga," the name of the priests of Sakadvipa. Magadha is also the name for the kingly caste of [20]Sakadvipa according to classical sources.

The earliest evidence of trade-like contact between South [21]India and Insular [22]Southeast Asia may go back to 1100 BCE-800 BCE when we see perforated ringfoot burial jars in South Indian megaliths. Perforated ringfoot jars are a feature of the Taiwanese [23]Lungshanoid and they are also found in Novaliches, Philippines.

Around the same time we find evidence in Vietnam and the [24]Philippines of agate and carnelian beads, and glass beads that resemble natural South Indian beryl crystals. Radiocarbon dates at the burial urn site of Phu Hoa produced wide-ranging figures of 1408 BCE-38 BCE and 814 BCE-164 BCE. Later around the middle of the sixth century BCE we see a proliferation of tripod vessels and the use of burial urns in [25]Southeast Asia and South India.

Archaeologist Arun Malik and bioanthropologist Pathmanathan Raghavan have studied a massive [26]clay [27]urn burial ground at Adichanallur in South [28]India with 167 urns dated to 2,800 years ago. They found that the osteological evidence suggests the presence of people who resembled Southeast Asian along with peoples resembling the present-day population pointing to an ancient [29]trade or cultural relationship. Some of these jars have undeciphered inscriptions in a script identified as Tamil Brahmi.

Noting these relationships, it may also be that the highly-polished black ware of the South Indian [30]megaliths found in conjunction with the characteristic polished black and red ware, was related to polished black ware further east.

Mainland [31]Lungshanoid culture is characterized by polished black pottery. Musang Cave in northern [32]Luzon (Cagayan Province) has black polished pottery at Layer II dated to 4340 BCE-2530 BCE, and highly-polished black ware is found in some quantities at the [33]Lungshanoid Fengpitou site in Taiwan.

It is also worth noting that the dynasty of Ajatasatru, the king who built the fortress of Rajgir, was known as Saisu-Naga, with "Naga" also appearing as the name of one of the peoples associated with the megalithic/cyclopean works of Sri Lanka. "Naga" appears as a prefix as in Nagadasaka or a suffix as in Sisunaga in the names of Magadhan kings and it may be used as an ethnic indicator.

Saisunaga Dynasty

We can say that the indigenous peoples of Sri Lanka and South [34]India had a black and red pottery tradition that may link either with the north possibly coming ultimately from Africa (Nubia and Upper Egypt), or may come directly from the latter region.

Iron-working traditions of the southern [35]megalithic may have diffused from the Vindhyan region or the neighboring areas of the Ganges River valley. South [36]India also developed a stone and glass bead-making industry.

Sometime before 1000 BCE the southern Dravidian and also possibly Austro-Asiatic peoples came into rather close contact with [37]Nusantao maritime peoples from Insular [38]Southeast Asia (Sakadvipa) carrying Lungshanoid-influenced cultural goods.

The Northern Black Polished Wares may signal the movement of a culturally-mixed group northward into East [39]India including the Magadha region. The black pottery may relate directly to the polished black ware of the South Indian [40]megalithic and even to the [41]Lungshanoid polished black wares.

Puranic tradition vaguely describes these southern migrations in the legendary [42]history of Manu Vaivasvata's journey from Dravida to the Himalayas, and the establishment of the first Magadha dynasty. The newcomers effected the political and cultural climate, but apparently adopted the local languages.

Some of these contacts appear to have persisted until the rise of the Saisunaga Dynasty and possibly some stone workers from the South helped build the fortifications at Rajgir. Thus, we can explain the cyclopean walls, [43]megalithic burials, chaityas, rock-cut caves and urn burials.

Placement of the bones of the deceased in urns, sometimes in underground chambers as in Ajatasatru's tomb, is another point of comparison with the south where stone cist burials were the rule.

These cist burials have sometimes been compared to those of West Asia because a few have porthole openings, but

they also show some interesting correspondence with stone cist graves to the East. At Peinan in southern Taiwan, we have the oldest scientifically datable [44]megaliths in tropical eastern Asia dating to about 3000 BCE. Here more than 1500 stone cist graves have been uncovered, most under the slate slab floors of houses. These houses were often built with corbeled slab walls and stone courtyards. Urn burials in stone cists are also found under house floors in the South Indian megalithic.



Kalamba urn in Sulawesi, source: [45]http://www.moxon.net/indonesia/bada_valley.html



Plain of Jars, Laos, heavily-bombed during Vietnam War, source: [46]http://www.bugbog.com/gallery/laos_pictures/laos_pictures_15.html ✖

Urn field, Sulawesi, source:

[47]<http://infokom-sulteng.go.id/english/fotos.php?id=8> ✖



Burial urns from Adichanallur, South India, source: [48]<http://infokom-sulteng.go.id/english/fotos.php?id=8> ✖

Burial urns from Univ. of San Carlos Museum, Philippines, [49] [click to enlarge](#) , source: [50]<http://museum.usc.edu.ph> The raising of the mound or stupa over the cist seems to blend an eastern with a southern practice. According to the Satapatha Brahmana, the Asuras and Easterners built round burial mounds, as compared to [51]Vedic people who built four-cornered mounds.

Sangha and state

Magadha used its new-found power quickly. Rice agriculture, which dominated in this area, was effectively utilized to support the economy.

The Saisunaga rulers forged a close relationship with the new Buddhist religion and its governing councils. The development of the monastic system, first based in rock-cut cave monasteries, necessitated the need for a governmental support system. The kings gladly exchanged their patronage for the endorsement of the Buddhist religious leaders. Because of the interdependence between sangha and state, the expansion of Buddhism naturally meant the expansion of the state. And with the growth of the state, new techniques of government and management were needed. The resulting requirements for centralization, transporation, irrigation, drainage, etc. lead to the development of urbanization.

Thus, the Magadhan urbanization developed independently based on local needs tied to the expansion of a history-making new religion.

Magas and Sakadvipis

Various explanations are given for the name "Maga" describing the caste of brahmins from Sakadvipa. Often it is explained as related to the "Magi" of Persia. It is said that the Maga may have practiced Mithraism since they emphasized worship of the Sun.

However, no formal Mithraic or Zoroastrian doctrine is evident in the historical accounts of the Magas, or the Sakadvipi brahmins. Other than a few modifications of what may have been existing practices in India, the Magas were totally Hinduized.

All their gods and doctrines appear basically as Indian. Their main religious thrust again was to stress Sun worship, but even here they used the Indian sun gods like Surya. Among the present-day Sakadvipi brahmins even Sun worship is no longer of prime importance and many have become Saktas, Tantrics, or worshippers of Rama, Krishna, Radha, etc.

The other castes of [52]Sakadvipa are generally given as Magadha for the Kshatriya caste of India, Manasa for the Vaisya caste and Mandaga for the Sudra caste. Other sources give caste names like Marga, Masaka, Manga, Mansa, Mriga, etc.

It is evident that these caste names are based on the initial syllable "ma." There is something similar in the names of the four Kumaras, Sanaka, Sananda and Sanat and Sanatana where the "sa" syllable is found in the initial position. Sometimes one hears that the "saka" in [53]Sakadvipa is related to the ethnonym "Saka" meaning "Scythian" which is given as another argument for the Magas as Persian Magi. However, like the continents Jambu (Rose Apple), Kusa (a grass species), Plaksa (fig tree), Salmali (Silk Cotton tree) and Puskara (lotus), the name Saka refers to a plant, in this case the teak tree.

[54]Sakadvipa was located to the East in the tropical Milky Ocean. Svetadvipa, placed on the northern shores of this ocean, appears as a sub-region of Sakadvipa. It may be that the Magas helped promote the importance of [55]Svetadvipa among worshippers of Narayana, a form of Visnu, in early India.

The Kumaras are said to have visited Svetadvipa, which according to the epics was an important place of pilgrimage to meet [56]Narayana himself.

In [57]Kalacakra Buddhism, the extra-South Asian destination of pilgrims to the East is [58]Suvarnavadvipa (Shambhala), and this may simply be a continuation of the efforts of the earlier Magas to highlight the spiritual importance of the region. Like the Magas, the kings of [59]Suvarnavadvipa had special relations with East India. They were also strongly present in South [60]India and Sri Lanka, and this may also be the case of the Magas given a southern route into East [61]India as discussed above.

The Mahabharata comments that the people of [62]Sakadvipa were known for their egalitarianism:

In these provinces [of Sakadvipa], O monarch, there is no king, no punishment, no person that deserves to be punished. Conversant with the dictates of duty they are all engaged in the practice of their respective duties and protect one another. This much is capable of being said of the island called Saka. This much also should be listened to about that island endued with great energy."

– Mahabharata, Bhima Parva, 11

It may be of interest to study the relationship of the Vajje (Vrjji) confederacy in Magadha and Kosala during the Buddha's time to see if there could be some Maga influence on regional political relationships. On the whole, Maga influence on religious thinking appears to have been less than the East-West exchange that occurred during the formation of Tantric doctrine in East and South India, and eastern and southeastern Asia.

Regards,

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Sacramento

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Narayana (Glossary) (2006-11-13 08:36)

The deity [1]Narayana appears as a form of the Hindu god Visnu fused together with the [2]Vedic primordial being known as Purusa. [3]Narayana is often depicted as floating on a bed of serpents in the Milky Ocean, an imagery found also in the Vedas where a cosmic Yaksha (tree spirit) floats on the primordial waters prior to creation.

[4]Narayana can be broken down etymologically into *nara* "man" and *ayana* "coming, arrival," in reference to the deity as the *cosmic man* and pantheistic cause of creation. The word "nara" might also refer to water and Narayana's association with the ocean.

During the rainy season in the summer months, [5]Narayana is said to fall asleep on the Milky Ocean, connecting his name also to the coming or arrival of water i.e. the summer rains.

Narayana and Pangu/Panhu

Like [6]Narayana in the form of Purusa, the Chinese primordial being Pangu is portrayed as a cosmic being from which the world is created. Panhu, the [7]dog king, is probably [8] identical with Pangu, both having the same father Hundun – the cosmic dumpling or gourd that floats on the ocean.

The dog-shaped Hundun, and the imagery of Panhu swimming across the flood, or over the ocean to the [9]Dog Tumulus Country (Quan-feng-kuo), brings to mind Narayana's floating over the Milky Ocean.

Indeed, the [10]dog imagery associated with Pangu, appears as [11]horse imagery in association with Narayana. While [12]Narayana as Purusa is closely linked with the Asvamedha [13]horse sacrifice, the *lei* [14]dog sacrifice to Shang-ti has some related pantheistic aspects.

Shang-ti refers to the Shang dynasty kings' sacrifice of their ancestors and was specifically connected with the location of the [15]Fusang Tree. Instituted by Shun (Di Jun), the Shang-ti ritual was closely connected with [16]dogs and rice, and the *lei* sacrifice mirrors some of the imagery of the Pangu/Panhu story of dismemberment during the world's creation.

In the Asvamedha, a swimming [17]dog is sacrificed during the opening ceremony. Rice also plays an important part in the [18]Vedic [19]horse ritual. Wendy Doniger notes the rice links mentioned in the Satapatha Brahmana:

The Adhvaryu cooks the priests' mess of rice; it is seed he thereby produces...For when the [20]horse was immolated, its seed went from it and became gold; thus, when he gives [21]gold (to the priests) he supplies the [22]horse with seed...For the ball of rice is seed, and [23]gold is seed; by means of seed he thus lays seed into that (horse and sacrificer) (SB 14.1.1.,1-4)

During the Mahisi ritual of the Asvamedha sacrifice, fried rice grains are thrown at the horse. Rice also plays an important part in an Assam [24]horse ritual in which a dance with a [25]horse image lasts throughout the night after which the body of the image is thrown into a river and the head preserved for another year. During the river ritual, rice is eaten by the participants.

Horse's head

There are various tales of Visnu having a horse's head and human body. Not surprisingly these [26]horse forms are closely linked with Narayana-Purusa.

[27]Narayana is said to have taken the form of the sage Vadavamukha, the submarine mare's head that devours the salty waters of the ocean turning them into fresh water. He also is associated with Hayasiras, the horse-headed deity who saves the [28]Vedic texts after they are stolen by demons.

Kalki, the final avatar of Visnu, is also associated with [29]Narayana and often portrayed with a horse's head.



Kalki with horse's head, source: [30]<http://www.karma2grace.org/encyclopedia/Kalki.html>



Narayana as horse-headed Hayagriva, source: [31]<http://www.clas.ufl.edu/users/vasu/cambodia/museeguimet/hayagriva.htm>

Thus did the blessed Hari [Visnu] assume in days of old that grand form having the equine head. This, of all his forms, endued with puissance, is celebrated as the most ancient. That person who frequently listens or mentally recites this [32]history of the assumption by [33]Narayana of the form equipt with the equine head, will never forget his [34]Vedic or other lore.

– *Mahabharata* 12:47

In China, Panhu, the culture hero who brings rice agriculture, and his descendents in Quan-feng-kuo are often described as having dogs' heads. In medieval times, the [35]Dog Tumulus Country is conflated with Fusang, where we now find the dog-headed men together with the associated kingdom of women.

That this is not a coincidence is also supported by the fact that both [36]Narayana and Panhu are located in the same

general region, and at times in the same specific area. If we equate the Vourukasha Sea with the [37]Milky Ocean as we have done previously using the [38] story of Trita, then we know that at least in medieval times these oceans were identified with the "Sea of Chin."

Malaysia and the [39]Philippines retain concepts, now confined to the area of demonology, that could explain the theme of animal and bird-headed humans. The Penanggalan in Malaysia and the Manananggal in the [40]Philippines are now a type of vampire known to detach their heads from their bodies. These heads, often trailed by the person's entrails, fly around at night and come back to rejoin the body during the day.

Thus, the flying detached heads are quite similar to the principle of the *kaladua* or spirit-double but with a more anthropomorphic twist. The names of both head-detaching creatures are derived from the word *tanggal* which means "to detach or remove." As the *kaladua* spirit roams away from the body mostly at night so the detached head flies from the body of the Penanggalan, Manananggal and the Asuang.

In the case of a bird or animal double, the head represents the person's other self. So for the Asuang, the detached head is in principle that of a dog. While in modern Christianized culture, the Asuang has become an enemy of children and childbirth, originally it can confidently be said that the situation was reversed. The [41]dog was seen as a protector of children, something that still survives in the use of dog-teeth necklaces to protect young ones from evil, including protection from the Asuang!

Indian lore often explains the horse's heads of gods and [42]sages as coming after the original head is cut off. Various explanations are given for this procedure. In some cases, the human head is seen to represent bodily desire, while the horse's head contains the knowledge of the Vedas. Some view the horse's head as a symbol of the Sun.

However, even with other animal incarnations of Visnu, we see often that they are sometimes represented as humans with animal heads. This indicates the idea of a double nature.

Sa-Huynh-Kalanay bicephalous pendants may connect with this idea of the double self. There are other indications of dual thinking in this culture including the *lingling-o* earrings with decorations at each of the four quadrants, and the hexagonal and octagonal cut jade beads.

Object of pilgrimage

Classical sources mention journeys to the eastern island of [43]Svetadvipa to visit [44]Narayana by personages such as Narada, Trita, Rama, Ravana, and the four Kumaras.

Such pilgrimages may link with the Tibetan Buddhist journeys to Shambhala, which in Hindu tradition is linked with horse-headed Kalki. Indeed the Garuda Purana mentions [45]Shambhala as a pilgrimage destination:

"...the village of [46]Shambhala is a good place of pilgrimage. The sanctuary of [47]Narayana is a great shrine, whereas a pilgrimage to holy forest Vadarika leads to the emancipation of self."

Despite the number of Tibetan guidebooks for journeys to Shambhala, the location is not specifically mentioned in the Kalacakratantra as a pilgrimage destination. It may have been included in the location of Suvarnadvipa, that is listed as one of the pilgrimage sites known as *upamelapaka* in the Kalacakratantra.

Mention has been made of expeditions by Chinese emperors and kings to find the fabled island of Penglai. In [48]messianic Buddhist-Daoist texts that started appearing in the sixth century CE, savior kings known as Prince Moonlight (*Yueguang tongzi*) and the King of Light (*Mingwang*) came into being. Writings like the Scripture of the Monk Shouluo and the Scripture of the Realization of Understanding Preached by the Bodhisattva Samantabhadra told of voyages to Penglai to visit Prince Moonlight's kingdom.

The [49]messianic king of Penglai may be the same as the Rigden king of Shambhala, who also figured in [50]millenarian prophecy. Penglai is frequently mentioned together with [51]Fusang in Chinese texts, and the latter seems to be fused with [52]Dog Tumulus Country in the latter literature. Today, for example, Chinese often ascribe the origin of Taiwan's indigenous people either or equally to Panhu and/or the inhabitants of Penglai, as the related locations are hard to distinguish from each other.

Shambhala's rigden kings were identified with incarnations of Visnu in [53]Kalacakra texts. For example, the commentator Mipham says Rigden Manjushrikirti is the same as the Matsya or fish incarnation of Visnu. So, the [54]Shambhala

kings are easily connected to [55]Narayana also and to the savior Kalki.

Messianic kingdom

Hindu texts say that Kalki, the last avatar of Visnu, comes from the village of Sambhala (Shambhala), and many researchers equate this with Tibetan prophecies of the [56]messianic king Raudracakrin, the 25th Rigden of Shambhala. Both Raudracakrin and Kalki are said to arrive on horseback, and Kalki is often portrayed as a [57]horse or as a human with a horse's head. Raudracakrin defeats his enemies using the meditation of the "best of horses." Prince Moonlight also marches into the final battle on a "dragon-horse."

"Kulika," the name of Raudracakrin's dynasty and also possibly the name "Kalki" are derived from the words *kaula* and *kula*, derivatives of which can refer to "family" and "birth" and also mean "dog."

kulika – "one of good family, noble birth"

kauleya – "sprung from a good family, a dog"

kauleyaka – "sprung from a noble family, pertaining to family, a dog"

kauleyakuTumbini – "dog's wife, bitch"

kauleyakah – "dog" (kula + dhakan, Panini As.t.a-dhya-yi- 4.2.96)

Chinese [58]millenarian views date back at least to the sage Mencius who claimed that about every 500 years a sage would arise to restore the natural order. Daoists fused their seer Lao Tzu with the primordial Pangu/Panhu and beliefs arose that Lao Tzu would reincarnate periodically as the savior *Li Hong* during degenerate times.

Li Hong evolved together with the Buddhist-Daoist Prince Moonlight and the King of Light, the latter two possibly being the same person. These beliefs came to incorporate also the doctrine involving the coming Buddha known as Maitreya. Predicted dates for the coming of Li Hong and Prince Moonlight often matched.

According to the prophecies, a time of cosmic decay would arise leading eventually to a great final battle between divine and demonic troops. Prince Moonlight appears from his kingdom in Penglai, predicting the coming events and instructing in the means of salvation. Those elect few who hear his words are saved as Prince Moonlight leads them to Penglai, or in other versions to the Tushita Heaven, to escape the coming tribulation.

Some have claimed the millennial conflict betrays Manichean influence although cataclysmic dualistic battles are found in some of the oldest Chinese literature. In the Yaodian, which Joseph Needham has dated to between the eighth and fifth centuries BCE on philological grounds, but with astronomical data going back to the third millennium BCE, Emperor Yao battles the flood-ravaging demon Gong-gong. After defeating Gong-gong the earth is tilted toward the Southeast causing rivers to flow into a maelstrom and hole in the Earth located in the Southeastern Ocean and known as the Weilu.

Likewise in the Huainanzi of the Han Dynasty, we hear of the battles of the fire and water gods before Nu Gua raises the sky from the earth.

After Prince Moonlight's apocalyptic victory, a new world is reconstructed having great peace and opulence.

The advanced [59]millenarian movements in [60]China were concentrated mostly in the South, with the first center at Nanjing. Cults like the White Lotus tradition were concentrated mainly in northern Fujian and northern Jiangxi. Later the [61]messianic movements became strongly centered in southeastern coastal regions like Fujian and eastern Guangdong.

Hindu, Buddhist and Chinese millennial beliefs thus tend to cluster around [62]Narayana or his cognates, and around the specific locations of the [63]Milky Ocean and Svetadvipa, which act as a backdrop for the Visnu incarnations and as birthplace for the final [64]messianic avatar. The geographic reference is of great importance and like Penglai and [65]Shambhala the precise location is somewhat "hidden" adding to its mystery and allure.

Prester John's communications starting in the 12th century laid claim to the Indies including the Garden of Eden, which in the view of the Ptolemaic astronomers of Muslim Spain, would rest 180 degrees east of the Fortunate Isles in the Sea of Chin. According to [66]Prester John himself, it was from his kingdoms that the final battle would break out, and there one could find both the lost Ten Tribes and apocalyptic Gog and Magog nations. A descendent of [67]Prester John would lead the battle ushering in the Second Coming. Such messages sparked a new wave of voyages in search of the [68]Milky Ocean and the island of Narayana.

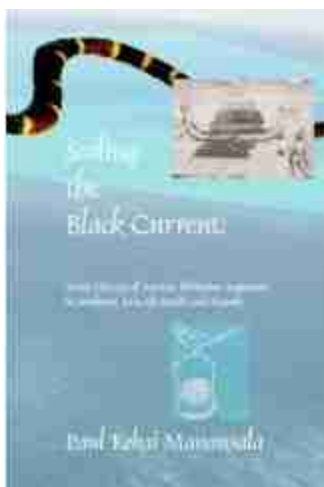
Regards,

Paul Kekai Manansala

Sacramento

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Kalacakra Millenarian Timeline (Article) (2006-11-20 11:55)

Kalacakra millenarian views of history and the future as found in Tibetan Buddhism center on three key dates. The first is the transmission of the Kalacakra doctrine to Sucandra by the Buddha. Historians tend to look at this as a legendary event.

According to Kalacakra tradition, Sucandra brought the Kalacakra system to Shambhala where it was passed on by seven kings of the Sakya dynasty in that country.

Then comes the next key date when the Kulika dynasty arises with the Rigden King Manjushrikiirti. One of the most noteworthy deeds of this first Kulika king was to merge the different castes into a single equal "vajra" caste.

Next, the Tibetan Calendar begins in 1027 CE when the Kalacakra system is brought to India and Tibet by either the 12th or 17th Kulika king according to different traditions. The texts state that the calendar starts 403 years after the leader of a people known as the Lalos institutes a new type of astrology. This takes us to the year 624 CE or about two years after the Hijra of the Islamic calendar.

25 Kulika kings

Kalacakra texts state that 25 Rigden kings will reign before an apocalyptic war that ushers in a new golden age. The antagonists are the Lalos, apparently a term for peoples who expand their religious systems through violence.

Each Rigden is given an approximate reign of 100 years, so the full period of the Kulika Dynasty is approximately 2500 years.

A period of 25 reigns of 100 years each can find some basis in the native mensuration systems found in the Philippines and also possibly more broadly in early Austronesian society.

Ifugao peoples retained a quinary (base 5) counting system that they used together with a base 10 system. The quantity of five was known as *hongol*. When counting base 5, after one reaches five sets of five, one must have a new word to a word number and a new digit to a numeral. Five fives or 25 is known in the Ifugao system as *dalan*.

Dalan is an interesting word that normally means "way, path, road." So after one counts five fives, the "way" of counting is finished and one starts over again. The imagery is linear although the counting is cyclic.

Remnants of base 5 counting can also be found among the Christianized Filipinos in the dry measure system where five gantas equal one pati, and five pati or 25 ganta equal one caban.

The number five is of importance in Philippine social systems also because most clan genealogies include five generations. These five generations are often visualized in the form of a human body.

Among the Kapampangans, the great-grandparent is known as *apung qng tud* "grandparent of the knee." The great-great-grandparent is known as *apung qng talampacan* "grandparent of the sole of the foot." The Tagalogs knew the great-grandchild as *apo sa tuhod* "grandchild of the knee" and the great-great-grandchild as *apo sa talampakan* "grandchild of the sole."

Ilocanos saw the present generation as likened to the waist area, while the two preceding generations were characterized as the shoulders and head, and the two successive generations as the knees and soles.

According to researchers, the Ifugao usually kept genealogies going back from 15 to 30 generations. It may be at one time, that it was common to keep at least 25 generations in memory i.e., one *dalan* or circuit of generations. Noble families may have kept longer genealogies as the Spanish mention the 'genealogies of gods,' which likely refers to the chiefly families tracing their alleged divine descent.

The *dalan* unit (also *daan*) in the indigenous decimal systems denotes a quantity of 100. There is some evidence that *dalan* also referred in early times to one's "path of life" to mean both the course and the duration. For example, the term *dalan sa kinabuhi* "path of life" in Sugbuanon.

Samosir Batak has the term *dalan ngolu* literally "path of life" but also meaning "field" to express an agricultural mode of living.

In Tongan, the cognate word *hala* can mean "death, especially that of the king," in the sense probably of death as the completion of life's path.

If the 100-year reigns of the Rigden Kings are viewed as decimal *dalan*, then a quinary *dalan* consisting of five "bodies" of five reigns each would equal 25 reigns lasting 2,500 years.

So, the Kulika Dynasty could be seen as a quinary *dalan* of decimal *dalans*.

Reincarnated ancestors

Some of them worshiped a certain bird, others the crocodile; for holding the same fancy regarding the transmigration of souls as was held by Pythagoras in his palingenesis, they believed that, after certain cycles of years, the souls of their forefathers were turned into crocodiles.

– Pablo de Jesus Letter to Gregory XIII

De Jesus letter on beliefs of transmigration in the Philippines rightly mentions the crocodile which was known as *nunu* and *dapu* "grandfather." The early Filipinos believed in the return of great heroes, for example, the culture-hero/god Lumauig was believed by Igorot peoples to one day return and restore the old order.

During revolutionary times, different peasant leaders claimed to be reincarnations of heroes like Jose Rizal or Father Jose Burgos. Felipe Salvador, who led a sectarian peasant revolt in Central Luzon, declared he was the second coming of Christ.

In addition to reincarnation, there was a belief in the inheriting of the spirit-double of – or guidance by the spirit of – a deceased ancestor. In Kapampangan this is known as *mana ning kaladua*.

The mid-17th century hermaphroditic priest Tapar of Panay, who wore the "garb of a woman," claimed that he was under the command of the *nonos*, the departed ancestors. He called himself "Eternal Father" and appointed among his followers persons known as the Son, Holy Ghost and "Maria Santisima."

Throughout Southeast Asia the belief that even a person of humble origins could acquire extraordinary powers and claim a special relationship with the supernatural could give rise to sudden eruptions of localized religious movements when prophecies, dreams, magic, amulets, claims of invulnerability and secret revelations provided a potent weaponry.

– Nicholas Tarling, *The Cambridge History of Southeast Asia*

The "humble origins" mentioned by Nicholas Tarling above could also mask a submerged ancient lineage as in the prophecies of Ratu Adil and Satria Piningit "Hidden Warrior" in Indonesia. The rural messiah is also indicated by Hindu texts that declare Kalki would be born in a "village" known as Shambhala. Some Kalacakra traditions also claim that both the king and kingdom of Shambhala would be unknown initially to the Lalos, despite the latter having gained control of much of the earth.

Dual ages

If we look at the 2,500 period from the standpoint of the dualistic views held in the region, it would be logical that this period would have a dual counterpart age. Thus the two periods would be equal to 5,000 years.

Buddhist tradition does mention that the period of decline after the death of the Buddha would last 5,000 years consisting of five 1000 year periods. However, after the ordination of women, this period was cut in half to five 500 year periods equaling 2,500 years! We might view this from the dualism standpoint as indicating that the ordination of women allowed the cancellation of the female half of the period of decline. Chinese millenarian sects often saw two ages before the golden age. Among some of these sects, these ages were known as the Blue Sun and the Red Sun, indicating respectively yin and yang.

Some Kalacakra traditions also mention a 5,000 year period but in this case broken up into the 700-year Sakya Dynasty of Shambhala, the 2,500 year Kulika Dynasty, and a 1,800 year golden age after the final battle with the Lalos.

Concepts of generational time perceived in the form of a human body has other reflexes in the Philippine region. In the Tagalog language, for example, the words *tao* "people," *katawan* "body," and *taon* "year" are all derived from the same root. The Kapampangan word *banuacan* mean "heaven" as a place inhabited by the gods, stars and planets, but originally from an early Austronesian word denoting a territory inhabited by people. Banua also means "year" in Kapampangan.

The Bisayan god Laon, was a god of time, and *laon* denotes the passage of time. He is often described with pantheistic

traits as pervading all things or forming the substance of all things.

Aspects of genealogical and solar time were obviously important in the region, but it was also suggested previously that there may have been some pragmatic reasons involved in the formation of the Kalacakra timeline. Muslim traders began establishing themselves increasingly along the eastern African coast progressively moving southward during the 10th century and threatening the spice trade of Shambhala (Suvarnavipa). It was about in the late 10th century that we see evidence of propaganda efforts by Suvarnavipa to draw other political entities into the fray.

Regards,

Paul Kekai Manansala

Sacramento

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3.12 December

News: Following stars into the Unknown (2006-12-02 07:49)

Those living in or visiting New Zealand might be interested in the Auckland Museum's new Vaka Moana exhibit on Polynesian seafaring and migrations:

Athena Hale prepares a copy of Abel Tasman's journal for the exhibition. Picture / Paul Estcourt

X

Following the stars into the unknown

Saturday December 2, 2006

By Angela Gregory

Auckland Museum hopes New Zealanders will do a bit of "way-finding" to discover a ground-breaking exhibition about the Polynesian migration across the Pacific Ocean.

The ancestors of today's Pacific peoples travelled the vast oceans 4000 years ago by a method of navigation traditionally known as way-finding, based on observations of the sea and sky.

The migration story is central to the Vaka Moana exhibition in the new exhibition space, part of the Dome museum extension.

It is the first comprehensive exhibition to explain the latest findings on the origins of the Pacific peoples, and how they migrated by sea, thousands of years before the oceanic forays of the Vikings, Portuguese and Spaniards.

The word vaka, used in Tokelau and elsewhere, is one of the variations of the Polynesian word for canoe including waka (New Zealand) and va'a (Samoa and Tahiti).

[1]Read rest of story...

Regards,

Paul Kekai Manansala

Sacramento



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[3] X

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Millenarianism (Glossary) (2006-12-04 09:16)

Millenarianism can be defined as the belief in a future period of prosperity, happiness, justice, etc. Such beliefs generally involve the concept of cyclic eras or a linear era of birth, decay and rebirth, the latter following an *apocalypse* or the 'end of the age.' In some cases, the apocalypse is seen ultimately as the end of the world, or even the end of the physical universe.

Nusantao millenarianism

The cargo cults that erupted throughout the Pacific at the time of European contact were not multiple spontaneous inventions, but derive from reactions based on common inherited cultural concepts of a "return to the source."

We can surmise that [1]Nusantao millenarianism is based on ideas of transmigration, reincarnation and generational cycles.

Heroes foretold to return in the future like Lono in Hawai'i and Lumauig in the [2]Philippines have genealogical significance. Studies of East Indonesian cultures have provided valuable clues to the importance of genealogical [3]history that likely apply to broader [4]Nusantao thought processes.

Genealogies provided not only the timeline for the past but also for the future. Among Formosan and Philippine peoples, five or six successive generations were seen as successive parts of the human body. A body of generational time. These generations could both precede and follow the present one.

Using genealogies, marriages were made aimed at future "return" and "unification." Thus, two lineages might be reunited in the future, carefully avoiding taboos, by planning a series of future "courtships." Ancestral heirlooms could be brought back to their original house using the same strategies.

A lack of documentation and the loss of oral traditions accounts for the lack of specific knowledge of but a few pre-colonial [5]Nusantao millenarian traditions. However, we do know that these thrived throughout the region during colonial times. They could be divided into two types, one Southeast Asian and the other Pacific.

Between these two regions, there were common links like the ideas of "return to the source" and reincarnation. In the Pacific, the emphasis was on "cargo" and the return of the "other" – the one that had left to cross the "pond" or "river."

Southeast Asian millenarianism was characterized by peasant revolutions and hidden royal and/or priestly lineages. The material counterpart of Pacific cargo was found in magical heirlooms and amulets.

Bergano left a clue to the concept of the apocalypse among ancient Kapampangans in his dictionary entry for *sucu*: *Datang mangga quing sucu*"hasta el termino, o duracion de las edades" ('Until the end or duration of the ages'). The author noted though that not much was known anymore about the origin of this concept in his time.

Sucu (Suku), which also means 'time and place,' is the name preserved in Kapampangan folklore tradition for the god of Mount Arayat, with the alternate form of Sinukuan (s-in-uku-an).

Sucu may have been a god of time judging by his name, similar probably to Laon, mentioned by the early Spanish writers as a supreme god of the Bisayans of the central Philippines. The word laon denotes the passage or flow of time.

In Timor, the cycle of rebirth was likened to recurring seasonal patterns. The dead souls first entered the ancestral mountain, and after a time they were taken by [6]ship out to sea. From there they rose into the sky as vapors to form the black rain clouds. When the rain of Heaven mixes with the "milk" of the Earth, new life is born.

The recurring cosmic battles between Sucu and his archrival Mallari of Pinatubo were also likened to the monsoon weather pattern with Mallari bringing the storms from the [7]Sambal mountains. In the end, despite the conflict, the son of Mallari and the daughter of Sucu end up getting married renewing the cycle.

Five Phases

[8]Nusantao in Taiwan, the [9]Philippines and Borneo, viewed a succession of five generations as analogous to the feet, knees, waist, elbows and head of the human body (or some similar scheme). This idea of time in relation to the human body may also be found in reconstructions of [10]Austronesian words for "body," "year" and "season."

Oracle Bone Inscriptions from [11]China indicate that the Shang had a ritual cycle of five rites conducted throughout the year in honor of the ancestors. These rites may have been based on the order of the *Sifang*, a five-part view of the world. This conception probably gave rise to the *Wuxing* or Five Phases view of cyclic time that arises in the Warring States Period. The ritual *Wuxing* halls of the Han Dynasty had the same general *sifang* or *ya* cruciform character shape as the ancestral tombs of the Shang.

Wuxing regulated the cycles of birth, change and dissolution, and gave rise to the concept of "dynastic cycles."

Aspects of previous cyclic turnover are found in Chinese cosmology. In the *Huainanzi*, Nuwa kills the flood demon Gonggong after a cataclysm involving the gods of fire and water. After repairing the sky, her husband Fu Hsi, belonging to the [12]dog man theme relevant to other apocalyptic traditions, teaches various arts leading to a new golden age. Although this story has some cosmological aspects, neither Nuwa or [13]Fu Hsi represent the first human

populations. Before them Chinese tradition tells of the clan of Sui ren, who taught people to build houses on trees, and Youchao who taught the art of making fire.

In the Shangshu, it is Yao rather than Fu Shi who is the first emperor, and it is he who conquers Gonggong and ushers in a new world order. Here Yao, and also the Shang ancestor Di Ku, appear to be forms of Shang-ti, the god connected with both [14]dogs and rice. At that time, according to Sarah Allan, the character used with the names Yao and Ku referred specifically to Shang-ti.

Ideas of cyclic dynastic change and the periodic arising of new sage movements were already developed in early Daoism and Confucianism. By about the 2nd century BCE, the belief that the sage Lao Tzu (Laozi) would return at regular intervals as the savior *Li Hung* arose.

Later in medieval times, these millenarian ideas eventually led to the development of the mixed Buddhist-Daoist concept of Prince Moonlight and the King of Light, who engage in all-out war with the forces of evil.

In Chinese Buddhist texts, especially of the Pureland school, we also find the concept of five 500 years periods or a total of 2500 years of decline from the time of the Buddha.

An interesting comparison can be made between the concept of five generations comprising a "body" of time, and the five Chinese ages/phases, with ideas that arose much further to the West. In the second chapter of the Book of Daniel, we read how that prophet interprets the dream of Nebuchadnezzar in which he saw a great image of a metallic man.

31. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33. His legs of iron, his feet part of iron and part of clay.

– *Daniel 2*

Daniel further interprets the image as representing five successive kingdoms. The difference in value in the metals as one goes from the head to the feet corresponds to a period of decline. These kingdoms, with the exception of the [15]gold head representing Nebuchadnezzar's realm, are all projected into future time. This may be recognized as one of the earliest examples of the popular notion of metallic ages or cycles.

The order in time with the head representing the oldest period and the feet the newest is the reverse of that found in the generational scheme further east.

Rgvedic tradition also records the representation of the four castes in what could be considered an "evolutionary" order as parts of the body of the primordial Purusa deity:

11 When they divided Purusa how many portions did they make?

What do they call his mouth, his arms? What do they call his thighs and feet?

12 The Brahman was his mouth, of both his arms was the Rajanya made.

His thighs became the Vaisya, from his feet the Sudra was produced.

– *Rgveda 10, XC*

Here the order from a chronological standpoint could be argued to more closely match that of the [16]Austronesian version of body-time, if one considers an evolution from Sudra to Brahmin.

Earlier in the same hymn, we hear of the annual Purusa sacrifice: "When Gods prepared the sacrifice with Purusa as their offering, its oil was spring, the holy gift was autumn; summer was the wood."

Reference here is to the year-long Purusamedha sacrifice, which corresponds closely to the Asvamedha [17]horse sacrifice. The body of the Purusa, which translates as "person, man," is linked to the time period of the solar year. In the Philippines, words for "year" (taon, taun, etc.) appear derived from the same root as those for "body" (katawan,

ka- tau -an) and "person" (tao, tau, etc.)

[18]India also has a four-ages scheme known as *caturyuga*, which however is not so strongly linked with metals. A declining cycle of five metal ages – gold, silver, two of bronze and iron – is mentioned by the Greek writer Hesiod. The Zoroastrian *Bahman Yasht*, which was written only in Muslim times but contains older eschatological information, appears to glue on a four-age setup to their older system of ten millennia.

Ancient Egypt and Hermetic Thought

Egypt has the earliest extant texts of clearly apocalyptic literature. The "complaint" texts of the Middle Kingdom dating back to 2000 BCE, tell of the decline of the nation and the coming of a savior king.

The New Kingdom Book of the Dead, chapter 175, tells of destruction of the world by Atum in which Osiris and Horus survive:

You will live more than millions of years, an era of millions, but in the end I will destroy everything that I have created, the earth will become again part of the Primeval Ocean, like the Abyss of waters in their original state. Then I will be what will remain, just I and Osiris, when I will have changed myself back into the Old Serpent who knew no man and saw no god. How fair is that which I have done for Osiris, a fate different from that of all the other gods! I have given him the region of the dead while I have put his son Horus as heir upon his throne in the Isle of Fire, I have thus made his place for him in the Boat of Millions of Years, in that Horus remains on his throne to carry on his work.

In this blog, we have discussed how the Isle of Fire may have been a concept that reached Egypt through [19]Nusantao contacts including those after the establishment of the Punt (Rhapta) [20]spice trade.

Indeed, many aspects of the Isle of Fire can be found in the Middle Kingdom Story of the Shipwrecked Sailor who encounters an island and prince of Punt. Christopher J. Eyre states: "There is a direct comparison here with the island in the Story of the Shipwrecked Sailor: a place which stands at the edge of the cosmos; where the god survives after cataclysmic fire from the sky; where food and spirit (k3) are found to perfection; where the sailor burns his offerings, and is threatened with destruction by fire; but where he receives assurance of post-cataclysmic order, and a renewal of his life, restoration to the created world following his passage through this place of danger."

Egyptian apocalyptic literature down into Ptolemaic times has themes of both a savior king arising from Egypt and another king who comes "from the East" or "from the Sun." An example of the first king is given in the [21]prophecy of Neferti:

A king will come from the South,
Ameny, by name,
Son of a woman of Ta-Seti (Nubia), a child of Khenkhen (Upper Egypt).
He will take the White Crown,
He will wear the Red Crown;
He will join the Double Crown,
He will please the Two Lords with what they desire,
The land in his fist, oar in his grasp.
Rejoice, O people of his time,
The son of man will make his name for all eternity!

I believe the "King from the East", on the other hand, relates to the imagery of Horus waiting to accomplish his works in the Isle of Fire, at the ends of the earth to the East where the Sun was born. The idea of the primordial location as a waiting area figures also in other millenarian traditions.

Here Horus standing for royalty also symbolizes the establishment of a new order, and enmity with the older regime,

represented by Seth. In the [22]Nusantao field of action, [23]Tala represents the new order against the older trading clans, and it is from the fiery sacred mountains that he returns.

The term "King from the Sun" sometimes translated "King from the East" is found both in the Potter's Oracle that has been dated anywhere between the 4th century BCE to the 2nd century CE, and the Sybilline Oracles, a work considered roughly contemporaneous with the Potter's Oracle. In the latter work, following a period of serious decline, "Egypt will increase when the king from the sun, who is benevolent for fifty-five years, becomes present, appointed by the greatest goddess Isis."

In the Sybilline Oracles we read: "And then God will send a king from the sun, who will stop the entire earth from evil war, killing some, imposing oaths of fidelity on others. He will not do all these things by his own plans, but in obedience to the noble teachings of the great God."

In Hebrew tradition, the idea of a people coming from the East in latter times is found in II Esdras 1:

1:36 They have seen no prophets, yet will recall their former state.

1:37 I call to witness the gratitude of the people that is to come, whose children rejoice with gladness; though they do not see me with bodily eyes, yet with the spirit they will believe the things I have said.

1:38 "And now, father, look with pride and see the people coming from the east."

Isaiah 41 also speaks of one who is "stirred up" from the East and a savior who comes from the "rising sun." Although often interpreted differently, the "Kings of the East" in Revelation may refer to the same theme. According to some commentators, Apollyon, the king in Revelation who is usually now interpreted as the Devil, leads the armies of God from the East in Revelation.

Dog and [24]horse imagery

Apollyon's army has been widely compared to the apocalyptic hordes mentioned in the second chapter of Joel and characterized as the camp of heaven.

The Lord raises his voice at the head of his army; For immense indeed is his camp, yes, mighty, and it does his bidding. For great is the day of the Lord, and exceedingly terrible; who can bear it?

In the same chapter, we read of this mighty host: " Their appearance is that of horses; like steeds they run." Revelation 9 also describes the army of Apollyon as having a horse-like look. Imagery of the [25]dog, the [26]horse and also the water buffalo/bull pervade many millenarian traditions. We have already mentioned the dog-related qualities of [27]Fu Hsi and Yao (as Shang-ti).

Hermetic apocalyptic literature makes Hermes Tat (Hermes Thoth) a form of the god Hermanubis (Hermes-Anubis). The latter god has the human body and dog/jackal head of Anubis and the wand and clothing of Hermes. Hermanubis plays also the role of Horus as the opponent of Typhon (Seth). The prophetic literature tell of the dark period brought by the Typhonians before a final cataclysmic battle. Some aspects of Hermanubis including his identity as "Son of God" and "Logos" anticipate Christian beliefs.



Hermanubis

St. Christopher of Egypt, the dog-headed saint.

Horse-headed Kalki In a strange transformation though, latter Christian illumination of Revelation frequently portrays all the satanic hordes including the seven-headed dragon known as the "Beast" with canine heads. This may be due to the dog's relationship with the Underworld. In Norse myth, the wolf Fenrir is turned loose at the advent of the apocalypse.

[28]Horse imagery seems to step in for the earlier canine theme. In Christian, Hindu and Tibetan Buddhist belief, for example, we find the messianic savior arriving on horseback, and sometimes even depicted as a [29]horse or horse-headed man.

However, canine aspects persist in the Hindu and Tibetan Buddhist saviors although submerged below the surface. Kalki, for example, although an incarnation of Visnu is said to take on the destroying powers of Siva. This destructive aspect of Siva is represented by both Bhairava, a god shown accompanied by [30]dogs and also sometimes depicted as a [31]dog himself, and by Rudra.

Rudra is known in the Yajurveda as *Svapati* "Lord of the Dogs," and the Arthaveda says that he is followed by howling dogs, so he seems like an early model for Bhairava. The destructive powers of Kalki are known as Ekadesha Rudra (Eleven Rudras). Similarly, Raudracakrin, the [32]Shambhala savior-king, is known as Rudra with the Discus/Wheel. In [33]Kalacakra texts, he is often said to be aided by Rudra in his battles, and apparently he is sometimes also referred to simply as "Rudra." Such destructive aspects also might be present in Apollyon, the Jewish Greek form of the name Apollo, which translates as "Destroyer." The god was closely associated with the wolf.

An eastern explanation might be found for this [34]dog and [35]horse imagery where both animals are often conflated with the primordial pantheistic god. We have seen this latter being can also be identified with the concept of cyclic time represented by the human body divided into five parts. Therefore we can suggest that the pantheistic God with the accompanying dog/horse aspects is identifiable with cyclic and deified time, thus explaining the animal imagery of the apocalyptic battlefield.

'Paradise Terrestrial'

Many traditions exist of end-times actors waiting patiently in the terrestrial paradise or the 'intermediate heaven' for the coming apocalypse. These persons are often said to have escaped death.

In China, Prince Moonlight and the King of Light reigned on the paradise island of Penglai. The Zoroastrians believed that immortal heroes awaited the final battle in Kangdez, where Bahram Varjavand would organize armies from Hind and Chin to fight the forces of evil.

A popular Christian tradition interpreted verses in Revelation concerning the "two witnesses" as applying to the biblical figures Enoch and Elijah, who never died according to tradition. The two witnesses are described as revealing [36]prophecy and battling with the Antichrist before they are killed by the beast. Enoch and Elijah were said to live in the Garden of [37]Eden until those fateful days.

It can be shown that, starting in the early medieval period and clearly established by the middle of that period, a sacred waiting-place of millennial warriors, both good and evil, was located at the eastern edge of insular and tropical Asia. The same place suggested here that the germ of these beliefs arose.

These locations include Kangdez, the fortress of heroes, and the Vourukasha Sea (Sea of Chin) where the great dragon awaited the last days; the Garden of [38]Eden around which one could find Enoch, Elijah and Prester John; Bratayil, the island of al-Dajjal, the Muslim Antichrist, found somewhere in the East Indies; and Penglai the kingdom of Prince Moonlight and the King of Light.

Regards,

Paul Kekai Manansala

Sacramento

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Riddle of faces on Pacific artifacts (2006-12-16 14:28)

Too bad they don't show pictures of the pottery images.

Regards,

Paul Kekai Manansala

Sacramento

Scientists Solve Riddle Of Mysterious Faces On South Pacific Artifacts

[1]Field Museum

The strange faces drawn on the first pottery made in the South Pacific more than 3,000 years ago have always been a mystery to scientists. Now their riddle may have been solved by new research done by two Field Museum scientists to be published in the February 2007 issue of the Cambridge Archaeological Journal.

John Terrell, Regenstein Curator of Pacific Anthropology at the Field Museum, and Esther M. Schechter, a Research Associate in the Department of Anthropology at the Field Museum, have pieced together evidence of several kinds leading to a radically different understanding of the religious life of people in the South Pacific 3,000 years ago.

What archaeologists working in the Pacific call prehistoric "Lapita" pottery has been found at more than 180 different places on tropical islands located in a broad arc of the southwestern Pacific from Papua New Guinea to Samoa.

Experts have long viewed the faces sometimes sketched by ancient potters on this pottery ware as almost certainly human in appearance, and they have considered them to be a sign that Pacific Islanders long ago may have worshiped their ancestors.

John Terrell, Regenstein Curator of Pacific Anthropology at The Field Museum, and Esther M. Schechter, a Research Associate in the Department of Anthropology at The Field Museum, have pieced together evidence of several kinds leading to a radically different understanding of the religious life of people in the South Pacific 3,000 years ago. Most of these mysterious faces, they report, may represent sea turtles. Furthermore, these ceramic portraits may be showing us ideas held by early Pacific Islanders about the origins of humankind.

Terrell and Schechter say the evidence they have assembled also shows that these religious ideas did not die when people in the Pacific stopped making Lapita pottery about 2,500 years ago. They have not only identified this expressive symbolism on prehistoric pottery excavated several years ago by Terrell and other archaeologists at Aitape on the Sepik Coast of northern New Guinea, but they have also found this type of iconography on wooden bowls and platters collected at present-day villages on this coast that are now safeguarded in The Field Museum's rich anthropological collections.

Terrell and Schechter's discovery suggests that a folktale recorded by others on this coast in the early 1970s—a story about a great sea turtle (the mother of all sea turtles) and the origins long ago of the first island, the first man, and the first woman on earth—might be thousands of years old. This legend may once have been as spiritually important to Pacific Islanders as the Biblical story of Adam and Eve has been in the Judeo-Christian tradition.

"Nothing we had been doing in New Guinea for years had prepared us for this discovery," Terrell explained. "We have now been able to describe for the first time four kinds of prehistoric pottery from the Sepik coast that when considered in series fill the temporal gap between practices and beliefs in Lapita times and the present day.

"A plausible reason for the persistence of this iconography is that it has referenced ideas about the living and the dead, the human and the divine, and the individual and society that remained socially and spiritually profound and worthy of expression long after the demise of Lapita as a distinct ceramic style," Terrell added.

More research needed

Terrell and Schechter acknowledge that more work must be done to pin down their unexpected discovery. Nevertheless, it now looks like they have not only deciphered the ancient "Lapita code" inscribed on pottery vessels in the south Pacific thousands of years ago, but by so doing, may have rescued one of the oldest religious beliefs of Pacific Islanders from the brink of oblivion.

"I was skeptical for a long time about connecting these designs with sea turtles," Schechter said, "but then the conservation biologist Regina Woodrom Luna in Hawaii pointed out that some of the designs match the distinctive beach tracks that a Green sea turtle makes when she is coming ashore to lay her eggs.

"Everything made even more sense when we came across the creation story about a great sea turtle and the first man and woman on earth," she added. "This story comes from a village only 75 miles away from where The Field Museum is working on the same coast of Papua New Guinea."



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[3] ❌

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'Eastern Quest' in Islam (Article) (2006-12-20 13:11)

Shi'ite, Sufi, Nizari and other forms of Iranian-influenced Islam introduced Zoroastrian concepts of the "Eastern Quest" into their theosophical systems.

Although the Eastern Quest in Islam spoke more of an inward, spiritual journey, it was derived from beliefs that also outlined a geographical reality for the spiritual pilgrimage. In Persian literature, this can be found, for example, in Kai Khusrau's final journey to Kangdez in the Orient. This voyage portrayed in works like the Shahnama is an historical matter involving also geopolitical relations with the kings of Turan, Chin, Machin, etc., and not merely a mythical adventure.

In the East is the *Malakut*, which can mean the "Realm of Angels" or the "Realm of Kings" from the root *malak*

meaning either "angel" or "king." Malakut is generally thought of as a bridge between *Mulk*, the mundane world, and *Jabarut*, the divine kingdom. Although most often thought of by Western interpreters as "imaginal," and in Islamic commentaries often as beyond the perception of physical senses, Malakut has some aspects of an *axis mundi*. Nurbakhsh compared the journey to the Malakut and through its various stages with the pilgrimage to Mecca, the journey from the Al-Aqsa Mosque to Jerusalem, and other sacred earthly journeys.

Sea Crossing

The ancient Egyptian story of the Shipwrecked Sailor tells of a meeting between the sailor and the Lord of Punt in an island in the middle of the sea. Punt, which could be used as a general name for regions that traded with Egypt, in this case probably refers to the sources of spices and perfumes that the Lord of Punt claims were products of his isle. So Punt was the (Nusantao) eastern source of the aromatics that came into the port later known to the Greeks as Rhapta.

The Eastern Quest in Islam also involves crossing oceans, either metaphysical or real in nature. In the Sufi masterpiece *Conference of the Birds* by Farid al-Din Attar, thousand of birds set out toward the East to find the Simurgh, the King of Birds. They meet many obstacles along the way and by the time they reach the island of the Simurgh, only thirty birds are left. They find out at the end that what they were seeking was themselves, as *si murgh* means "thirty birds" in Persian. However, this journey toward self-realization also involved a physical "return to the source."

Punt, or the eastern location with that name, had many of the characteristics we find in other earthly paradise lands. It was wanting of nothing, and on the isle was found a friendly and hospitable king. It was a land rich in aromatics and precious metals. And it was located in a fiery island on the sea.

But Punt for all its idyllic conditions is a real place, a real source of trade products. As with Penglai and Dilmun, there appears to be some attempt at attracting people to visit the region. The *fangshi* wizards, for example, in China encouraged voyages to Penglai. The equivalent of the *fangshi* among Islamic mystics would be the *Ishrâqîyûn* "Easterners" or "Eastern Theosophers."

According to our supposition of a long-standing Nusantao trading war, the rival kings followed policies of attraction in a conflict fought on both mundane and spiritual planes. That the opposing kings might have, on occasion, portrayed themselves as divine or divine incarnations is not that unusual for the time or place involved.

Aspects of divine kingship in this region can be found at all levels. For example, in eastern Indonesia, there are numerous kings of small domains, who have lofty titles like "Great Lord," "Lord of the Earth," "Head of the Earth," "Descendent of the Sun," etc. These kings represent or, more accurately often embody, the local deities of the people.

Among the Austronesian reconstructions for "king, prince, chief, etc." is the prototype for *datu*, which probably originally meant either a leader of a village or network of villages, or a captain of a ship or fleet. "Datu" might be related to similar words meaning "to reach a destination, to arrive" or more revealingly "to be able to reach a destination." The *datu*, thus as a ship captain, was required to span space and time – in the form of ikat or canoe-days – to reach the target of the navigator. This model of the "sea king" or royal guide/captain is also found widely in quest-type literature. Prester John, for example, in the original version rules on an island in the Indies, and it has been argued here that a real East Indian king took on the role of geographical and navigational informant to encourage nations into his trading regions.



"The Concourse of the Birds" from *The Conference of the Birds*, painted by Habib Allah in the collection of the Metropolitan Museum of Art. Circa 1600. (www.answers.com)

A journey to the East is a return to place of the origin of life, the world and even physical matter as opposed to spiritual essence. Esoterically, the Eastern Quest is an inward pilgrimage to find the true or original self.

Theosophy

In the ancient kingdom of Lusung, the interchangeable words *malak* and *malay* mean "awareness, knowledge," and someone with these qualities is a "knowing one."

The *Ishrâqîyûn* propounded a dualist philosophy with deep eschatological beliefs. Although the Eastern Quest for them was a metaphysical affair taking into account the required pilgrimages of Islam, it can be argued that they still stressed the geographical importance of the East (*Mashriq*). We might find the historical reality of the *Ishrâqîyûn* in

relation to the notices of the Sayabiga and Zott along the Persian Gulf coasts during the early centuries of Islam. Iranian theosophical thinking penetrated into medieval Europe primarily through the works of Albumasar and the al-Balkhi school of astronomy and philosophy. Albumasar was known as the "auctor in astronomia" in Europe, and translations of his work began in the early 12th century, or just shortly before Prester John first appears on the scene. Grail literature that arises near the end of the 12th century tells in many accounts of the origin of the Holy Grail in India or the Indies, and of its eventual return to that land. The location of the Grail in the Indies also compels one toward the Eastern Quest – toward Eden and the land of aromatics – in a manner that appealed to the knighthood societies of Europe at the time.

As in the Conference of the Birds, the Grail is primarily the object of the quest, and it is through the quest itself that one attains knowledge.

One can view the Eastern Quest then as a return to the place of primordial origin. That location can be the inward source of one's own origin, but to people for whom time and place had great meaning, returning to the actual physical location accomplished a more intimate and complete reunion often thought of as simultaneous with inner realization.

Come you lost Atoms to your Centre draw,
And be the Eternal Mirror that you saw:
Rays that have wander'd into Darkness wide
Return and back into your Sun subside
– *Mantiq at-Tayr* (*Conference of the Birds*) by Farid ud-Din Attar (1177 CE)

Regards,
Paul Kekai Manansala
Sacramento
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Japanese Fairy Lands (Article) (2006-12-28 18:53)

I have agreed in this blog for the most part with Wilhelm Solheim's theory that the Yayoi rice culture and people came to Japan following [1]Nusantao [2]trade and exploration routes.

Japanese linguists have for decades uncovered significant [3]Austronesian influence, mostly interpreted as specifically Malayo-Polynesian influence, in the Japanese language. If we accept Solheim's views that the transfer of Yayoi culture to Japan was a gradual process that took several thousands of years, we must wonder if Japanese mythology and legendary [4]history conveys any information on the [5]Nusantao past.

The "[6]other worlds" of Japanese mythology often double as foreign countries in Japanese literature. The most important were known as Takamagahara "Plain of the High Heaven," Nenokuni (also Yominokuni) "Root Country (or 'Motherland') and Tokoyonokuni "Eternal Land."

Since the Meiji Era, Japanese scholars have attempted to connect these fairylands with known foreign geography. All these locations are associated with the ocean and long sea voyages in the direction of the South. Furthermore in Okinawa and the Ryukyus, these lands are known by names like Niraikanai, Nirai, Nira, Niza, etc. depending on the location. Again, the semi-mythical locations are said placed in the ocean requiring a long journey and tend to be located toward the South.

In Japan, the southernmost tip of Kyushu, the lands associated with the ancient Kumaso and Hayato tribes were the traditional departure point and port of entry for journeys to and from the "other worlds."

Japanese scholars have sought locations for these lands from Melanesia to South China, Taiwan, Tibet and Korea.

Plain of High Heaven

Takamagahara is the sacred land from where Ninigi, the ancestor of Emperor Jimmu, came to land in southern Kyushu.

Ninigi is connected with the southern Kumaso and Hayato peoples, despite the fact that the Yamato Dynasty later has trouble pacifying their southern lands. One of Ninigi's sons is described as the ancestor of the Hayato people of southern Kyushu.

The Kumaso tribe was closely related to the Hayato or "Falcon People" and appear to have preceded Ninigi in Kyushu. Legend states that the Kumaso came to Kyushu on the Kuroshio or "[7]Black Current" (Japan Current). They are described as having tattooed bodies, shields decorated with hair and bamboo hats.

Ninigi, like the visitors or *Marebito* from Niraikanai to the Ryukyus, was associated closely with rice agriculture, believed from the archaeological standpoint to have been brought by the Yayoi people. According to Japanese tradition at least, it was not until the day of the Empress Jingo and her expedition to Korea in 200 CE, that imperial influences begin to flow from that country and also from China, either directly to Japan or through Korea.

One might connect the earliest indigenous state culture in Japan with the *Kofun* burial mounds, the earliest ones generally showing little sign of Chinese or Korean imperial influence. Most of the art at these mounds belong to the animistic Shinto or proto-Shinto tradition.

The three sacred imperial regalia – the mirror, sword and curved jade jewel (magatama) – all date back to the Yayoi or Jomon periods. Authentic magatama jewels have been found at Jomon sites. The sword has been linked to Jomon phallic stones and the earliest bronze swords in Japan are probably of Korean origin and date back to the end of the early Yayoi period. However, ritual swords of Japanese origin appear also in the Yayoi era. Mirrors of Chinese and Korean origin date from the Middle Yayoi and probably were soon manufactured locally.

✕

The Ise Shrine housing the sacred imperial mirror relic shows signs of Austronesian-like architecture.



The Atsuta Shrine where the sacred imperial sword Kusanagi-no-Tsurugi is kept. Yayoi culture dates at least to about 500-400 BCE, although some of the latest AMS datings suggest it could go back as far as 900 BCE. The latter date would correspond to the traditional dating of Ninigi's voyage to Kyushu, while tradition gives a date of 660 BCE for Jimmu Tenno, the first emperor.

In northern Kyushu, Yayoi burials consist of internment in large jars and stone cist graves, a practice probably derived directly from Korea, but indirectly related to [8]Nusantao movements from further south according to Solheim.

Although there is little archaeological evidence of the existence of a state in the Yayoi period, Chinese texts tell of kingdoms in *Wa*, the early Chinese name for Japan, dating back to Yayoi times.

Eternal Land and Motherland

Japanese scholar Yanagita Kunio suggested that Nenokuni was a type of Japanese "Motherland" from which early Japanese migrated to Japan. The *ne* in Nenokuni means "root" and Yanagita has suggested that this refers to the starting-place of these early migrations. He has proposed that the same root is present in the Ryukyu word *nirai* as in *Nirai-kanai* and related terms.

Yanagita equated Nenokuni with another placename in early literature, Tokoyonokuni "Eternal Land" and both often are often portrayed as submarine or subterranean underworlds in addition as well as foreign countries. In the *Nihon-shoki*, the word for Tokoyonokuni is rendered with the characters used for Mount Horaisan, the Japanese equivalent of China's eternal Penglai island, with the literal spelling placed in translineal kana.

Yominokuni is another name for Nenokuni, and it corresponds to the Chinese *Huangquan* "Yellow Springs," the underground river that rises to the surface at the foot of the [9]Fusang Tree.

In the reign of Emperor Suinin, Tajima Mori ventures to Tokoyonokuni and upon returning in the first year of Emperor Keiko he brings back the *Tachibana* or mandarin orange tree. These lands are also the home of the palace of the Dragon King of the Sea who is visited by the Empress Jingo, [10]Urashima and others according to tradition.

Marebito

The Marebito were "Sacred Visitors" connected with the festivities of the new year. They appear to preserve memories of ancient ancestors who came to the isles long ago.

In the Ryukyus and other parts of Japan, actors play the part of the Marebito visitors from across the sea. Like the ancient Kumaso, the Marebito and their equivalents in other regions were known as good dancers. Bands of singers, minstrels and dancers go from house to house during new year celebrations to bring good luck, especially for the rice harvest.

Some Japanese scholars have suggested that both the emperor and the outcaste class can be seen as descendents of the Marebito as types of "Sacred Visitors." In Japan, the actors who play the role of Marebito traditionally belong to the outcaste group.

Also, rice culture in Japan is connected with Ninigi, the imperial ancestor, who comes as a stranger from Takamagahara, and in the Ryukyus rice-growing comes with sacred visitors from Niraikanai or its equivalents.

Sacred Jars of Heavenly Mount Kagu

Mount Kagu in Yamato is said to have a heavenly equivalent in Takamagahara known as *Amenokaguyama*. The *Nihongi* states that Jimmu Tenno was instructed to take earth from Amenokaguyama to make [11]sacred jars and dishes for a sacrifice to the gods.

Jimmu is said to have instituted the Jar Festivals including the Jar Making Festival in honor of the fire, water, mountain, firewood, moor and of course jar deities.

It is tempting to link the valued [12]Rusun jars of the tea ceremonies of both the emperor and shogun, with the sacred jars made from Amenokaguyama earth/clay in Takamagahara to the south of Japan across the sea. Like many early Japanese pots, the Rusun jars were decorated only with cord markings – the Nawasudare (cord curtain) and Yokonawa (cross cord).

Like early Yayoi jars, the [13]Rusun wares were unglazed, coarse and of a "rusty iron" color.

Rusun jars were also used for yearly festivals and as imports from across the sea they fulfilled the aspect of the "Sacred Visitor."

Regards,

Paul Kekai Manansala

Sacramento

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[14]Buy now!

[15]

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Rusun (Glossary) (2006-12-30 14:08)

Rusun is the Japanese name used for the kingdom of Lusung on the island known today as Luzon in the Philippines. It is also rendered as Roson, Rokusan, Roxon, Ruson, etc.

Arai Hakuseki's narrative on the captivity of Pere Sidotti written in 1710 states:

"...Roxon from the time of the So and Gen until now being written Roson, jars that have come from that country are thought convenient by my countrymen to keep tea in, and the name Roson jars is understood by every one..."

The So and Gen mentioned by Hakuseki are the Sung and Yuan dynasties of China. Certainly by the early Muromachi period of Japan (1334—1467), imported tea pottery from the *Namban* or "Southern Barbarian" regions including Rusun was popular among the upper classes.

It could be argued though that Japan had much longer relations with the South if we conclude that the location of the Fusang Tree in Chinese tradition was found in Southeast Asia, or specifically in Rusun/Luzon. Most of the notices of travel to the location of the Fusang Tree use the kingdom of Wa, the ancient Chinese name for Japan, as a reference point, including the time of sailing from Japan to that southern region.

Also, Japanese legends of [1]fairy lands like Yominokuni, Nenokuni and Tokoyonokuni are linked in the literature with the Chinese locations of the Fusang Tree, the Land of Yellow Springs and Penglai (Horaisan), which were generally envisioned as somewhere beyond the Southeastern Sea of Chinese texts.

This might explain why the tea jars and canisters of Rusun came to be so highly-valued aside from any practical qualities they may have possessed. It was from the earth of a sacred mountain on one of these fairy lands that the Emperor Jimmu was told to make sacred sacrificial jars during his military expeditions.

Japanese legend tells of ancient people from southern Kyushu like the Hayato or "Falcon People" who were a type of dog-man folk said to bark (inugoe) like dogs. Eventually in their role as an imperial guard caste they formally dressed like dogs and performed dog barking rituals to drive away malevolent spirits from the court, or to announce the arrival of the Emperor across provincial borders.

Another people from southern Kyushu, cousins of the Hayato, are said to have sailed to their home along the Kurushio Current. It was this "Black Tide" that brought people from the fairy lands to the Ryukyus and Japan. The Japanese might have retained knowledge of the location of this ancient region, or they just might have surmised the location later as the Kuroshio Current passes along the eastern coast of Luzon.

Rusun and Japanese Christianity

It might come as a surprise to many that Japan's "Hidden Christians" (Kakure Kirishitan) came to view Mary and Jesus as natives of Rusun, as well making Mary the wife of the King of Rusun after giving birth to Jesus!

However this is exactly what is relayed in the *Tenchi no Hajimari no Koto* "Beginning of Heaven and Earth," the gospel of the Kakure Kirishitan probably first printed in 1823, from earlier oral texts. The oral traditions continued even after the printed form came into being.

There have been various explanations as to why the Christian gospel would be partly localized in Rusun as well as ethnologized to the people of Rusun. The most obvious explanation to this author is the connection with the indigenous Japanese concepts of heavenly "other worlds" like *Takamagahara*, which they located to the south along the

Kuroshio Current.

In the Tenchi , Maruya (Mary) is born in Rusun (Roson), where she eventually comes to be courted by the King of Rusun. However, as she has vowed to remain a virgin, she refuses his advances and instead ascends into Heaven. The king dies of a broken heart, and Mary is asked by God (Deusu) to return to earth so she can bear him as a child. She agrees and on one night Deusa descends in the form of a butterfly and enters the mouth of Maruya, who immediately conceives. She then undertakes a long quest to Bethlehem (Beren) where she gives birth to the child and the story connects somewhat at this time with the orthodox version.

Later, the Holy Mother Maruya asks Deusa to save the King of Rusun, which he does giving the king the title of Zejusu, and marrying Maruya and the King.

The lofty position of Maruya agrees with that of indigenous Japanese belief in Amaterasu. Maruya's ascent into Heaven could derive from the ascent of Amaterasu to Takamagahara "Plain of the High Heaven" where she bears the ancestors of the imperial family with her brother Susanoo.

Interestingly most of the Christian converts in Japan were natives of Kyushu with its traditional ties to the South. When the persecution of Japanese Christians broke out, many fled to Luzon and other parts of the Philippines where many of the missionary orders and groups in Japan were based. Those who stayed behind became the Kakure Kirishitan community of hidden Christians.

Regards,

Paul Kekai Manansala

Sacramento

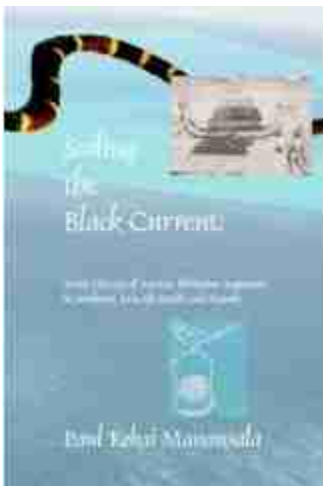
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[3]Buy now!

[4] ✖

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4. 2007

4.1 January

News: Seed shattering selection in rice domestication (2007-01-12 13:04)

Haven't read the article yet, but the abstract below makes some interesting claims.

If I read it right, it suggests that artificial selection for rice plants that do not shatter seeds, began before the differentiation of indica and japonica.

This suggests rather strongly, since the specific single mutation is identified, and contrary to some other recent studies, that both indica and japonica descend from a single *domesticated* ancestor.

Regards,

Paul Kekai Manansala
Sacramento

[1]—

Planta. 2007 Jan 10;

Origin of seed shattering in rice (*Oryza sativa* L.).

Lin Z,

Griffith ME,

Li X,

Zhu Z,

Tan L,

Fu Y,

Zhang W,

Wang X,

Xie D,

Sun C.

Department of Plant Genetics and Breeding and State Key Laboratory of Agrobiotechnology, China Agricultural University, Key Laboratory of Crop Heterosis and Utilization of Ministry of Education, Beijing Key Laboratory of Crop Genetic Improvement, Key Laboratory of Crop Genetic Improvement and Genome of Ministry of Agriculture, Beijing, 100094, China, [2]suncq@....

A critical evolutionary step during rice domestication was the elimination of seed shattering. Wild rice disperses seeds freely at maturity to guarantee the propagation, while cultivated rice retains seeds on the straws to make easy harvest and decrease the loss of production. The molecular basis for this key event during rice domestication remains to be elucidated. Here we show that the seed shattering is controlled by a single dominant gene, Shattering1 (SHA1), encoding a member of the trihelix family of plant-specific transcription factors. SHA1 was mapped to a 5.5 kb genomic fragment, which contains a single open reading frame, using a backcrossed

population between cultivated rice Teqing and an introgression line IL105 with the seed shattering habit derived from perennial common wild rice, YJCWR. The predicted amino acid sequence of SHA1 in YJCWR and IL105 is distinguished from that in eight domesticated rice cultivars, including Teqing, by only a single amino acid substitution (K79N) caused by a single nucleotide change (g237t). Further sequence verification on the g237t mutation site revealed that the g237t mutation is present in all the domesticated rice cultivars, including 92 indica and 108 japonica cultivars, but not in any of the 24 wild rice accessions examined. Our results demonstrate that the g237t mutation in SHA1 accounts for the elimination of seed shattering, and that all the domesticated rice cultivars harbor the mutant sha1 gene and therefore have lost the ability to shed their seeds at maturity. In addition, our data support the theory that the non-shattering trait selection during rice domestication occurred prior to the indica-japonica differentiation in rice evolutionary history.



[3]Buy now!

[4] ✖

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The Garden of Eden (Glossary) (2007-01-21 10:44)

The **Garden of Eden** and its location have served as a source of intrigue and curiosity since ancient times. [1]Eden in the Bible is the terrestrial paradise, the earthly model of Heaven. In the Eden paradise, we find the source of the earthly rivers and the source of life itself or at least that of humanity.

The fall of Adam and Eve and their expulsion from the Garden of Eden serves as the backdrop of humanity's [2]loss

of immortality. **Where was the Garden of Eden?**

The biblical [3]Garden of Eden appears derived from the older Sumerian stories of the lush island of [4]Dilmun far to the East. Many themes in the biblical book of *Genesis* are very similar to Sumerian myths including the lists of the [5]antediluvian patriarchs, the great flood and the far-off eastern paradise.

Apocryphal texts like the *Book of Enoch* and *Book of Jubilees* place Edem beyond "India" and the Erythraean Sea (Indian Ocean) . In *Enoch* , the "Garden of Righteousness" and the T[6]ree of Knowledge are associated with the eastern regions where [7]cinnamon and aloeswood are found.

In medieval times, the location of the [8]Garden of Eden continued to be mostly associated, in Christian and Jewish thought at least, with the far East. [9]Medieval maps generally placed the East at the top of the chart with the Garden at the highest position. Although the garden was usually on the mainland, sometimes it was instead an island in the sea. Most often Eden was centered on the equator although the geography here tended to be pushed southward from the true positions.

Muslim geographers more commonly placed the Garden of Eden in Sri Lanka at a location also known as Sri Pada in Ratnapura district . **Font of all rivers**

As the source of four great rivers that were said to supply water to all other rivers of the world, Eden was also the 'garden of life.' The four rivers branching out usually in the four cardinal directions were of course only symbolic. They are met with also in different mythologies of the world.

The four rivers are fed by one great world river that appears as either subterranean, as heavenly or as both subterranean and heavenly. We can understand the world river originally as an underground river that rises up the cosmic mountain to the heavens spouting out at the peak of the [10]*axis mundi* . In India, this is the Ganga, which metaphorically branches out into the Sita to the East, the Alakananda to the South, the Caksus to the West and the Bhadra to the North i.e., it is the source of all fresh water. The four rivers watered by Eden in the Bible are the Pison of the golden land of *Havilah*, Gihon in Ethiopia, Hiddekel towards the east of Assyria, and the Euphrates.

Sumerian myth tells of two oceans – an underground freshwater ocean known as the Abzu and a surface saltwater one called Tiamat. The former provides waters for the Earth's rivers after rising in [11]Mount Mashu. Both oceans are seen as locations for the creation of life and the world. The Chinese Daoists saw the field of creation as the "[12]Cinnabar Ocean" and the Hindus had the "[13]Milky Sea."

Indeed, the idea of the oceans as the source of life is widespread in many cultures agreeing to some extent with modern evolutionary theories of life originating in an oceanic "biological soup." Indeed, marine ecosystems contain more phyla of lifeforms than the terrestrial ecosystems probably due to the fact that only a subset of creatures took to the land from the sea.

It is interesting with regard to the theme of this blog, that the region with by far the greatest marine diversity in the world is found in a triangle formed by the Philippines in the north, Indonesia to the southwest, and New Guinea to the southeast. Biodiversity in itself is the "tree of life" with all lifeforms ultimately connected in one origin and speciation resembling the branching of a tree.



Graphic giving theory for world's highest biodiversity in "Coral Triangle." Source: [14]<http://www.calacademy.org/research/izg/tropicaldiversity.htm> **Heaven and Hell**

Eden is portrayed in the Bible and related works both as a lush paradise and a fiery region protected by a revolving flaming sword. In this land was Mount Eden, a location described in similar terms to the smoking, fiery peak in Sinai where Moses received the divine commandments.

Mount Eden is itself the "garden of God," the location of the heavenly hosts from which the fallen angels were expelled according to Ezekiel.

The fiery upheaval in the [15]Garden of Eden is related in this work to a volcanic conflagration that sends waves of human migration in all directions.

When Adam and Eve partake of the fruit of the "tree of knowledge" they suddenly realize they are naked and seek to cover themselves. The theme suggests the loss of innocence connected by many with the rise of materialism symbolized by the fig leaves used to conceal their 'nakedness.'

From that point onward, abundance would cease and humanity would toil to survive off the cursed ground.

Regards,

Paul Kekai Manansala

Sacramento



[16]Buy now!

[17] ❌

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beepbeepitsme (2007-01-23 15:43:00)

Interesting blog.

RE: adam and eve

Were Adam and Eve Framed?

<http://beepbeepitsme.blogspot.com/2007/01/were-adam-and-eve-framed.html>

RINA, Sugarlicious (2011-05-19 11:51:57)

No one mentioned Sundaland, or Tanah Sunda, or Kumari Kandam, or Lemuria as the Garden of Eden. Why the world's mountain range is called Himalaya? What is "Hi" and what is "Malaya?" It refers to the Malays, or Malai, or Malayu, or Melayu. Any one knows about "Malaiyana Mulayanam" (The root of all knowledge)? Have you heard about ancient book, titled: "Malaiyavahasarahsarahsiyahannamvahasatr isuptasanmargasthupasanam?" One word! Please read my blog: drilyasharun-malaysia.blogspot.com

4.2 February

News: Clay pottery tradition of Milne Bay, Papua New Guinea (2007-02-02 21:14)

Article from The National on the 2,000 year-old clay pottery tradition of Milne Bay, Papua New Guinea that survives into the present day.

Regards,

Paul Kekai Manansala

Sacramento

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Archaeology in a clay pot <http://www.thenational.com.pg/020207/w7.htm>

On-going archaeological investigation in the northwest D'Entrecasteaux Islands, Milne Bay province, traces past human settlement on the island group and interaction between the mainland and the outer islands through clay pots. VINCENT H. KEWIBU writes.

The D'Entrecasteaux Islands is made of Goodenough, Fergusson, Normanby, Amphlett Group and small offshore islands. These islands were sighted in 1793 by a French navigator, A.R.J. de Bruny d'Entrecasteaux after which the archipelago is named. Capt. John Moresby in 1874 navigated the islands and gave their English names.

Clay pots are generally referred to as pottery by archaeologists and played an important role in the coastal and island communities within the last 2000 years.

The vessels had a multitude of functions such as cooking and storage. They were also trade and exchange items.

The presence of these vessels in some burial sites and those associated with rituals highlight the significance of the ceremonial and religious role it played. However, the introduction of aluminium pots by Europeans greatly reduced and transformed its utilitarian, economic and ceremonial values.

Despite this, some communities in the Milne Bay Province still manufacture clay pots today. These communities include Sivesive and Yauyaula on Goodenough Island, Gumawana and Nabwageta Islands in the Amphletts Group. The other two major production sites in the province are on Tubetube and Ware Islands, while others became defunct or operating in a much smaller scale over the years.

The vessels are manufactured from clay extracted from the ground in suitably identified locations.

Clay is formed by weathering of the earth's surface into microscopic particles. The mineral and chemical composition resembles the surrounding geology of the locality. Plasticity is an essential feature of clay that makes pottery production possible, where it is easily fabricated into particular shapes. The potting clays on Goodenough and Fergusson Islands are naturally ready-made and do not require the addition of temper (sand or organic materials). The Sivesive villagers quarry their clay from a locality known as Kawaweta which is situated about a kilometre northwest of the

village. At Yauyaula, the Kinauleya clay source is situated in at the foothills near Kayomala River and is quarried by the people of Augana and Nimwawena hamlets. The Amphlett Islanders obtain their clay from Yayavana at Wapolu on Fergusson Island, which is a day's trip by canoe. The Ware and Tubetube Islanders obtain theirs at sources on their respective islands.

In these communities women make clay pots. After quarrying the clay and transporting it to production sites in villages or hamlets, impurities are removed from the clay before pot construction. Some water is added if the clay is too dry. Pot construction techniques used at Sivesive, Yauyaula and the Amphletts are similar but differs slightly.

At Sivesive and Yauyaula, the technique is spiral coiling while on the Amphletts slab building with squeezed rolls is applied. These communities use the paddle and anvil using the hand as anvil and a paddle to shape the vessel.

The Amphlett Islanders build their vessels upside down beginning with the rim and closing it off at the base, which is unique in Papua New Guinea.

For Ware and Tubetube Islanders, they use the spiral coiling and ring building technique. After fabricating the clay into a desired vessel form, it is decorated while still damp or partially dried. The vessel is then completely dried in open for one to three days before firing. Fuel for firing the pots includes coconut husks and fronds, and split wood. The vessels are placed upside down and the fire built around them. After firing the vessels are cooled off in the open and ready for use or distribution.

Pottery is one of the durable archaeological indicators for tracing many aspects of prehistoric societies. Archaeologists study attributes of decoration, shapes, dimensions and the fabric of these vessels to make inferences about prehistoric technology, social change and interaction (trade, exchange, migration and communication), belief systems and diet. Pottery is recovered from the surface and excavation of archaeological sites. The vessels are rarely recovered in complete forms in most archaeological contexts. They are mostly recovered in broken fragments (sherds). Basic descriptive, statistical and highly specialised scientific techniques are used in the analysis of the diagnostic attributes. The antiquity of pottery production in Milne Bay province can be traced back to the time when Jesus Christ was born, some 2000 years ago. The earliest pottery production area, apart from the coastal mainland, lies in the northwest D'Entrecasteaux Islands around Mud Bay area of Goodenough and western part of Fergusson.

Between 1000 and 2000 years ago, evidence shows that interaction occurred, in the form of pottery exchange, between the northwest D'Entrecasteaux Islands and coastal mainland as far Collingwood Bay. This notion is based on the similarity of pottery styles recovered in 1970s in Collingwood Bay and 2004 on southeast Goodenough, the Barrier Islands and west Fergusson.

By about 1000 years ago the geographical sphere expanded to include the Amphlett and Trobriand Islands. After about 500 years ago, the sphere of interaction contracted and Collingwood Bay was cut off. This indicates that production of pottery in the Amphlett Islands began about 1000 years ago and by 500 to 600 years ago gained monopoly over the market in the area, probably, with the emergence of the Kula exchange. On Tubetube and Ware Islands pottery production took hold some 600 to 700 years ago and thereafter found their path into the exchange networks. The geographic expansion and contraction of these spheres of interaction is related to changes in social configurations particularly movement of people and probably economic decisions on the cost of long distance sea voyages.

Recent archaeological excavations in the northwest part of the D'Entrecasteaux Islands produced some pottery that is characterised by red slip and red painted decoration. These decorations are clearly associated with the initial settlement process of sea-faring Austronesian peoples whose subsistence was based on fishing, gardening and to some extent hunting. Radiocarbon dates obtained from archaeological sites on the islands are consistent with the regional pottery and cultural sequence regarding settlement and movement of people and goods in the area established by archaeologists along the south coast of Papua New Guinea.

The red slip and red painted decoration styles are also recovered from archaeological sites on Yule Island, the Port Moresby area and Mailu in the Central Province; and Collingwood Bay in the Oro Province. These vessel types are no longer produced by clay pot manufacturing communities in the region. Clay pot industry in Milne Bay province is still in trade today and occasionally sold at the Alotau town market.



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King of the East (Glossary) (2007-02-04 18:15)

Jewish, Zoroastrian, Christian and to a lesser extent Muslim traditions all possess a theme of the "King of the East" as a key player in apocalyptic times.

The ultimate origin of this belief in the region may come from the Egyptian concept of the throne on the "Island of Fire" i.e., Ta-Neserser. On this island was found the Primeval Hill from which the Sun and the Bennu Bird rise in the furthest East, and it was here that the dead traveled by ship where they entered the opening to the Underworld.

The food and herbs of Ta-Neserser filled the body with "magic," and at least by the Middle Kingdom period, the aromatics and products of Punt appear connected in some way with the Island of Fire. The throne in the latter location is associated with a serpent or cobra, and the Lord of Punt in the Tale of the Shipwrecked Sailor, which in this case refers to the location of spices like cassia and cinnamon, appears as a giant snake. Aromatics like cassia and cinnamon continued to be associated with an eastern Paradise or "Elysian Fields" in regional cultures influenced by Egypt for thousands of years.

The Book of the Dead depicts what might be called a "volcanic apocalypse" of fire and flood after which renewal begins again from the throne of the Island of Fire. As discussed in this blog, the theme of one or a few survivors after a cataclysmic flood repopulating the earth is quite a familiar theme in Southeast Asian mythology.

Concepts of cyclic change that began at least by the Middle Kingdom in Egypt appear to have contributed to Egyptian millennialism in the first few centuries before the era among gnostic and Jewish apocalyptic sects. Interestingly at about the same time in China to the East, ideas of a future millennial age initiated by a reincarnation of Laozi also come to fore. This was at about the same time that the Fangshi wizards preached the wisdom of venturing to Penglai, the isle of immortals. During this period, there is evidence of contact between East and West both overland via the Silk Road and by sea via the maritime spice routes.

Concepts of both a savior king and a destructive king of the "antichrist" type are clearly present during this period.

King from the Sun

The *Potter's Oracle* and the *Sibylline Oracles* both refer to a messianic "King from the Sun" who conquers Rome, which many interpret to mean a "King from the East," i.e., the direction of the sunrise.

This identification is strengthened by other works of around this time like the *Oracles of Hystaspes* and Phlegon's account in *Mirabilia*.

Phlegon tells of how the slain Syrian Bouplagus after the defeat of Antiochus III at Thermopylae appears to the Roman soldiers warning them that an angered Zeus would send a "bold-hearted race" to bring their defeat and contrition. Another prophecy tells of the the Roman general Publius who went into a prophetic frenzy foretelling the destruction of Rome and conquest of the world by peoples coming from "Asia where the sun rises." According to the story, Publius also foretold that he would be eaten by a wolf, which comes true except that his head is left to declare his prophecies about Rome would also come to past.

Hystaspes is mentioned by Lactantius, Justin, Clement and Aristokritos. He is sometimes said to be the father of Darius, but in another account he is a Median who lives before the "Trojans were born." According to Ammianus, Hystaspes went to study with the Brahmins of "Upper India" where he learned about astronomy, astrology and other mysteries. All the sources agree that Hystaspes tells of Rome's descent into a time of trouble, while Justin refers to the destruction of the world by fire before the coming of an oriental savior king.

The Oracles of Hystaspes have so much in common with the apocalyptic *Bahman Yasht* of Persia that F. Cumont and G. Widengren have suggested an Iranian source for the former. It is worthwhile to note here that the Bahman Yasht more specifically locates the King of the East in the "direction" of China and the Indies, something dealt with in greater detail in Pahlavi and New Persian messianic literature.

The Persian connection is important because it was from Iran that both Zoroastrian and Nestorian Christianity expanded in the Sassanian period. The Nestorian synod of 410 CE mentions a "Metropolitan of the Islands, Seas and Interior of Dabag, Chin and Machin" (Zabag or Insular Southeast Asia, China and mainland Southeast Asia), who was seated at the Iranian port of Bushehr.

King of the East in Christianity

Not surprisingly there arose some counter propaganda to the Jewish, gnostic and Persian oracles against Rome.

One example is the Tiburtine Sibyl of the fourth century CE that prophesied a King of the Romans and Greeks known as Constans who conquers the world for Christianity before the coming of the Antichrist. Such oracles later morphed into beliefs of a French Catholic king who would bring the world to Rome culminating in the 16th century book of prophecies *Mirabilis Liber*.

The King of the East was contrarily often associated in Christian millennarian works with the Antichrist, and this concept is not foreign to earlier works like the Potter's Oracle. That both destruction and renewal would be associated with the Orient agrees well with the Egyptian descriptions of the cyclic Island of Fire.

However, Christian millennarian also adopted and adapted the earlier views of the King of the East as savior. Commodian, for example, writes of "Nero redivivus," the reincarnated Nero who brings misery to Rome and the world as the Antichrist but is vanquished by King Apollyon of the East.

The general concept of *ex Oriente lux* "From the East, the light; from the East, the Saviour," was a powerful theme that helped bring about the latter popularity of Prester John, the King of the Indies.

Sambatyon River and the Ten Tribes

The tales of Prester John were closely associated with a legendary river known as the Sambatyon beyond which supposedly were found the lost Ten Tribes of Israel.

By at least the fourth or fifth century, we find in the rabbinical literature and the *Alexandrian Romance* of Pseudo-Callisthenes mention of a river of sand and/or stones that ceases flowing on the Sabbath day.

Early Muslim sources also mention the river of sand and connect it with the "people of Moses" (*qawm Musa*). The people of Moses are mentioned twice in the Quran (7:159, 17:104) as living at the edge of the world and who in the future will be reunited with the other children of Israel.

Latter commentaries on these verses state that Muhammed converted the people of Moses on his trip to heaven, and that they will ally themselves with Muslims against Rome in the end-times. Muqatil b. Sulayman (767 CE) commenting on 17:104 states that the people of Moses live in China on the far side of a river of sand that solidifies on the Sabbath, and gives them the name *Ardafor Ardaq*.

Against this tradition, was a version which has Dejjal, the Muslim Antichrist arising in Bartayil (also Bartail, Bratayil, etc.) an island where clove buds are found situated in or near Zabag. Dejjal is supposed to lead an army of renegade Jews in a final war against Muslims. Thomas Suarez believes the strange horse from the sea, a familiar apocalyptic

motif connected with Bartayil, is linked with the Chinese sea-goddess Kuanyin who often takes the form of a horse. Kuanyin in her final incarnation as Miao Shan was the daughter of the King of Hsing Lin, whose empire stretched from the western boundary of India eastward and south of Siam through Insular Southeast Asia.

A parallel Jewish tradition to that of the "people of Moses" developed in the *beney Mosheh* "children of Moses" said to have been transported to the edenic land of Havilah in the East where they live on the east side of the Sambatyon River flowing with sand and rocks but congealing on the Sabbath. To this was added the story that on the Sabbath a great wall of fire formed around the river.

One belief arose claiming the beney Mosheh possessed a written form of the Torah superior to the Rabbanate oral traditions and copied according to some from the stone tablets of Moses himself.

Centuries later, Prester John, in the various letters attributed to him, regularly claims both the river of sand and the Ten Tribes belong to his empire. In the same sense, he lays claim to another apocalyptic people, the biblical nations of Gog and Magog.

The Ten Tribes are sometimes described as vast in number having 10 cities to every one in Prester John's realm. So much so that the king found it necessary to station garrisons at the river of sand to prevent the Israelites from conquering the world. At other times they are said to ally themselves with Prester John in his battles against Muslims and others. They frequently send friendly traders to the king's land.

Jews in the West had various opinions about Prester John, some considering him an enemy holding back the Ten Tribes from reunification with the Jews. Many associated the coming of the lost tribes with the advent of the Messiah. In the middle of the 15th century, at about the same time we hear of the de Conti's last reports of activity from a Prester John of the East Indies and also a possible embassy from that king to the Vatican, Jewish writings circulated about wars between the Prester John and the Ten Tribes.

In that year [1454], on the third day of the month of Nissan [early spring], there arrived here to the holy city of Jerusalem wise and respected elders from the lands of the Children of the East, and also men from the land of Babylonia, from the lands of Persia and Media, from India, from China, and from Yemen...which is as far from Jerusalem as the place of the Children of the East, five months' journey; and from there to our brothers, the Children of the Sambatyon River, is five months. They brought us letters from the heads of communities in the above-mentioned places...Know that the Sambatyon river stopped flowing altogether in the year 1453, at the beginning of the year, on the very first day of the month of Tishri. Our brothers are there battling the war of the blessed God, and they have a great and pious and exceedingly strong king who fights the battles of the Lord every single day with the great Christian king, Prester John of India. The great and pious king of our people captured many lands from him, and killed many thousands of his people...So gird yourselves and strengthen others in the name of the Lord God, for the Redeemer has been revealed, and he is about to redeem us with the help of blessed God.

Numerous explanations have given for what historical facts, if any, may explain the beliefs in the Ten Tribes and the Sambatyon River. The need to link these motifs with a king in the east may simply relate to the fact that both the Ten Tribes and the King of the East themes are integral to apocalyptic beliefs in the region.

It may be there is some connection with the Jewish communities in the more remote areas of China – the southern coastal cities of Quanzhou (Zaiton), Canton, Ningpo and Yangzhou. Merchants from Fujian Province and other parts of South China settled at trading posts like the Parian in Manila and other Southeast Asian ports, and it may be these merchants were conflated with the Chinese Jews, if no real association existed.

Although the information on the King of the East as a savior or as antichrist is often confused, a consistent theme linking the monarch with the geography, aromatics, cosmology and other characteristics of the "East Indies" persists through the ages from the earliest times.

Regards,

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Sambatyon River (Article) (2007-02-10 18:58)

The Sambatyon River is described in Jewish and Christian literature as a river of sand and rocks that stops flowing or solidifies on the Sabbath day. A similar river known as the Wadi al-Raml "River of Sand" is found in Islamic literature. This river was closely linked with the "lost" [1]Ten Tribes of Israel.

According to the Jewish Encyclopedia, the first use of the name "Sambatyon" occurs in the Targum of pseudo-Jonathan to Ex. xxxiv. 10: "I will remove them from there and place them beyond the River Sambation."

Some think the name "Sambatyon" may be related to an earlier *Sabbaticus* river mentioned by Josephus and Pliny described as flowing according to a weekly schedule but Josephus states the river flows only on the Sabbath opposite what is said in other traditions. Neither Pliny or Josephus describe a river of sand or stones. Josephus links the river with Jews during the time of Titus but not specifically with the Ten Tribes. Since the earliest times there has been disagreement on whether the Sambatyon and Sabbaticus rivers were related.

The first mention of a river of sand and stones connected in some way with the "lost tribes" actually occurs in Islamic

literature. A group known as the "people of Moses" is mentioned in the Quran, and the commentator Muqatil bin Sulayman (767 CE) associates them with the lost tribes. He further places the people of Moses, numbering 70,000, beyond a river of sand in China. Several hadith tell of how the people of Moses dug a tunnel from the Temple Mount to or beyond China where they lived pious lives, and where Muhammed introduced them to Islam during his "night journey."

Muqatil b. Sulayman called the land of the people of Moses by the name *Ardaf*. The name resembles the location *Arzaf* mentioned in 4 Ezra 13 as the place to which the Ten Tribes escaped.

And, whereas, thou sawest that He gathered another peaceable multitude unto Him; those are the Ten Tribes which were carried away out of their own land in the time of Osea (Hoshea) the King whom Shalmaneser the King of Assyria led away captive, and he carried them over the waters, and so they came into another land. But they took this counsel among themselves, that they should leave the multitude of the heathen, and go forth into a further country. where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land.

And they entered into the Euphrates by the narrow passage of the river; for the Most High then showed signs for them, and held still the flood till they were passed over. Through that region there was a long way to go, a journey of a year and a half; and that country is called Arzaf [Latin Arzareth]. "Then they dwelt there until the last times; and now, when they are about to come again, the Most High will stop the channels of the river again, so that they may be able to pass over."

Ezra has a dream where a fire-breathing messianic figure arises from the stormy sea and carves a great mountain for an apocalyptic battle. After vanquishing a great host that had come against him on the mountain with a stream of fire from his mouth, the savior figure calls another "peaceable" multitude, an event widely interpreted as indicating the return of the Ten Tribes.

The Jewish traveler Eldad Hadani around the ninth century CE, mentions the people of Moses (*beney Mosheh*) living beyond the river of sand giving a complete tale combining many elements of the Hebrew and Islamic versions. Again, the Sambatyon River acts as a barrier sequestering the Ten Tribes and preventing their return to Israel.

Jewish texts like *Pesikta Rabbati* and *Genesis Rabbah* mention the tunneling story but in this case it is God who creates a tunnel from the land beyond Sambatyon which allows the Ten Tribes to return to the Mount of Olives in Jerusalem.

Eldad Hadani describes the thunderous noise made by the Sambatyon:

"...the river is full of large and small stones, thundering with stormlike, deafening noises by day and by night; it can be heard a day's journey away. The river flows with its noisy stones and sand all the six days of the week; on the Sabbath it ceases and rests until the termination of the Sabbath."

This and similar descriptions have led researchers like David Kaufmann to suggest that the flowing sand and stones were caused by volcanic action. In *Ma'ase Nissim*, Gershon Halevi states while traveling in India that two days from Seviliah he encountered the Sambatyon:

At some locations, I noticed a fire burning; other places appeared as rising smoke, and I was told that this is the smoke of the Gay Hinnom, like the mountains of Sicily in Italy. As we approached the town, which is near the Sambatyon, we heard turbulent, thundering noises. The closer we came to the town, the more deafening the noises became. Upon my inquiry I was told that this was the roar of the Sambatyon.

The belief that the Ten Tribes were held back both by the Sambatyon and also the Euphrates, and were able to cross these rivers only with the intervention of God brings to mind verses in Revelation which tell of the drying of the Euphrates to make way for the Kings of the East. In some accounts of Prester John, who is closely linked with the Ten Tribes beyond the river of sand/stones, it is said that his failure to reach Jerusalem was caused by his inability to cross the Euphrates.

[2]Google satellite view of a modern-day "river of sand," the



Pasig River near Mt. Pinatubo south of Clark Field.

Pictures of the Sacobia-Bamban river



<http://www.clarkab.org/photos/a35.jpg>



<http://pubs.usgs.gov/pinatubo/punong1/fig9b.jpg>

Regards,
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Kunlun (???) (Glossary) (2007-02-25 14:12)

Kunlun (??) is the name of a mountain and/or island in Chinese literature, usually interpreted as two different locations both known more descriptively as ??? "Mount Kunlun" (Kunlun-shan).

It is generally proposed that the earlier and "original" Kunlun was a mountain range west of China and found near the home of the "Queen Mother of the West." A later Mount Kunlun is located in the Southern Sea often identified as Pulo Condore off the south coast of Vietnam or more generally with the southeastern archipelago to include the Philippines and Maluku, or Southeast Asia as a whole.

However, there is considerable evidence suggesting that the earlier Kunlun is associated also at the same time as the western location with the region southeast of China. I will suggest that in this case Kunlunshan or Mount Kunlun as associated with the cosmic Ruo Tree represents the western counterpart of the Fusang Tree in the

[1]double mountain or double-peaked mountain theme.

Early texts like the Yaodian tell of the demon Gonggong's butting Mount Buzhou causing the earth to tilt toward the southeast where the waters flow and collect. These waters pressed toward the *Kongsang Tree* (Hollow Mulberry) widely seen as another name for the Fusang Tree in the southeast. In latter literature, it is stated that the earth's waters flowed via a current into the abyss known as the *Weilu* to the east of the Fusang Tree.

The underground Ruo (Weakwater) River, probably another name for the Yellow Springs, is said to rise to the surface at the foot of the Ruo Tree in some texts but at the foot of the Kongsang Tree in others. This fact, combined with the similarity of the *ruo* character with some oracle bone script forms of *sang* (mulberry) have led scholars like Mizukami

Shizuo to suggest the two were confused and actually one and the same. Sarah Allan though notes that the *Chuchi Tian* and the *Huainanzi* mention both trees and a western tree where the sun ravens perch in the evening.

This situation can be solved by suggesting that the Ruo Tree in the "West" was actually western in orientation in relation to the Fusang Tree but was otherwise located in the same spot in the Southeastern Sea. Thus, the Ruo River would rise near both the Fusang and Ruo trees which faced each other on two peaks of a double-peaked mountain oriented east-west.

This idea is strengthened by the fact that the Fusang/Kongsang Tree is said to be situated near an eastern sea from which the Sun rises, while the Ruo Tree is near a western ocean where the Sun sets. The latter situation however would not apply to Central Asian locations often suggested for Kunlun like the Karakorum Mountains. Indeed the region around Kunlun is often described as an archipelago.

In the *Huainanzi*, four rivers radiate from the corners of Mount Kunlun: the Yellow River, probably not the modern one, from the northeast corner flows eastward, the Vermilion River flows from the southeast corner toward the southwest, the Ruo River from the southwest corner flows toward the south, and the Yang River in the northwest enters the sea south of the Winged People Country.

All four rivers are stated to enter the "Southern Sea." John S. Major explains this using the Gonggong story and the characteristics of rivers in China, but it could just as well describe a mountain on an island in the Southern Sea, where naturally all rivers would flow.

Southeast of Kunlun, texts like the *Shanhaijing* place a Jade Mountain associated with the Queen Mother of the West. The Weilu or "Tail-Gate" to the east of the Fusang Tree is also described as a jade mountain or jade rock in the sea. Joseph Needham notes that the Weilu was associated in latter times with the Kuroshio Current (Japan Current):

In +1067 Ssuma Kuang was quite sure that the Fu-Sang country was to the west of the Wei-Lü Current, i.e. on its hither side, a fact which had much influence on latter European sinologists. By +1744 Chhen Lun-Chiung spoke with the voice of centuries-long tradition when he said that the Wei-Lü was the ancient name of the current now known as the Kuroshio...In his *Ling Wai Tai Ta*, speaking of Java (Shé-pho), Chou Chhu-Fei says: 'East of Shé-pho is the Great Eastern Ocean Sea, where the waters begin gradually to slope downwards. The Kingdom of Women (Nu-Jen Kuo) lies there. Still further east is the place where the Wei-Lü drains into the world from which men do not return. The statement about the point of origin of the Kuroshio current was right enough, though we should say the Philippines instead of Java; and perhaps the 'bourne from whence no traveller returns' was the American continent rather than the abyss.

The *Ling Wai Tai Ta*, a Sung Dynasty work also mentions the belief that it was at the Weilu that the ocean water "pours down into the Nine Underworlds." In a similar sense, the Ruo River and Yellow Springs are directly linked with the Underworld. In the earliest reference to the Yellow Springs in the *Zuozhuan*, for example, Duke Zhuang of Qing tells his mother "we shall not meet one another until we reach the Yellow Springs," i.e. the land of the dead.

Some Daoist commentators view the Weilu as a superheated rock or mountain in the ocean that evaporates water on contact. The description calls to mind the Indian *Vadavamukha*, the fiery submarine mare's head that continuously consumes the ocean's waters.

The association with cinnabar, the sunbirds, the axis mundi, the cataclysm of fire and water are other details that point to a location in the southeast.

Medieval texts

Kunlun in medieval times, especially starting in the T'ang Dynasty, is most often used to describe places and people from the south or southeast of China.

The word "Kunlun" (??) at all times appears to be a Chinese rendering of a foreign word. Some have suggested that the word is derived from "Kurung" or "Kulung," which according to Chinese sources was the family name of the kings

of Bnam. Others associate it with Khmer words like Krom (Old Khmer kloñ and Cham klauñ), and related Arabic terms like Komr and Kamrun as "Kunlun" is used in describing the kingdoms and rulers of the Funan and Linyi kingdoms in Indochina.

Another possibility, first suggested by Moens, is that the use of Kunlun to suggest a king or ruler might be related to terms like "kulano" and "kolano" found in Maluku and Mindanao.

The term "Kunlun" along with related words "Kulun" and "Gulun" also appear as ethnonyms, especially for a group of people traded as slaves starting around T'ang Dynasty times. These slaves are described as dark-skinned and frizzy haired, much the same as the people of Funan and Linyi, whose rulers was also known as Kunlun. These Kunlun slaves though are strangely said to have yellow hair possibly a reference to the common Melanesian trait of blondism.

The traveller I-Ching and the herbalist Su-Kung mention cloves growing in Kunlun suggesting Maluku where there are many people of "Melanesian" physical type.

A Chinese-Sanskrit dictionary of the 7th or 8th century equates Chinese *Kunlun* with Sanskrit *Dvipantara* a general term for insular Southeast Asia extending all the way to the sources of cloves.

Of course, these etymologies for "Kunlun" would presumably relate only to the southern locations, unless the word migrated from an original home in regions to the south or southeast of China toward the west of China in conformance with Chinese views of their country as the "Middle Kingdom."

The Kunlun were one of three local seafaring people involved in Southeast Asian maritime trade, the others being the Po-sse and the Yueh. Of these, the Kunlun appear to have been most closely associated with "Melanesian" or "Negrito" types although it would probably be a mistake to think of "Kunlun" as a racial designation. The Chinese generally thought of all the *Man* or "Southern Barbarian" people as having dark complexion.

Axis mundi

The prime example of the axis mundi in Chinese literature is probably the Kongsang Tree upon which one climbs to Heaven. The association of Mount Kunlun and the "Kunlun Pass" with the axis mundi apparently relates to its connection with the Kongsang or "Hollow Mulberry" via the Ruo River textual passages.

We can also see this in the idea of the goddess Miao Shan, a form of Kuanyin, having her home in Mount Potalaka, the Buddhist version of the axis mundi. This is generally identified as Putuoshan off the Zhejiang coast, although Miao Shan originally hails from the more southern kingdom of Hsing Lin in Southeast Asia.

Miao Shan also known as Nanhai-kuanyin "Kuanyin of the Southern Sea," appears to fuse together aspects of earlier goddesses like Xihe of the Southeastern Sea, Mazu, patroness of seafarers, Kuanyin and even the Queen Mother of the West.

Millennial aspects of Miao Shan especially as found in the *Xian tian da dao* system show up widely in South China and Southeast Asia fit in generally with the strong millennarian milieu of the southern regions which can be extended back in Chinese literature to the tale of multiple Suns/Ages of the Fusang Tree.

Multiple streams of information suggest the association of Mount Kunlun with the axis mundi originally has a southeastern origin derived from the conception of a double mountain, of which it constitutes the western half, that eventually leads to the placement of Kunlun to the West of the Middle Kingdom in Chinese cosmology/geography. However, at the same time, the southern Kunlun never quite fades away as the existence of the rather specific name *Kunlunshan* (崑崙山) for a kingdom in the South indicates.

Regards,

Paul Kekai Manansala

Sacramento

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Etymology of "Sanfotsi" (三峙) (Article) (2007-02-28 08:13)

The location and identification of Sanfotsi (三峙) has been dealt with in articles like

[1]The Medieval Geography of Sanfotsi and Zabag , [2]The Location of the Kingdom

and

[3]The Mihraj . Some studies have shown that the name Sanfotsi could have applied to different regions within probably the same thalassocracy during the same time period. Palembang as interpreted as Sanfotsi is based mainly on Ming texts which state that Sanfotsi is also known as Pa-lin-fong. However, earlier texts list Pa-lin-fong as a dependency of Sanfotsi, which was located much further east in the Sea of Champa. Possibly in Ming times, China recognized some political elements of old Sanfotsi as present in Pa-lin-fong.

The placename Sanfotsi appears in the scholarly literature in many different forms: San-fo-ts'i, San-bo-tsai, San-fo-ch'i, San-fo-qi, etc., due to different pronunciation especially with regard to dialect of the three characters involved. The 三 character with the Middle Chinese pronunciation of *sam*, means "three" and could be a reference to a tripartite understanding of the core region of Sanfotsi as forming three islands. However, at the same time *sam/san* may be part of the Chinese rendering of a foreign placename.

I would suggest that Sanfotsi is an attempted Chinese rendering of the national and geographical name *Sambali* initially probably in the Middle Chinese form *sa m-b*

ot-

zie

j

. Possibly it could have been also originally a Southern Chinese form similar to Cantonese *saam-bat-zi*.

Sambali in this case is the same medieval kingdom known to Tibetan Buddhists as Shambhala and to medieval Hindus as Sambhala.

The word "sambali" may derive from the local word *samba* "to worship" and also *sambal* "confluence of rivers." Sambal can also refer to joining together of rivers by building canals. In this sense, sambal by extension can mean "to make a pact" or to arrange/witness a pact based on the sealing of pacts by exchange of blood i.e. the mingling of the blood streams.

Either in relation to the idea of worship or maybe to that of splitting of rivers at a confluence, sambali also means "sacrificer, executioner" in southern Philippine languages, and can refer to any ritual killing involving decapitation.

An 18th century Spanish Tagalog dictionary lists *sabang* as a synonym of *sambal*. The related form *sapang* in Kapampangan means "estuary," the area in a river where saltwater and freshwater meet.

"Sapang" as a placename these days occurs as part of a conjoined forms as in "Sapang Kawayan" in Masantol, Pampanga. However, "sabang" at one time was a stand-alone word, and probably also "sapang."

I have suggested previously it is from sapang/sabang that the Arabs derived *Zabag* and *Zabaj*, the names of the central kingdom located in an estuary where the Mihraj was based.

In local legends of Masantol, the old Rajah of Macabebe/Masantol hailed from Malauli, a barangay of modern Masantol on the section of the Pampanga River where salty brackish water meets freshwater i.e. a sapang/sabang.

Before the Pinatubo eruption, north of Malauli the Pampanga River was flanked on both sides by rice fields. However, at Malauli, planting rice is no longer possible because of the salty water and fish-ponds replace the rice fields south along the river until one reaches the Manila Bay.

The word "malauli" itself probably refers to a canal connected to the river alongside which homes in the community are built. At one time, this may have been the official entry point into the kingdom of Sambali, and it is noted as a sacred place in local lore.

Malauli and the related *mauli* both mean "downstream" in modern Kapampangan and the latter has the additional meaning of "river mouth" and "South." For the ancient Kapampangans, the east was signified by Mount Arayat, and the South probably by Malauli and preserved in modern "mauli." Malauli was the entrance into the old sacred homeland and also the official port of the kingdom. The palace of the Mihraj itself was located right on the edge of a tidal area according to Arabic sources, and Chau Ju-Kua states: "The people [of Sanfotsi] either live scattered about outside the city, or on the water on rafts of boards covered over with reeds, and these are exempt from taxation."



Malauli ang Sagrada, a barangay (village) of Masantol, Pampanga. The Pampanga River is in the upper right-hand corner. The East is at the top of the picture. [4][Click here for whole Google map.](#) **Sanfotsi and Sambatyon**

The name of the Sambatyon River is usually said to be derived from an unattested form of the "Sabbaticus" River through a dissimilation of the double labial consonant "bb".

However, there could also be a connection here with Sambali, Shambhala and Sambhala.

Through confusion brought on by the different pronunciations of 𑀓𑀺𑀭𑀸𑀓, a rendering such as "Sam-bo-tsai" could easily evolve into Sambatyon: Sam-bo-tsai > Sam-bai-tso (through metathesis) > Sam-ba-to > Sambatyon. The adding of the final -n was common in Jewish adoption of foreign words with final "o" as in Nero > Neron and Apollo > Apollyon.

Also the name "Sambatyon" appears around Sung Dynasty times at about the same time as "Sambotsai".

Concepts of lost tribes sequestered by a river are quite appropriate to the thinking of both the people of the Sambali region and to that of the ancient Hebrews (*ibh_ri* "across the river"). The Austronesian dual society based on relationships involving one's location on the left bank, right bank, upstream, downstream, etc. merges with ancient concepts of the "lost brother" who separated by a body of water. For a people living in the region of Sundaland floods and conditioned at an early age to marine exploration, the concept of the "lost brother" and "returning hero" is rather natural.

The river of sand and stones is a fiery one and can be compared to the flaming sword that guards Eden. Indeed, medieval traditions place the Lost Ten Tribes in or near the ancient Paradise.

Regards,

Paul Kekai Manansala

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[6]Buy now!

[7] ❌

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4.3 March

Sanfotsi-Zabag's Golden Age of Maritime Trade (Article) (2007-03-08 21:11)

During the Sanfotsi-Zabag age starting a century or two before the Sung and ending maybe slightly afterward, maritime trade for the Sambali (Shambhala) empire reached its apex.

Although Chinese texts show awareness of the Southern Seas at an early date, these records have only vague descriptions that tell little of trade relations.

The first substantial notice of the southern maritime network comes with the travel diary of I-Ching who boarded

a Po-sse ship for India in the 7th century. The Po-sse were Southeast Asian mariners, not Persians as sometimes suggested, as the name Nan-hai-Po-sse "South Sea Po-sse" indicates. Studies have also shown that the products associated with Po-sse are Southeast Asian in provenance.

However, the Po-sse may have been confused with Persians because of the Nestorian connection. As noted earlier in this blog, there existed as early as the 5th century, a Nestorian Metropolitan of Mainland Southeast Asia, South China and Zabag (Dabag) in coastal Persia.

Little is known of these early Nestorians. By the Yuan Dynasty at least we know of Nestorian communities around Quanzhou from different sources. However, it appears that the Chinese associated Nestorianism with the earlier Po-sse of Zabag whose ships may have brought elements of the religion to South China.

When Nestorian Christians set up monasteries in Sian during the T'ang Dynasty, the Chinese called them Po-sse-ssu "Po-sse monasteries" and the teachings were known as Po-sse-ching-chiao "Po-sse teachings."

Sacred Isles

In the late 8th century, the poet Bao He wrote of the South Seas trade in the poem "Sending the Esteemed Master Li to Quanzhou":

The land by the sea lies beyond the realm of civilization,
But the matched tally earns the Han official respect.
The cloud-shrouded mountains lie in the lands of the myriad Yue,
And in the markets are the people of the sacred isles;
Grasping jade, they have come to our land from afar,
Offering pearls, they come to offer tribute.
(Clark, pp. 32-3)

The testimony of I-Ching and Bao He indicates that maritime trade was something introduced to the Chinese by Po-sse and Yue merchants.

Possibly in earlier times trade with South China was conducted overland to Champa from whence it went to sea on the spice routes. During the T'ang dynasty, we see the rise of Canton and Quanzhou as important Chinese ports.

An edict by Emperor Wenzong in 829 states:

The foreign merchants of the South Seas [who come to the land] are seeking virtuous enlightenment; they should be accorded generous treatment while here...In order to promote proper respect toward the imperial commissioners (*jiedu guan* *ch*a *shi*) among the foreigners in Lingnan, Fujian and Yangzhou, except for the collection of anchorage fees, the court purchase and regular presents, we must allow them to come and go freely and to trade, and we must not impose heavy taxes. (Clark, p. 44)

Circumstances which led to the flourishing of the Sanfotsi-Zabag trade include the rise of the powerful and outward-looking Sung Dynasty to the North and the expanding Muslim empire to the West. Both showed strong interest toward trade and the ships and merchants of Sambali were positioned as middlemen. The expansion of the ports at Canton and Quanzhou greatly expanded the volume of trade that was possible.

Sanfotsi and Champa

According to the Sung hui-yao

and other Sung sources, the kingdoms of Sanfotsi, Champa, Mai (Mindoro) and Butuan were all linked closely by sea. Interestingly, close to half of the envoys sent by both Champa and Sanfotsi to the Sung court had the "surnames" of 回 "Pu" or 回 "Li". One explanation offered for this is that these "surnames" were respectively the Muslim names "Abu" and "Ali," but this seems highly unlikely.

First, it's unlikely that so many envoys would have the kunya name *Abu* "father of," which is hardly attested in early Islamic tombstones and inscriptions in Southeast Asia. Also, there is no reason for "Ali" to appear so commonly as a "surname."

Indeed, it appears the Chinese, who place their own surnames at the beginning, mistook titles of Sanfotsi, Champa and other envoys as surnames. In the case of Champa, "Pu" seems to be a rendering of the Cham title "Po" meaning "lord, master." The Cham word for "king" is "Po Tao."

In Sanfotsi, the equivalent title of respect is "Apu" or "Apung" having a meaning similar to "Seigneur."

The "surname" of "Li," appears to be a rendering of the Sanfotsi title "Ari" or "Aring" meaning "king" or "prince."

That Champa and Sanfotsi would often send nobles as envoys is only natural and one of the envoys 'surnamed' Li in 971/2 is specifically described as "deputy king" of Champa.

Sanfotsi Envoys during Sung Dynasty with "surname" of Pu or Li

Envoy Date Source

Li Shu-di (???) 960 Sung-shi

Li Li-lin (???) 962 Sung-shi

Pu Mie (??) 972 Sung-shi

Pu Tan-han (???) 976 Sung-shi

Li Pu-hui (???) 980 Sung-shi

Pu Ya-tuo-luo (????) 983 Sung hui-yao

Li Jia-pai (???) 1003 Sung hui-yao

Li Mei-di (???) 1008 Sung hui-yao

Pu Po-la (???) 1008 Sung hui-yao

Pu Mou-xi (???) 1017 Sung hui-yao

Pu Ya-tuo-luo-xie (?????) 1033 Sung hui-yao

In addition to envoys some merchants of Sanfotsi took up permanent residence in South China especially at Quanzhou. The Sung writer Lin Zhiqi records some notes on these foreign residents at Quanzhou:

Among the three prefectures of the Southern Sea and responsible for taxing merchant ships is Quanzhou prefecture. Among the many countries with trade relations with Quanzhou is Sanfotsi. There are scores of wealthy merchants from Sanfotsi who live or were born in Quanzhou. Among them is a man called Shinowei. Shi is famed for his generosity towards fellow foreigners in Quanzhou. The building of a foreign resident cemetery was one of his generous deeds...All foreign merchants of Quanzhou are buried there. The construction started in 1162 and completed the following year...Such kindness will certainly promote overseas trade and encourage foreigners to come. It is much appreciated that Shi has done this deed.

The discovered remains of ships that worked the trade routes provide spectacular evidence of this golden age of Southeast Asian trade from the Sung and proximate periods in and around the Philippines:

Butuan Barangays

The only place in Southeast Asia to have a collection of sea-going ships is Butuan on the island of Mindano in the Philippines. Eleven boats have been found at four sites with three of them dated (320 CE, 900 CE, 1250 CE). The boats show classic all-wood, lashed-lug construction typical of Southeast Asian tradition .

Tanjung Simpang Wreck

Discovered off Sabah in Borneo and dated to the 11th century, the boat was loaded with Chinese ceramics and apparently made with Chinese woods.

Breaker Shoal Wreck Found at Breaker Shoal southwest of Palawan in the Philippines, the ship contained *qingbai* Sung or Yuan ceramics, and lead and iron ingots.

Pandanan Wreck This spectacular early 15th century find off Pandanan in the Philippines is a hybrid Southeast Asian-Chinese vessel with all-wooden joint construction but Chinese-style transverse bulkheads. Built of tropical hardwood, a practice later to be implemented by Zheng He's fleet, the ship carried a sensational cargo of 4,722 items including many very well-preserved pieces.

Lena Shoal Wreck A late 15th century Chinese-style ship found off northeastern Palawan in the Philippines containing 5,000 objects including bronze cannons and well-preserved pottery.

Santa Cruz Wreck This hybrid 15th century vessel found off the northern coast of Zambales (Sambali), Philippines yields a sensational 15,000 ceramic pieces with 80 percent of the hull intact.

Luuc Wreck Discovered in 1998, off Mindanao this Butuan-style ship contained Ming wares.

Brunei Wreck Found in 63 meters of water off the coast of Brunei, this ship yielded massive quantities of Thai and Chinese ceramics apparently from the late 15th century.

It is quite interesting to note that only one shipwreck in Southeast Asia has been suggested as Arab/Indian in origin or at least design – the Belitung Wreck. However, the instruments and tools used by the crew of the Belitung boat appear to have an Indonesian origin. This evidence further assures us that the "Po-sse ships" and crews were of Southeast Asian provenance.

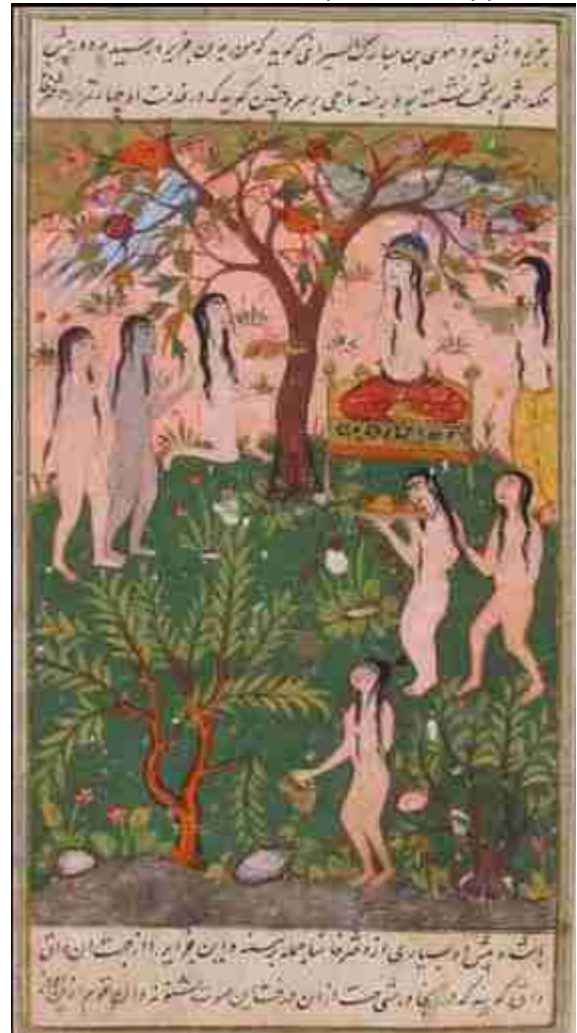
While the Muslim expansion helped bring about the prosperity of Sanfotsi-Zabag it also rather quickly caused trouble for the kingdom. The Buag eruption of Mount Pinatubo some 800-500 years ago, may have ultimately contributed to the slumping fortunes of Sanfotsi-Zabag that did not turn around till the rise of the Lusung kingdom during the Ming Dynasty.

This quote from the *Canton Stories* (Pingzhou Ketan) of Zhu Yu (1118-9 CE) however illustrates Sanfotsi-Zabag's great prosperity at its peak:

Every country in the southern ocean has its own chief. Sanfotsi was named the greatest country. It possesses its own writing system and its people are skilled at calculation. Some merchants say that they even predict future eclipses of the sun and moon. But their writing system is unknown to the Chinese. There is a great deal of sandalwood and frankincense there for trade with the Chinese. Sanfotsi ships send frankincense to China and the Chinese Trade Office treats the product as a monopoly and buys the whole cargo after taking customs duties. In recent times Sanfotsi established a sandalwood monopoly and the ruler orders merchants to sell to him. The product's market value increases several times. The subjects of that country do not dare sell privately. This is an effective system. The country is right in the center of the Southern Sea. Ta-Shih [Perso-Muslim] countries are far to the West. Chinese bound for Ta-Shih reach Sanfotsi and repair their ships and exchange goods. Distant merchants congregate here and therefore it is considered the most prosperous place.



Foreign merchants visiting Zabag are greeted by wading women. From a 16th century Persian copy of Qazwîni's



'Ajâ'ib al-makhlûqât. Leiden Or. 8097, f 55, Leiden University.

The king on a golden throne surrounded by naked women. Leiden Or. 08907, fol. 54a, Leiden University. Regards,
Paul Kekai Manansala

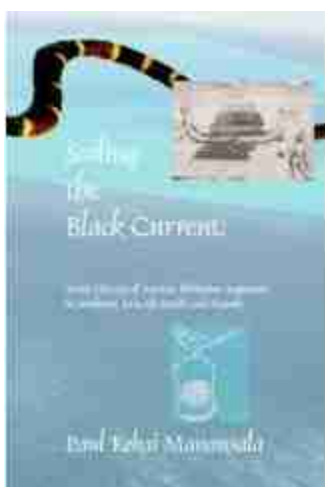
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Columbus, Magellan and the "Hidden King" (Article) (2007-03-14 09:09)

The explorer Christopher [1]Columbus saw himself as the fulfillment of the [2]prophecy of the Encubierto "the Hidden One" who brings about the last age and rebuilds Zion. King Ferdinand also saw himself playing the same role but as the "Last World Emperor."

[3]Magellan was commissioned for his world journey by Charles V who was also widely seen as the Universal Emperor of the Last Days. The [4]millenarian aspects of the age of exploration have their roots in the old motif of the "Hidden King."

Ancient beginnings

The Hidden King theme is related to similar motifs like the "sleeping king/god", "lost king/brother", and the messiah of lowly origins who often has a secret or lost lineage.

In India, the [5]Narayana mythology of the sleeping god that awakens periodically to save the world is a well-developed version of this theme.

A very old example of the motif is the serpent king of Punt who appears and disappears on a hidden moving island. The "hidden island" also occurs in latter beliefs of the Hidden Imam in Shi'ism and the Ilha Encuberta of Joachimite-inspired beliefs. The Hidden King takes refuge on this island or in a cave, fortress, etc., or dissimulates among the populace until the appointed time of the last days. In other cases, he is born/reborn and raised among the peasants unaware of his destiny and/or high origin until a sudden or gradual revelation occurs.

Ancient Chinese prophecies tell of a savior with the surname Li, the surname of the sage Laozi, who would arise at times of crisis. Later, during the Ming Dynasty, the imperial family claimed that the future *Mingwang* or Luminous King would arise from their line and would have their own surname Zhu.

Messiahs with the surnames Li and Zhu have sprung up periodically including in modern times with the founder of the Falun Gong movement, Li Hongzhi.

In the Old Testament and in Rabbinic Judaism, the idea of the Hidden Messiah was well-developed. Joachim of Fiore, a Cistercian abbot appears to have absorbed some of these and other "Oriental" influences when he experienced a "conversion" on a pilgrimage to the Holy Land.

His apocalyptic writings set the stage for late medieval European [6]millenarianism and had much in common with Jewish and converso millenarianism, and also the cyclic thinking of Albumasar. Belief arose in a *Pastor Angelicus*, an Angelic Pope (Papa Angelico) and/or the Last World Emperor who would come during the latter times to reconquer Jerusalem just prior to the Second Coming.

In Iberia, the Last World Emperor became known as Rey Encubierto or Rei Encuberto, "Hidden King," and El Murcielago "the Bat." This coming monarch would conquer the Antichrist, who would also arise in Spain, defeat the Muslims and establish a worldwide empire. Spain with its heavy milieu of Muslim [7]millenarian thinking as represented by Albumasar and Jewish/converso apocalyptic thought was ripe for [8]messianic revival.

By the late 15th century, it became popular to think of Ferdinand of Spain as the Encubierto. The Marquis of Cadiz wrote a letter to the high nobles of Castille in 1486 revealing to them the "true" identity of Ferdinand:

"...there will be nothing in this world capable of resisting him...because he is the Hidden One.. and he will subdue all the nations from sea to sea...and he will not only be an Emperor, but he will be monarch of all the world."

To this end, we may find some of the more esoteric motivations for Ferdinand's sponsorship of [9]Columbus and his voyages. The Encubierto was by necessity of connection with earlier prophetic traditions a [10]King of the East (*ab ortu solis*), an Emperor of the Indies. In earlier ages, [11]Prester John played this role, but for the new European savior it was necessary to establish an eastern empire from which to retake Zion like the angel in Joachim's visions. [12]Columbus himself was inspired by the works of Pierre d'Ailly, a student of the Albumasar school, and had started but never completed a work entitled the "Book of Prophecies." In this work and his other writings, he outlines the destiny of Spain in the reconquest of Jerusalem, and states that the [13]gold of the East Indies (Tarshish and Ophir) would be used to rebuild Zion.

He saw himself as a divine guide in the "enterprise of the Indies." In the model of his namesake St. Christopher, the dog-headed "bearer of Christ," (Christoferens = 'Christ-bearer') [14]Columbus would carry Christianity to the East. He also noted the same spiritual symbolism in his surname [15]Columbus which means "dove" in Latin.

Abundant evidence exists suggesting that Ferdinand also fancied himself as the Encubierto and never stopped believing that he would conquer Jerusalem before his death.

After Columbus, the [16]messianic expectations continued unabated and were directed strongly at the newly-ascended emperor Charles V .

A "constellation of prophecies" swirled around the new emperor. Writers like Giles of Viterbo helped develop the idea of Charles V as the Last World Emperor. His device *Plus Ultra* "beyond which" referred to the Pillars of Hercules, the old limit of traditional Europe beyond which he had passed.

Some believe that Nostradamus may have been alluding to Charles V in one of his prophecies when he says:

Chief of the world will the great Chyren be,
Plus Ultra behind, loved, feared, dreaded:
His fame and praise will go beyond the heavens,
And with the sole title of Victor will he be quite satisfied.

Such were the [17]messianic expectations at the time that Charles V had to face insurrections himself from peasant saviors like El Encubierto who led the Germanias revolt of artisans in Valencia. Some of the peasant leaders claimed descent from the old kings of Aragon or other monarchs.

When Charles V sponsored Magellan's circumnavigation, we can say that he was seeking the title of Emperor of the Indies, something rather unofficially used for his son Philipp II, for whom the [18]Philippines were named. The last emperor of the East Indies was the legendary Prester John, but now the European monarchs themselves strived to

become the Christian savior king from the East.

Unlike Columbus, [19]Magellan seemed less concerned with his own place in prophecy, but evidence points to a spiritual goal also for his journeys. Notes from this writings indicate he was interested in finding the Biblical lands of [20]Tarshish and Ophir, nations which also figured in apocalyptic thought.

The kings of [21]Tarshish and of the isles
shall bring presents: the kings of Sheba and
Seba shall offer gifts. Yea, all kings shall fall
down before him: all nations shall serve him.
– *Psalm 72*

Surely the isles shall wait for me, and the [22]ships of [23]Tarshish first,
to bring thy sons from far, their silver and their [24]gold with them,
unto the name of the Lord thy God,
and to the Holy One of Israel,
because he hath glorified thee. – *Isaiah 60*

Samuel Purchas writing in the early 17th century stressed the need for Britain to involve itself in the "Ophirian navigation" to secure its own self-vision as the chosen [25]messianic nation but with a more mercantile twist:

And this also we hope shall one day be the true Ophirian navigation, when [26]Ophir shall come unto Jerusalem as Jerusalem then went unto Ophir. Meanwhile we see a harmony in this sea-trade, and as it were the consent of other creatures to this consent of the reasonable, united by navigation howsoever by rites, languages, customs, and countries separated.

[27]Magellan appears to have placed [28]Tarshish and [29]Ophir near Ptolemy's Cattigara, the great ancient trading city of the farthest East. When nearing the end of the world circuit, he deliberately set his sights for Cattigara sailing at 12 or 13 degrees North latitude, which he believed to be the proper course for that fabled city.

For Philip II who inherited both his father's empire and that of Portugal, he could not but help continue with this [30]messianic vision. The Spanish monarchy according to Tommaso Campanella writing in 1600 was "founded upon the occult providence of God." The Count-Duke of Olivares declared "God is Spanish and fights for the nation these days."

Philip II is said to have attempted to attain the title of "Emperor of the Indies," of which he was known in his own kingdoms, through an Imperial Vicariate from the Vatican, but those attempts ultimately failed.

Such title ultimately was equivalent to that of the "Hidden King," and its acquisition served as a primary esoteric motivation for the voyages of both Columbus[31] and Magellan.

I see greater things than I had expected and were told me. Verily, this Philip, pious jewel among kings, as a second Solomon mercifully gave both here and elsewhere examples of his wisdom.

– Viglius van Aytta on the seventh window donated by Philip II and Mary Tudor to Sint Janskerk.

In its riches the scriptural land of [32]Ophir prefigures the Indies of which Luis de Haro is chancellor, and Solomon, associated in late sixteenth-century Spain with Philip II, is a type both of Christ and of the Spanish king.

– Stephen Rupp in *Allegories of Kingship*

"....the principle settler of these archipelagoes was Tharsis, son of Japheth together with his brothers, as were [33]Ophir and Hevilath of India..."

– Francisco Colin speaking of the [34]Philippines in *Labor Evangelica*, 1663.

In an interesting coincidence when Philip II, the "Second Solomon," dispatched Legazpi to occupy the Philippines, the latter encountered and entered into alliance with one Rajah Soliman, king of Manila, during his invasion of Luzon.

Regards,

Paul Kekai Manansala

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Anomaly (2011-08-08 05:39:11)

Inspiring Work! One of a Kind for Reading

Mabuhay,

Arm

4.4 April

Kinabatangan Valley, The Resting Place Of Timber Coffins (2007-04-05 06:34)

Wooden coffins placed in caves are a common feature in Southeast Asia. The coffins mentioned in the article below had carvings of buffalo heads, crocodiles, lizards, snakes and birds. Not sure why they connect them with Chinese merchants.

Regards,
Paul Kekai Manansala
Sacramento

—
April 03, 2007 17:22 PM

Kinabatangan Valley, The Resting Place Of Timber Coffins

By Haslin Gaffor

SANDAKAN, April 3 (Bernama) – Lembah Kinabatangan, located in Sabah's central region, is not only renowned for its vast oil palm plantations. The valley is also the resting place of priceless treasures in the form of "timber coffins". It is believed that about 2,000 timber coffins, some as old as 1,000 years, dotted the Kinabatangan Valley, making the area one of the nation's important archeological sites.

[1]Read rest of the article



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Hobbit hominids lived the island life (2007-04-18 12:06)

Hobbit hominids lived the island life

Wed Apr 18, 6:43 AM ET

PARIS (AFP) - A tantalising piece of evidence has been added to the puzzle over so-called "hobbit" hominids found in a cave in a remote Indonesian island, whose discovery has ignited one of the fiercest rows in anthropology.

[1]  [2]AFP/HO/File Photo: A handout photo shows an artist's impression of the Homo floresiensis released by the Australian...

[3]Read the rest of the article...

Regards,
Paul Kekai Manansala
Sacramento



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[5] ✖

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bertbaby (2007-04-19 04:52:00)

There is more on this ongoing controversy about Homo floresiensis at www.floresgirl.com.

bertbaby (2007-04-19 04:52:00)

There is more on this ongoing controversy about Homo floresiensis at www.floresgirl.com.

Stone Age Potters of Sabah (2007-04-25 13:02)

The article below highlights the great discoveries by Stephen Chia on the ancient trade that occurred between Southeast Asia and the Western Pacific.

Specifically, the most recent research involves obsidian that originated in Talasea, New Britain found at the site of Bukit Tengkorak, Sabah on the island of Borneo some 3,000 years ago.

The site not only contained ancient pottery but is one of the few Neolithic pottery manufacturing sites that have been discovered.

Regards,
Paul Kekai Manansala
Sacramento

—


SpotLight: Stone Age Potters

[1]By : SANTHA OORJITHAM

[2][3]



Bukit Tengkorak in Sabah's southeastern Semporna peninsula was a pottery hub for the region 3,000 years ago. — Pictures courtesy of the Centre for Archaeological Research Malaysia at Universiti Sains Malaysia.

Malaysia aims to become an ICT hub and an education hub, among others. But 3,000 years ago, it was a pottery-making hub, pre-historians tell SANTHA OORJITHAM. 

A clay stove found at Bukit Tengkorak archaeological site, in a style still used today.

KAMPUNG Tampi-Tampi villagers today don't think twice about using clay from the foot of Bukit Tengkorak and nearby areas in southeastern Sabah for their pottery, digging wells for fresh water, burning wood for fuel and eating a wide range of fish, shellfish and molluscs.

But most of them are unaware that from about 3,000 until 2,000 years ago, people at the summit of the 600-foot hill did the same—when the Semporna peninsula was a late Stone Age population hub and craft centre.

Experts from Universiti Sains Malaysia (USM), the Sabah Museum Department and the Department of Natural Heritage have found millions of sherds which show that the site about five kilometres from Semporna town was one of the largest, if not the largest, pottery making sites in Island Southeast Asia (SEA) and the Pacific during the Neolithic era (the last part of the Stone Age, beginning 8,000 BC).

Their findings have overturned some theories about how prehistoric people lived and traded in the region.

Until the excavations here, archaeologists believed that long-distance sea trade and migration of people in insular SEA and the Pacific moved east from Melanesia (near Papua New Guinea) to Polynesia, leaving behind what is known as the "Lapita culture" of pottery, stone tools and ornaments.

"Our research at Bukit Tengkorak shows that 3,000 years ago, people were not only moving east towards New Britain in Melanesia but also westwards towards Sabah," explains Dr Stephen Chia of USM's Centre for Archaeological Research Malaysia, who based his PhD thesis on the site.

"This is one of the longest trading routes in the world during the Neolithic period," says the archeochemist who found obsidian (a volcanic glass used to make tools) at the site and traced it chemically to Talasea in New Britain, 3500 kilometres away. His fieldwork in Southeast Asia also found stone tools and pottery similar to Bukit Tengkorak in the Zamboanga Peninsula, the Sulu Archipelago and Sulawesi.

The Lenggong Valley in Perak was Malaysia's earliest centre of habitation and its first capital over 100,000 years ago, notes Heritage Commissioner Datuk Professor Zuraina Majid. But 15 years of research, several PhD theses and four archaeologists studying the Semporna peninsula "point to another hub, attracting people from 72,000 years ago (at the Tingkayu site, for example) until now. Another site near Lahat Datu might be close to 100,000 years old, based on the stone tools found there."

"We are filling in the whole prehistoric sequence as we progress in our research, adding to knowledge of Early Man here — the way he made stone tools, pottery and metal, his adaptation to his surrounding, his subsistence activities, his contacts with the surrounding islands, exchange of ideas, etc.," she says. "All this made East Sabah a lively hub of previously unknown activity in the Southeast Asian region."

Foreign experts are also excited about the implications of the findings at Bukit Tengkorak. "The significance of this

site is the witness of the exchange and movement of prehistoric people and material culture between Southeast Asia and the Pacific,” says Professor Rasmi Shoocongdej of Bangkok’s Silpakorn University.

”Dr Chia’s work, among the finest research in SEA, fills in a gap of the intra-regional trade network of the Lapita culture of western Pacific and Sabah.”

”It is very difficult to identify prehistoric pottery-making places,” adds Kazuhiko Tanaka at the Institute of Asian Cultures in Tokyo’s Sophia University. ”Bukit Tengkorak is one of the rarest examples of such sites.”

Chia has set himself three tasks: Locating prehistoric settlements in Semporna and along Sabah’s southeastern coast, mapping ancient sources and trade routes of Neolithic obsidian artifacts and pottery between Bukit Tengkorak, Island SEA and the Pacific, and finding the origins and factors leading to the contact, trade and movement of prehistoric people.

He has already answered some questions about why Bukit Tengkorak, on the rim of a two-kilometre-wide volcanic crater, was probably chosen as a pottery making site: Its height and strategic location next to the coast made it a landmark easy to find, while its panoramic view served as a lookout for traders and enemies coming from either the Semporna Peninsula or the Sulawesi sea.

”Bukit Tengkorak was a ‘penanda’ (marker) for us so that we would not get lost,” says Hajjah Lambong Panglima Atani, a 67-year-old Bajau Laut who spent her childhood on a ”lepa” boat.

Volcanic boulders at the summit form a shelter from the sun and rain as well as a natural wind tunnel for drying and firing the pots.

As the nearby villagers today know, there is at least a square kilometre of clay deposits at the foot of Bukit Tengkorak, plenty of fresh water from wells or streams, and firewood.

Agate and chert for making stone tools came from the foothills while food remains show the Neolithic pottery makers ate a wide variety of fish, shellfish and mollusks (still found in Semporna market today) as well as wild boar, deer, macaques and other mammals.

But like every archaeologist, Chia has more questions: Who were the people who made the pottery and stone tools here? Were they indigenous or a migratory group? Were there other sites nearby?

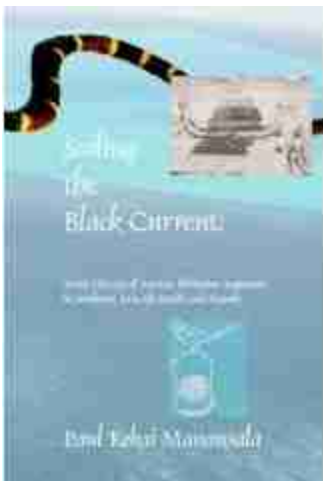
The team have found five promising new sites in Semporna. Last month, they started surveying Bukit Kamiri, not far from Bukit Tengkorak, with a similar environment (natural wind tunnel, boulders for shelter and plenty of raw material, water and food supplies) with similar pottery and stone tools.

”If we can find a third site like this, it could really support what were the factors and reasons for choosing a site for pottery making and for burial as well,” says Chia.

All this would ”provide clues about who the people were,” says Chia, who will be looking for more sites in Semporna and along the east coast of Sabah.

”We hope our research will contribute to building the nation’s history and its relationships with the rest of SEA and the Pacific.”

[4] Read More...



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[6] ❌

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4.5 May

Jonitus and the development of Prester John (2007-05-08 10:31)

Medieval Syriac works like the Book of the Cave Treasures (6th century CE) and Revelations of Pseudo-Methodius (7th century CE) introduce us to the character of Jonitus, the fourth son of Noah.

Although not mentioned in biblical texts, the Jonitus figure becomes very important in latter European Christian apocalyptic tradition. The name occurs in many variations including Jonitho, Ionitus, Ionitum, Ionton, Yonton (Jonathan), Yoniko, Yoniton, Maniton, Baniton, etc.

For centuries, commentators have linked the origin of Prester John's name, Joannes or Johannes in Latin, with that of Oannes, the maritime sage mentioned in the Mesopotamian works of Berossus.

Various theories find the origin of the name "Oannes" in forms like U-khan-na "Lord of the Fish," or Ea-khan "Ea the Fish" in the Akkadian language. Oannes shares attributes of the fish-like god Ea/Enki and also of the sage Adapa.

It becomes apparent that if some form of these Akkadian originals Eakhan or Ukhanna had been preserved in the Middle East along with "Oannes" that they could serve also as a source for the name "Ionton."

The connection of Ionton/Jonitus with Oannes has been previously proposed (see Stephen Gero below). According to tradition, Ionton like Oannes is located in the very far east across the ocean and brings the art of statecraft and the sciences including astronomy to Mesopotamia. In the case of Ionton, he passes on these arts, which he receives directly from God, to Nimrod, the king of "Babel."

Jonitus is generally known to have been born after the Flood, although latter tradition including probably the Anglo-Saxon tradition of Sceaf appears to interpret Jonitus as the ark-born son of Noah.

Noah sent Jonitus to the farthest East, to the *hiliu chora*, which would mean either the "Region of the Sun (regio solis)," or the "Fire of the Sun," where the Sun is said to rise. This region, according to Pseudo-Methodius, is the same as, or includes, the biblical land of Nod, east of Eden.

Many theories exist as to why a fourth son of Noah was created. At least one of the reasons appears to be the need to account for the pre-Christian idea of the Earth as divided into four quarters or "corners." One son of Noah establishes a kingdom in each of these corners of the Earth.

Lineage of Jonitus

Pseudo-Methodius writes that at the end of the world a king of the lineage (*cognatione*) of Jonitus, the son of Noah, would reunite the four corners of the world into a single world empire.

The author also mentions in the end-times a king who shall trace his descent to Chuseth, the daughter of King Phul of Ethiopia, who shall rise from the Ethiopian Sea (Indian Ocean) and become emperor of the Greeks and Romans.

It is unclear whether this is the same person as the Jonitus king. In previous tradition, I have mentioned that as early as Middle Kingdom Egypt, there may have been dual apocalyptic traditions, one involving an eastern king of the "Isle of Fire" and the other associated with eastern Africa, south of Egypt, a royal descendant of a "daughter of Ta-Seti (Cush/Nubia)."

In late ancient and medieval tradition, Tarshish and Ophir become associated with the East Indies, and in biblical end-times prophecies like Psalm 72 and Ezekiel 38, [1]Tarshish is often mentioned in conjunction with Sheba and Saba. These latter locations in medieval times were generally conflated with "Ethiopia" and "Abyssinia."

Prester John was a king of the Indies, the latter geographical concept covering the region from Southeast Asia to East Africa. Even in Pseudo-Methodius, the terms *hendu* and *hendwaie* are often used for "Ethiopia" and "Ethiopian."

Like the coming king of Jonitus lineage, Prester John had apocalyptic attributes. It was this latter king who would release Gog and Magog and the Ten Tribes in the last days.

In the famed letter of Prester John to the Christian emperors, he claims that one of his sons, a future Prester John, would accept the Christian empire of Europe after saving the region from Gog and Magog:

"These accursed fifteen nations will burst forth from the four quarters of the earth at the end of the world, in the times of Antichrist, and overrun all the abodes of the Saints as well as the great city Rome, which, by the way, we are prepared to give to our son who will be born, along with all Italy, Germany, the two Gauls, Britain and Scotland. We shall also give him Spain and all the land as far as the icy sea. The nations to which I have alluded, according to the words of the prophet, shall not stand in the judgment, on account of their offensive practices, but will be consumed to ashes by a fire which will fall on them from heaven."

Here we have a reference to the "Last World Emperor," a concept that developed in medieval times from works like the Tiburtine Sybil and Pseudo-Methodius.

Thus, the "John" in "Prester John" could refer to the prophesied king of the line of Jonitus, both names linked with Oannes and Joannes possibly through an Akkadian original form Eakhan or Ukhanna.

Prester John is a priest or priest-king (presbyter) of the Jonitus family, one of whom will figure in apocalyptic events. The idea of the sage transformed to that of the priest was a natural one, or the idea of priesthood may have been preserved directly from Oannes who taught and performed priestly rituals.

Pseudo-Methodius wrote during a time when Muslim invaders had conquered much of Christendom in Asia and Africa. In latter periods, there arose a series of Byzantine millennial prophecies of the Last World Emperor whose great duty was to vanquish the Muslim enemy. This theme also caught on in Western Christendom.

Centuries later, Prester John was viewed as the Eastern king to fulfill this role and reconquer Jerusalem.

It seems not unlikely that Pseudo-Methodius and those who followed him took earlier themes like the fourth son of Noah, and combined them with the prophetic *Rex Orientis* "King of the East" of late antiquity to construct a Christian savior from Muslim onslaught who eventually becomes the medieval Prester John.

The title Prester John is used to describe, at first, an East Indian king (of Sanfotsi or Zabag) who is worried about Muslim interference in the spice trade routes between Southeast Asia and eastern Africa.

Regards,

Paul Kekai Manansala

Sacramento

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British-Israelism, America and the Philippines (Article) (2007-05-14 08:53)

With the 400th anniversary of Jamestown, the first British settlement in the Americas, commemorated today, we can explore the link of this event with the theme of our blog.

When Philip II united the Spanish and Portuguese empires under Spain, many thought he had become the prophesied Last World Emperor, a veritable second Solomon. However, in 1587 the Protestant princess Elizabeth ruined the king's hopes of placing a Catholic monarch on the English throne.

Elizabeth I became the queen of Protestant England and supported Dutch Protestant rebels against Spain. This set up the Anglo-Spanish War which outlasted both Philip II and Elizabeth I and led to the defeat of the Spanish Armada. Spain, only shortly after reaching its greatest height, now began a slow decline.

England, on the other hand, had imperial ambitions of its own as expressed by authors like Samuel Purchas and John Dee.

Dee, the sometime-astrologer of Elizabeth I, had weighted in on the "Ophirian Conjecture," and had even devised a plan for a new British empire in Europe and throughout the world.

Unlike the Catholics before them, the rising Protestant movement looked at the Jews in a favorable light and even sought association with the Jewish people. In the late 1600s, works like *Abasalom and Achitophel* brought to light analogies between the British and Jewish peoples.

In 1714, John Toland propounded a common descent of the British and the Hebrews. This might be considered the rise of what is known today as British-Israelism or Anglo-Israelism, the belief that the British were, like the Jews, God's Chosen People.

By the mid-1700s, British-Israelism had taken hold not only in Britain, as in 1783 the book *The United States elevated to Glory and Honor* by Ezra Stiles shows that the theory was also taking root in Anglo-America.

"Ophirian Conjecture"

The British-Israelists adopted Catholic ideas of [1]Tarshish and Ophir to some extent while rejecting the idea of a Last World Emperor or Great Monarch that was so popular among Iberians, the French and the Catholic Germans/Austrians.

In the British view, Tarshish of the prophecies was not in the East Indies, but was a reference either to Britain or Spain. According to the former theory, Britain was Tarshish and its colonies particularly the United States were the "young lions of Tarshish" mentioned in biblical prophecy.

The other view, which seems to have become more prominent, stated that Spain was Tarshish and according to the theory was related to the ancient Iberian port of Tartessos. The "ships of Tarshish" mentioned in the Bible refer to the Spanish discovery of the Americas, which were supposedly known as the "isles."

"The kings of **Tarshish** and of the **isles** shall bring presents" (Psalm 72)

The Anglo-Saxons, according to the theory, were descendants of the Lost Ten Tribes who had assimilated with the Scythians, and the British kings were said to be related to the Davidic line of Judah.

American believers in this world-view asserted that the United States would fulfill a role in end-times prophecies as the modern Tarshish that confronts the Antichrist in Ezekial's prophecy.

Of course, to some extent this required wresting Spain's title as the great Ophirian empire.

Ideas of Anglo-Saxon supremacy helped in the development of the doctrine of Manifest Destiny, the justification for American world expansion. Among Protestant, and especially Methodist ministers in America, the idea of America's prophetic calling was loudly trumpeted in the 19th century.

Methodist ministers like Lorenzo Dow, Fountain Pitts and Samuel Davies Baldwin spoke of America's part in the final battle of Armageddon.

"Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far." — Isa. lx...America answers to the term "isles," and "the ships of Tarshish first," to the discovery of America by the ships of Spain, opening the way to the emigration of God's people, to form a nationality in "the isles."

– Samuel Davies Baldwin, *Armageddon: Or, The Overthrow of Romanism and Monarchy; the Existence of the United States*

In an address at the U.S. Capitol on the anniversary of Washington's Birthday in 1857, Fountain Pitts delivered two discourses on "Defence of Armageddon, or, Our Great Country Foretold in the Holy Scriptures."

The *waiting isles* of Isaiah are a sublime announcement of our great country and its early occupation by European emigrants. "Surely, the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the name of the Lord they God, and to the Holy One of Israel."

Pitts told of the last war with Gog and Magog, the monarchies of Russia and England, but in which "Republicanism every where prevail, and nations learn war no more. Then sets in that millennial day, when science, commerce, manufactures and the arts would spread, the religion of the Son of God have sway, "righteousness and peace among the people walk, Messiah reign, and earth keep jubilee a thousand years."

A book based on Pitts sermons sold in four editions and was highly popular.

Methodist views, William McKinley and the Philippines

William McKinley was the 25th President of the United States, the leader who fought the war against Spain, the other Ophirian candidate from Europe.

McKinley was a Methodist and would have been exposed to the American Israelism of Methodist ministers like Dow, Pitts and Baldwin.

Spain had sought Tarshish and Ophir in the Philippines and other islands of the East Indies and the West Pacific. When McKinley chose to take possession of the Philippines as part of the "white man's burden" he later explained his decision to a delegation of Methodist ministers.

Hold a moment longer! Not quite yet, gentlemen! Before you go I would like to say just a word about the Philippine business. I have been criticized a good deal about the Philippines, but don't deserve it. The truth is I didn't want the Philippines, and when they came to us, as a gift from the gods, I did not know what to do with them. When the Spanish War broke out Dewey was at Hongkong, and I ordered him to go to Manila and to capture or destroy the Spanish fleet, and he had to; because, if defeated, he had no place to refit on that side of the globe, and if the Dons were victorious they would likely cross the Pacific and ravage our Oregon and California coasts. And so he had to destroy the Spanish fleet, and did it! But that was as far as I thought then.

When I next realized that the Philippines had dropped into our laps I confess I did not know what to do with them. I sought counsel from all sides—Democrats as well as Republicans—but got little help. I thought first we would take only Manila; then Luzon; then other islands perhaps also. I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night. And one night late it came to me this way—I don't know how it was, but it came: (1) That we could not give them back to Spain—that would be cowardly and dishonorable; (2) that we could not turn them over to France and Germany—our commercial rivals in the Orient—that would be bad business and discreditable; (3) that we could not leave them to themselves—they were unfit for self-government—and they would soon have anarchy and misrule over there worse than Spain's was; and (4) that there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them, and by God's grace do the very best we could by them, as our fellow-men for whom Christ also died. And then I went to bed, and went to sleep, and slept soundly, and the next morning I sent for the chief engineer of the War Department (our map-maker), and I told him to put the Philippines on the map of the United States (pointing to a large map on the wall of his office), and there they are, and there they will stay while I am President!

In the the 1898 edition of American Monthly Magazine published by the Daughters of the American Revolution, Mary S. Lockwood explained the American victory in the Spanish-American War as a fulfillment of biblical prophecy:

"Howl ye ships of Tarshish, for your strength is laid waste."

We know the disasters that befel the ships of Tarshish and the above quotations are prophetic of disasters that have fallen upon Spanish fleets, which have floated on the Spanish waters that have laved the shores of Guadalquivir since the days that Hiram brought the ships of Tarshish to Solomon...to the day that the Spanish flag was struck over the Spanish fleet in Manila Bay and "Old Glory" floated over the waters at the command of Dewey. The great naval expedition planned and sent out by King Philip of Spain against England in the days of Queen Elizabeth, known as the invincible armada, was collected at Cadiz...Admiral Drake made a dash into the harbor of Cadiz and destroyed one hundred ships, with abundant arms and stores, repeating the prophecy, "Thou breakest the ships of Tarshish."

Lockwood noted that Anglo-Saxon America and Britain should now take the world stage as divinely-ordained protector of humanity.

Now, what is our duty? To establish a solid, orderly government and to occupy these islands until such an government obtains, if that means that "Old Glory" shall forever float over them. Our second duty: Let us make an alliance of hearts if not of hands with our kinsmen over the sea. The God of their battles has been the God of our battles, their prophecies have been our prophecies. We are of one tongue, one blood, one purpose – the uplifting of humanity. Cruel as is war, its results, it is well if out of it comes a day when "the Star-Spangled Banner" and the Union Jack float together protecting the human side of the world.

America had willingly assumed the Ophirian mantle, the culmination of centuries of Anglo-Israel thought development.

Regards,

Paul Kekai Manansala

Sacramento

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[3] 

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Hawaiian sea-captain Kawika Kapahulehua Dies (2007-05-28 06:17)



Kathryn Bender/Honolulu Star-Bulletin

Kawika Kapahulehua, in an undated photo, asks for peaceful passage.

By [1]DOUGLAS MARTIN

Published: May 27, 2007

Kawika Kapahulehua, who, in 1976, as the seasoned captain of the first ocean-voyaging canoe to sail from [2]Hawaii to Tahiti in perhaps 600 years battled fierce storms, becalmed seas and a mutiny, died on May 17 in Honolulu. He was 76.

Ben Finney, the anthropologist who wanted to prove the trip was possible, did not give a cause of death, but said Mr. Kapahulehua had suffered strokes and a failed knee operation. The question of how the more than 1,000 islands that constitute Polynesia, scattered over 10 million square miles of the Pacific, were settled has long intrigued scientists... [3]Read rest of the article.

Regards,

Paul Kekai Manansala

Sacramento



[4]Buy now!

[5] 

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-

4.6 June

Aztlan (Glossary) (2007-06-04 10:00)

Aztlan is the Aztec name for the homeland from which the Mexica or Nahuatlaca migrated according to the Aztec histories.

Extant codices depict [1]Aztlan as an island surrounded by water and locate it somewhere to the far north of the Valley of Mexico.

The name "Aztlan" appears to refer to a land populated by the white heron, the egret or the crane although some other etymologies have been suggested. The texts describe Aztlan as having many different types of waterfowl and also describe the area as a 'place of reeds.' The description seems to indicate that the fabled homeland was a marshy stopping place of migratory aquatic birds.

According to Sahagun, the people of Aztlan called themselves the Chichimecas "[2]Dog People," or Atlcachichimecas "Fisher-Folk Chichimecas from a Far Country."

Clavijero writes of the tradition of the azquahuitl tree on which is found a bird making the tihui sound. According to their histories, the Aztecs began their migrations from Aztlan at the prompting of this bird and were led by Huitzilopochtli "Hummingbird of the South" also known as Mexi, whence Mexicas or Mexicans. These migrations are variably dated usually between the 7th and 11th century CE.

Competing theories have located Aztlan in many different regions north of the Valley of Mexico including various spots in northern Mexico, the American Southwest, California, Florida and Wisconsin. The available geographical information makes it difficult to identify the location with any precision.

However, there is an interesting geographical tradition that arose when the Spanish arrived that might be related to the concept of Aztlan as an island.

For at least a century, and for probably longer, European geographers represented California as an island.

In the earliest forms of this representation, it appears that the old isle of [3]Zipangu, mentioned by [4]Marco Polo, was conflated with Aztlan traditions and depicted as an island off the west coast of North America where California should be located.

Later in the early 1600s, this island was given the name "California," a name of confused origins.



[5]Map of California as an island by [6]Joan [7]Vinckeboons, ca. 1640.

It may be that the Spanish took descriptions of Aztlan as a paradise homeland of the Aztecs as reference to their own [8]Eden, which in medieval European minds was associated with the region around Zipangu, a land of spice forests.

The first known mention of California in the 1510 romance novel *Las Sergas de Esplandián* by Garci Rodríguez de Montalvo also associates the land with biblical Eden:

Know, that on the right hand of the Indies there is an island called California very close to the side of the Terrestrial Paradise; and it is peopled by black women, without any man among them, for they live in the manner of Amazons.

The description above is of an island in the East Indies, like Zipangu, in this case the medieval "Island of Women." The Spanish began to refer to the new discoveries of [9]Hernán Cortés in Baja California as "California" in the early 1540s possibly taking into account the legends of the original homeland of the Mexica.

Regards,

Paul Kekai Manansala

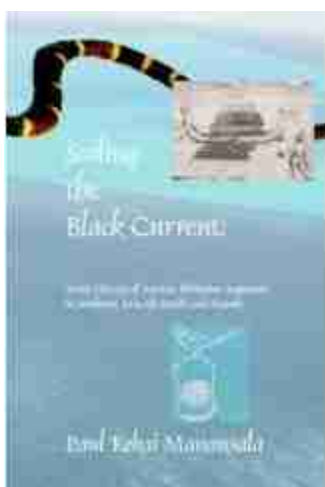
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Don (2010-11-08 18:22:35)

Having just discovered your blog, I am enjoying browsing around it. I found it doing research on California as an island, and the Vingboons map. May I recommend the articles I am working on? I am suggesting that perhaps it really was an island:

<http://www.avcsa.org/wordpress/>

I'm sure you can look past my young earth creationist view to see the facts: the Vingboons map is incredibly accurate, once you see how it fits together. I have one more section to write on the very north end of the map.

Chicken bone suggests transpacific voyages (2007-06-13 13:42)

[1]<http://the.honoluluadvertiser.com/article/2007/Jun/05/ln/FP706050348.html>

Chicken-bone clue points to early voyages to Chile

By Jan TenBruggencate

Advertiser Science Writer



[2]

Archaeologists say new evidence indicates Polynesian voyagers carried chickens, like these birds in New Guinea, to South America.

Elizabeth Matisoo-Smith Archaeologists are rewriting the history of the Pacific with new evidence that Polynesian voyagers visited South America at least once, and perhaps repeatedly, long before the first Europeans arrived on the scene.

The new clue involves chickens: Evidence shows that chickens that were genetically nearly identical to those in Hawai'i and other Pacific islands were on the coast of Chile at least a century before the first Spanish and Portuguese visit to the New World.

Added to previous research showing that two species of plants from the Americas are widespread in Polynesia, it supports the case for Polynesia-America contact.

"It is a great testament to the skill of Polynesian navigators," said University of Hawai'i archaeologist Terry Hunt, a co-author of a study that was to be published in yesterday's proceedings of the National Academy of Sciences. Its lead author is New Zealand anthropologist Alice Storey. Hawai'i archaeologists Hunt and Steve Athens are among the co-authors.

"This is huge," said Polynesian Voyaging Society president and traditional navigator Nainoa Thompson. He said the news is a real boost for Hawaiians and the nations of Polynesia — whose boundaries have been described as a triangle with its points at Hawai'i, New Zealand and Easter Island or Rapa Nui.

"When I was in school, the Polynesian Triangle didn't exist. We weren't taught about it," Thompson said.

"Now we're learning that perhaps the triangle is too small. There is evidence of Polynesian presence on the east coast of Australia, a connection with Madagascar, and now South America. Their exploration may actually have been global."

Some kind of contact between Polynesia and South America has long been assumed, because of the presence throughout Polynesia of two American plants — the kumara or sweet potato, known as 'uala in Hawaii; and the bottle gourd, ipu in Hawaiian.

Still, they only prove an east-to-west movement, from South America into the Pacific.

"But until now, there has never been conclusive evidence of a Polynesian 'thing' in the Americas," said study co-author Elizabeth Matisoo-Smith, of the University of Auckland, New Zealand, in an e-mail.

A CRUCIAL BONE

The "thing" ended up being a chicken bone at an archaeological site called El Arenal-1 on Chile's Arauco Peninsula, the earliest evidence yet found of chickens in the Americas.

"In my view, the only plausible explanation for both of these transfers is seafaring Polynesians voyaging from eastern Polynesia to South America and returning," said University of California-Berkeley archaeologist Patrick Kirch.

"Given what we have learned over the past few decades with Hokule'a and other experimental voyages, such feats were well within Polynesian voyaging capabilities," added Kirch, who was not involved in the study but had read the report.

Radiocarbon dating puts the chickens at the site within the 1300s — long before Columbus' 1492 arrival in the Caribbean. And the chickens could have been there earlier, since there is no way to tell whether the Arauco site contains the continent's oldest chicken remains.

The team also conducted DNA studies and found that the Arauco chicken was closely related to chicken remains from archaeological sites in much of Polynesia dated to the same period, including samples found at Kualoa on O'ahu, Anakena on Rapa Nui and in Tonga and Samoa.

It is possible that there was just a single contact — a double-hulled voyaging canoe that landed on mainland South America, traded chickens for sweet potatoes, and departed, never to return. If so, that site would not have been on the Arauco Peninsula.

Matisoo-Smith said it is too cold there, at 37 degrees south latitude, to grow sweet potato.

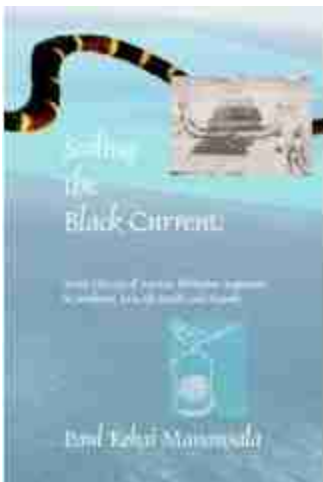
"We suggest that it was probably one of several contact events — and that Polynesians were the ones doing the voyaging — potentially dropping off the chicken and picking up the sweet potato," she said.

Hunt said that with the known multiple transfers — chickens showing up in the south and sweet potatoes coming from the northern part of South America — repeated voyages seem likely.

Matisoo-Smith said she hopes to develop further evidence of the role of Polynesians in early South America with tests looking for more early chicken remains as well as evidence of Pacific rats in South American archaeological sites.

"I am planning on heading over to Chile in the next year to look through museum collections, not only for chicken but also for any evidence of the Pacific rat (*Rattus exulans*)," she said. "We have been tracking rat DNA across the Pacific for nearly 10 years now — and pretty much anywhere that Polynesians went (or Polynesian ancestors), the rat went with them — so we would expect to find some *exulans* bones in South American sites, too."

Sam Gon III, senior scientist and cultural advisor to The Nature Conservancy of Hawai'i, said the study "opens the door for evidence of other forms of cultural exchange" between Polynesia and South America. Polynesians are now believed to have sailed into the eastern Pacific in two major waves, starting about 1,200 years ago, Hunt said.



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(2007-06-13 13:42)

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Chicken-bone clue points to early voyages to Chile 🗨️ StoryChat: [1]Comment on this story

By [2]Jan TenBruggencate



Advertiser Science Writer [3]

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First Lapita Settlement and Its Chronology in Vava'u (2007-06-27 17:27)

A new radiocarbon dating confirms the early settling of Lapita culture in western Polynesia presumably from the Bismarck Archipelago. The new dates from Vava'u in Tonga suggest colonization started around 1400 BCE:

First Lapita Settlement and Its Chronology in Vava'u, Kingdom of Tonga

Authors: Burley, David V.; Connaughton, Sean P.

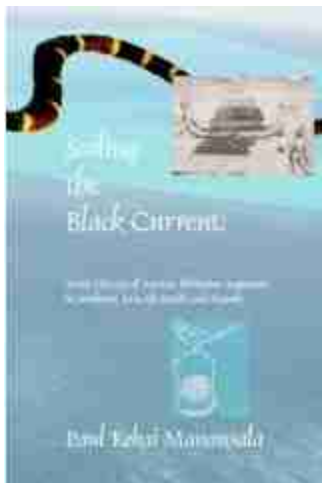
Source: [1]Radiocarbon, Volume 49, Issue 1, Pages 1-186 (April 2007) , pp. 131-137(7)

Publisher: [2]Arizona Board of Regents (University of Arizona)

Abstract:

Beginning approximately cal 1400 BC, Austronesian-speaking Lapita peoples began a colonizing migration across Oceania from the Bismarck Archipelago to western Polynesia. The first point of entry into Polynesia occurred on the island of Tongatapu in Tonga with subsequent spread northward to Samoa along a natural sailing corridor. Radiocarbon measurements from recent excavations at 4 sites in the northern Vava'u islands of Tonga provide a chronology for the final stage of this diaspora. These dates indicate that the northern expansion was almost immediate, that a paucity of Lapita sites to the north cannot be explained as a result of lag time in the settlement process, and that decorated Lapita ceramics disappeared rapidly after first landfalls.

—
Regards,
Paul Kekai Manansala
Sacramento



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4.7 July

"Dragon's Triangle" and the Magnetic Mountain (Article) (2007-07-08 19:46)

Many people are aware of the Bermuda Triangle, a wedge-shaped area of the western Atlantic Ocean where [1]ships and planes are said to mysteriously disappear.

The same author who popularized the existence of the Bermuda Triangle, Charles Berlitz, also developed a lesser known theory of the Dragon's Triangle. This latter area was nearly antipodal, on the other side of the earth, in relation to the Bermuda Triangle and, according to Berlitz, hosted the same unusual phenomenon.

Supporters and skeptics have long battled over the Bermuda Triangle theory. Some have claimed that the first record of mysterious activity in this area was recorded by Christopher Columbus. Many fantastic reasons are given for the disappearances that occur in the area including UFOs and black holes. There are also more scientific reasons offered such as the existence of [2]magnetic anomalies.

Skeptics counter that the number of lost [3]ships and planes in the region is not that unusual. They note that authorities have not classified the region of the Bermuda Triangle as especially dangerous.

Dragon's Triangle has older pedigree

While some claim that [4]Columbus was the first to hint about something strange in the Bermuda Triangle region, it was really in 1950 that the legend as we know it first came to light in an Associated Press article by E.V.W. Jones.

However, Berlitz's suggestion of a similar anomalous region in the Philippine Sea does link into more ancient local legends.

The most common form of this legend was that of the [5]Magnetic Mountain, which was said to pull out iron nails and other iron parts from [6]ships that passed nearby. The Chinese classic *Huainanzi* of the 2nd century BCE mentions "the lodestone that makes [iron objects] fly," without however describing any lodestone mountain.

In the 2nd century CE, the Greek geographer Ptolemy describes a [7]magnetic [8]mountain located near the Isle of Satyrs somewhere off the Indochinese coast. About two centuries later the *Nan Zhou Yi Wu Zhi* mentions a similar location off the coast of Central Vietnam where only wooden [9]ships should sail.

Chinese writer Sung So between 1023 and 1063 says that "at the capes and at the points of **Chang-hai** (South [10]China Sea), the waters are low and there are many magnet stones, so that if the great foreign [11]ships which are covered with iron plates approach them, they are arrested, and none of them can pass by these places."

Other Chinese accounts suggest that in this same region the [12]magnetic compass often erred throwing [13]ships off course into certain doom. In 1438, Fei Xin mentions such phenomenon near [14]Kunlun Island:

To the north we are afraid of the Seven Islands; to the south we fear the Kunlun. At these places the needle may err, and if that happens, or the steering is inaccurate, both men and [15]ships will be lost.

Later the *Dan Shui Ting Zhi* dated about 1871 mentions rocks around Taiwan that 'bewilder' the [16]magnetic compass.

As accounts of compass failures and the supposed linked [17]magnetic anomalies form part of the mystery of both the Bermuda and Dragon's Triangle, the older Chinese testimony is interesting.

There are numerous other tales of the dangers of the [18]Magnetic [19]Mountain in the medieval period especially starting from the 11th century found in Chinese, Indian, Muslim and European works. The theme generally involved the [20]mountain violently pulling iron nails from [21]ships sending them flying toward the mountain.

The location of the [22]Magnetic [23]Mountain was generally placed somewhere in the "Indies," usually the most eastern parts. John of Mandeville, for example, locates the [24]mountain on the "Adamant Isles" in Prester John's empire, while *Roman de Ogier le Danois* says that the "Great Lodestone" is located "not far on this side of the terrestrial paradise, whither were rapt in a flame of fire Enock and Helios."

Berlitz, on the other hand, located the Dragon's Triangle more to the east and north in the Philippine Sea.

In the *One Thousand and One Nights*, a king neutralizes the [25]dangers of the [26]Magnetic [27]Mountain by shooting lead arrows at a brazen horseman with a lead tablet on his chest. This causes the island to sink, rendering the [28]mountain harmless, and the king is rescued by apparently the same brazen horseman, this time riding a boat. The story of shooting arrows on the [29]Magnetic [30]Mountain and also of the latter causing iron nails to fly toward its [31]magnetic influence may have some link to practices found more recently.

Early Spanish observers described an indigenous rite in the [32]Philippines of [33]ship crews shooting arrows into promontories and cliffs that jutted into the sea to propitiate the spirits involved. Following is a description of one

such practice from Pedro Chirino (1604):

In the island of Mindanao between La Canela and the river, a great promontory projects from a rugged and steep coast; always at these points there is a heavy sea, making it both difficult and dangerous to double them. When passing by this headland, the natives, as it was so steep, offered their arrows, discharging them with such force that they penetrated the rock itself. This they did as a sacrifice, that a safe passage might be accorded them. I saw with my own eyes that although the Spaniards, in hatred of so accursed a superstition, had set a great many of these arrows on fire and burned them, those still remaining and those recently planted in the rock numbered, in less than a year, more than four thousand arrows; they certainly seemed as many as that, to all of us who passed that point.

Arrowheads in the [34]Philippines were generally of two types – ones made of palmwood and/or bamboo, and iron arrowheads. Given that the arrows mentioned above penetrated into the rock, we can surmise that they had iron arrowheads.

While no reason is given as to why shooting iron arrows into the cliff would have such an effect, we are still led to believe that the locals believed this would afford safe passage. We could possibly interpret the iron in the arrows as a substitute for iron or other metals on-board the [35]ship in a ritual whose meaning had been forgotten?

In the Arabian tale, shooting the brazen horseman with the lead tablet off his [36]horse with lead arrows also makes the sea safe and interestingly the horseman eventually saves even the one who shoots the arrows.

Another tale from Japan tells of Urashima, a fisherman who is brought to the underwater Dragon's Palace in the region of Tokoyonokuni generally thought of as in the South Seas. The story is often connected with modern Dragon's Triangle lore especially by those who like to believe in black holes and time warps as it contains the theme of "lost time." Here is a synopsis of the story from [37]Answers.com:

Urashima Taro was fishing one day when he sees a turtle in distress. Urashima saves the turtle, in gratitude the turtle takes Urashima to the Dragon Palace. He spends many days in happiness at this underwater kingdom, however soon becomes homesick and asks to be allowed home. The queen of the palace allows him to go home and gives him as a gift a jewel encrusted box with explicit instructions never to open it. Upon arriving home Urashima discovers that over 300 years have passed in the real world and no one can remember him or any of his contemporaries. Wallowing in self-induced depression, he heads to the beach and remembers the box he was given. He opens it and a white cloud is released and he suddenly ages and dies - the box having contained his true age. Variants of this story have developed throughout Oceania and the actual origin is unknown.

Agonic Lines and the [38]Magnetic Equator

At most locations on Earth, the [39]magnetic compass does not point directly toward the North but at [40]Magnetic North instead.

The difference between True North and [41]Magnetic North is known as [42]magnetic declination. This difference varies in quantity depending on location and time.

Chinese texts first record the existence of [43]magnetic declination and they also track differences in declination that occur over time.

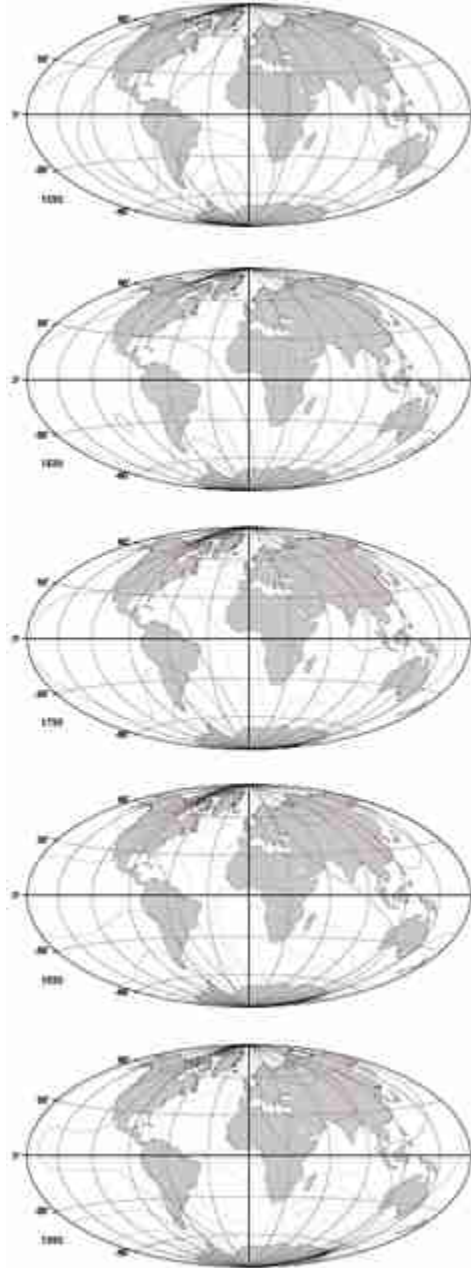
At certain points on the globe, the difference between True North and [44]Magnetic North becomes zero. These points form an undulating boundary known as the agonic line. The agonic line occurs in the Eastern Hemisphere and is roughly antipodal to the agonic line in the Western Hemisphere.

In 1189, Zeng San Yi suggested that there was a central meridian where the [45]magnetic needle pointed toward True North without any deviation, the first mention of what we know today as the agonic line. When one moves east

of the agonic line, the needle points west of north, and if one moves west of the same line the needle points east of north.

The variations in the Earth's [46]magnetic field are believed to be caused by movement of conducting fluids at the core-mantle boundary, magnetohydrodynamic waves and other factors. Below we have a graphic showing the position of the agonic line over different time periods starting in the 16th century.

Agonic Line (in red) at dates 1590, 1690, 1790, 1890 and 1990 (Chapter 1 Earth's [47]magnetic field , [48]<http://www.diss.fu-berlin.de/2005/70/chapter-1.pdf>).



As can be seen above, the agonic line drifts over time and this drift is thought to have a westward bias. One can also see that the Eastern Agonic Line does tend to pass through or near the [49]Philippines and the Philippine Sea.

In addition to [50]magnetic declination, which causes a clock-like variation of the compass, there is another influence known as [51]magnetic inclination. This is caused by the opposing pole, the South Pole in the Northern Hemisphere and the North Pole in the Southern Hemisphere. The opposing influence of the poles causes a vertical "dip" of a [52]magnetic needle.

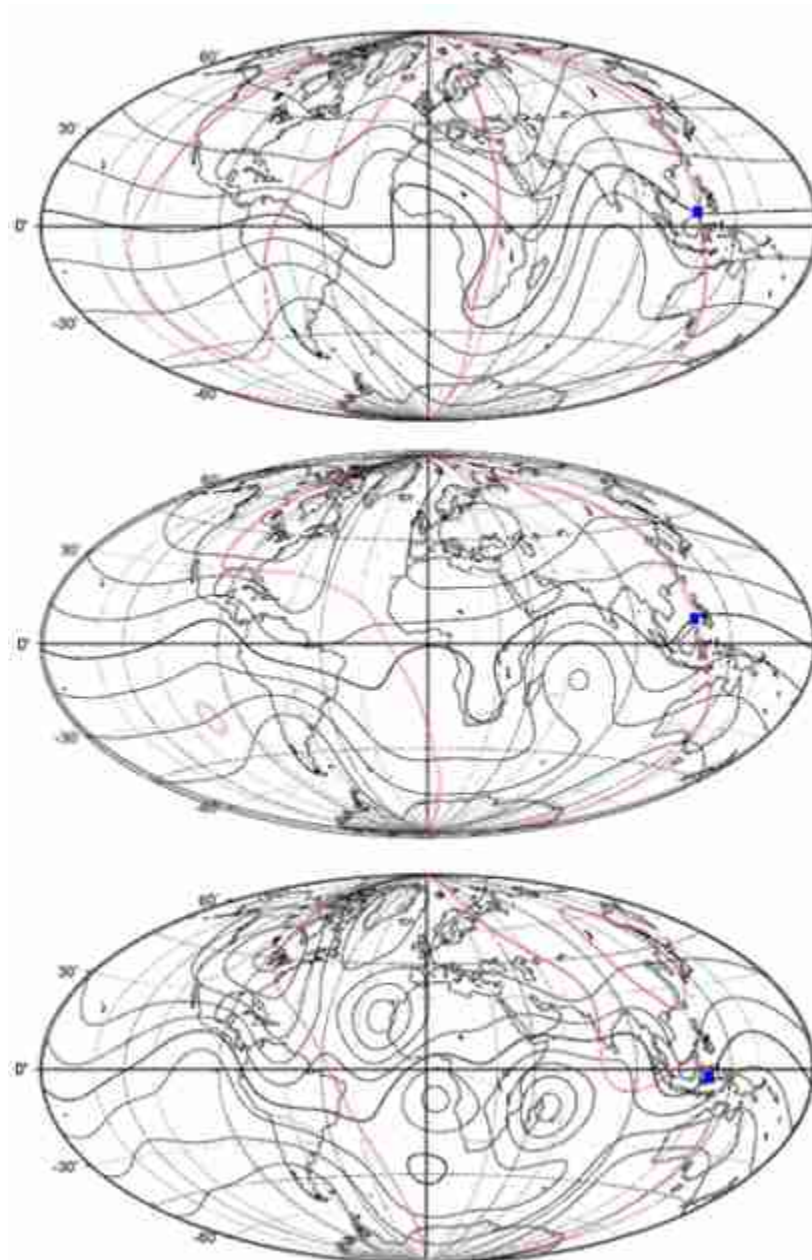
Georg Hartmann apparently discovered [53]magnetic dip in 1544. The quantity of dip depends on one's latitude and

it is possible to get a vague idea of one's latitude by measuring the dip. Also, as with the agonic line, there is a point where the dip becomes zero. This point is known as the [54]magnetic equator.

The [55]magnetic equator undulates north and south of the true equator and also varies with time and place like the agonic line. At any period, there are at least two points on earth where the agonic line and [56]magnetic equator intersect – at least one in the Eastern Hemisphere and one in the Western Hemisphere.

The figures below show the approximate intersection points for three periods: 1590, 1690 and 1790.

Agonic lines and [57]magnetic equator, red curve shows agonic line, bold black curve is [58]magnetic equator, blue dot is intersection point of Eastern Agonic Line.



The area where the agonic line and [59]magnetic equator intersect would cause the compass to give "centered" readings but there is no reason to associate them with [60]magnetic anomalies that would cause errant readings.

However local compass disturbances caused by [61]magnetic rocks both on land and at sea is documented. Such disturbances would vary based on local [62]magnetism which is greatly influenced by volcanism.

So the [63]magnetic aberrations documented in the South [64]China Sea and northward could certainly have factual

basis. Possibly the knowledge of strange [65]magnetic forces in the area could have given rise to the practice of offering metal arrows to rocks by seafarers, something that again could potentially have mutated into the legend of the perilous [66]Magnetic Mountain.

Regards,

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c=3

More on Magnetism (Article) (2007-07-24 18:45)

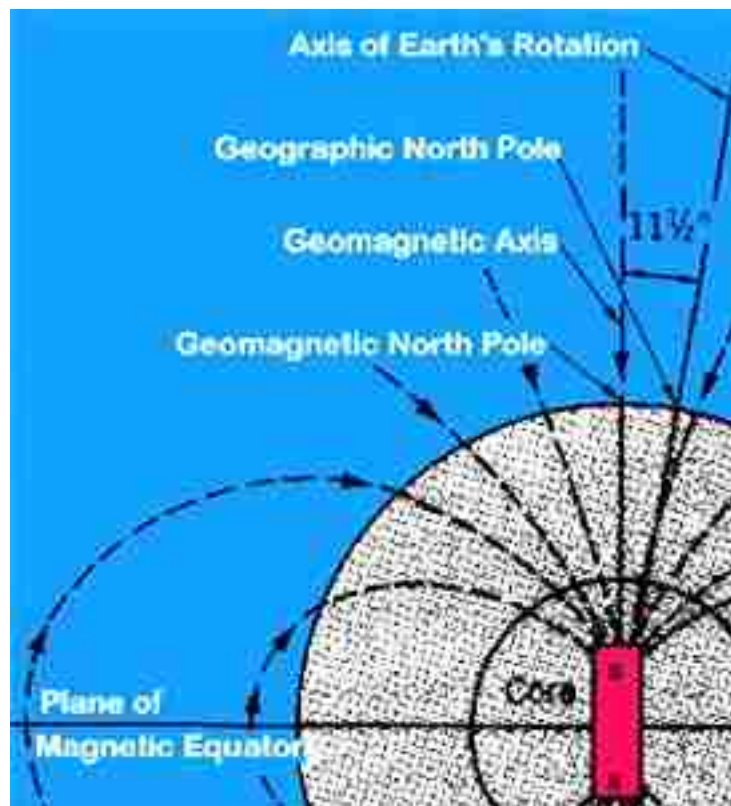
The Earth rotates on its axis like a giant top. The northernmost point of this axis of rotation is known as the geographic North Pole. The southernmost point of the same axis is the geographic South Pole.

The movement of metal fluids like iron and nickel in the outer core of the Earth is believed to generate the Earth's magnetic field according to the Dynamo Theory.

One can imagine a massive bar magnet or *dipole* running through the earth creating the magnetic North and South poles.

However the magnetic poles do not coincide with the geographic poles.

The magnetic North Pole, for example, is inclined about 11.5 degrees from the geographic North Pole. The magnetic North Pole is located near Ellesmere Island to the west of northwest Greenland.



Magnetic poles is offset from geographic pole by 11.5 degrees (Source: [1]http://www.fas.org/irp/imint/docs/rst/Intro/Part2_1a.html) The angle between the geographic and magnetic poles is the primary cause of magnetic declination, the difference between a magnetic compass reading for North and the true direction of geographic North.

The line where magnetic declination is zero is known as the agonic line, as explained in the previous blog entry. And again, because of magnetic anomalies this line is not easy to predict.

The agonic line can be thought of as a sort of magnetic meridian. A medieval Chinese text discusses such a central meridian where magnetic declination is zero.

The center of the Earth's magnetic dipole, or "bar magnet," also deviates from the center of the Earth's core from which it is offset by about 700 kilometers toward Southeast Asia.

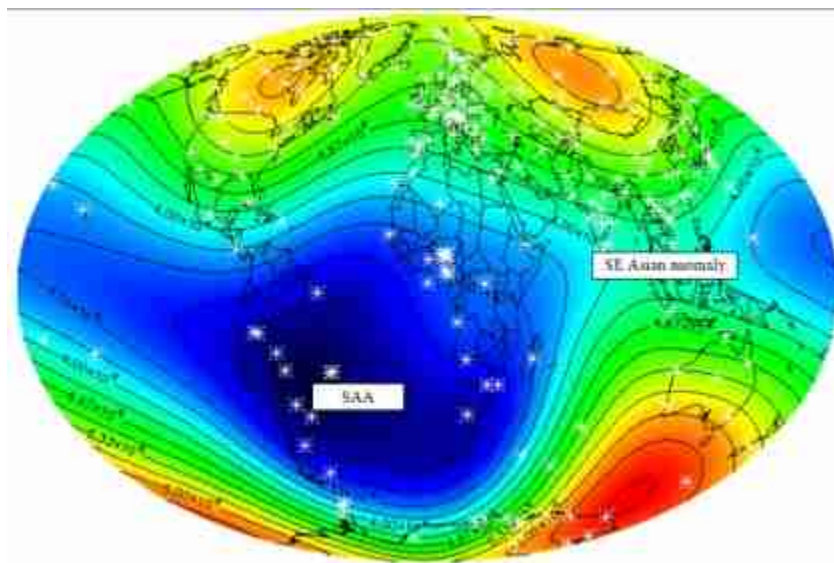
The reason for this offset of the magnetic poles and center can only be guessed at, but the inequality results in differing strengths of the Earth's magnetic field.

Because the center of the dipole is closer to Southeast Asia, the magnetic field in Southeast Asia is stronger than anywhere else in the world. This is known as the Southeast-Asian Anomaly and it is the area of the Earth's surface closest to the dipole's center. The magnetic field is strongest along the magnetic equator in the Southeast-Asian Anomaly.

In the Western Hemisphere we find the South Atlantic Anomaly (SAA), which is the area of the Earth's surface furthest from the center of the dipole. Here the magnetic field is weaker than in other areas of the globe.

Because the Southeast-Asian Anomaly represents a stronger field it is known as a positive anomaly while the SAA is a negative anomaly.

The known practical effects of these anomalies is mainly found in space flight where they interfere with communications in the ionosphere. All communications are disrupted in the Southeast-Asian Anomaly and high frequency communications in the South Atlantic Anomaly.



The Southeast-Asian Anomaly and South Atlantic Anomaly (SAA) from [2]Earth's Magnetic Field. **Biomagnetism and Magnetoreception**

Research has clearly shown that many species are able to orient themselves and navigate using magnetoreception to detect the Earth's magnetic field.

There are two types of known magnetoreception – one using detection of the poles, or polarity; and the other detects differences in magnetic inclination or "dip."

While magnetoreception is widely recognized in birds, bacteria and other species, the evidence for human magnetoreception has been more controversial with some political overtones.

Robin Baker first claimed to have found evidence for human magnetic orientation in tests he conducted in 1987. His methods though were questioned. In 1989, however, R. G. Murphy found evidence of human orientation that was disturbed when a magnet, but not a piece of brass, was placed on the head of the subject. This suggested that the orientation was magnetic in nature.

While Baker's research with other species was acclaimed, when he turned toward human study, he encountered resistance to his efforts. Helen Saul writes:

Sadly, Baker's research stopped before it got much further. When he shifted his interest from animals, birds, and fish to humans, it became so contentious that he lost the general support of the scientific community..."The stark contrast between positive results and negative interpretations remains an unexplained feature of the literature on human magnetoreception," he [Baker] wrote in 1987. He eventually left his post at Manchester University, and since then, the work has fallen by the wayside.

Henry H. Bauer writes in *Science Or Pseudoscience: magnetic healing, psychic phenomena, and other heterodoxies*:

Baker's heresy has been to study human sensing of magnetic fields, which attracts opposition for no obvious reason: "Every animal seriously tested has been found to have a magnetic sense, and it now seems that the final search will be for an animal that is magnetically blind. It would be more surprising to discover that Man just happened to be that animal than to discover he was not"...the "atmosphere surrounding the study of human magnetoreception has, both publicly and less publicly, been just a little unpleasant."

University of Hawai'i anthropologist Ben Finney picked up on Baker's research by discussing the subject with modern navigators trained in traditional Pacific Islander (Micronesian) navigation.

Finney came to the conclusion that magnetoreception might be employed by navigators on an intuitive basis:

Taken together with experimental findings about magnetoreception in various species, these reports suggest that skilled noninstrument navigators may be able to turn to magnetoreception for orientation cues of last resort and that this magnetic sense of direction may also play an unconscious role in dead reckoning. In the light of experimental evidence on the hierarchy of directional senses, it is not surprising that noninstrument navigators would refer the more exact cues available from the passage of the sun and stars across the sky to any feelings they might have about their bearings but be open to following those feelings whenever the situation demands.

Finney suggests, as I have also in my own writings, that magnetoreception may be a latent ability in humans that must be learned much like humans must learn how to swim.

The subjects-typically students-usually employed in magnetoreception experiments have been navigationally naive in comparison with such Pacific island masters as Mau Piailug and Nainoa Thompson. If there are striking differences in performance between young birds without navigational experience and veterans of migrational or homing flight, might not this also be the case for humans?

Regards,

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4.8 August

Y chromosome study probes ancient Liangzhu culture (2007-08-04 06:31)

A new DNA study from China suggests, among other things, that the ancient [1]Liangzhu Culture of the Yangtze region, famed for its jade work, had genetic signatures suggesting an Austronesian and Daic population. One has to question whether genetics, in this case the O1 haplotype, can say anything about language culture especially that far back in time, but the study does support the archaeological evidence suggesting Liangzhu had links with areas further South.

Y chromosomes of prehistoric people along the Yangtze River.

[2]Li H, [3]Huang Y, [4]Mustavich LF, [5]Zhang F, [6]Tan JZ, [7]Wang LE, [8]Qian J, [9]Gao MH, [10]Jin L.

MOE Key Laboratory of Contemporary Anthropology, School of Life Sciences, Fudan University, Shanghai, 200433, China.

The ability to extract mitochondrial and nuclear DNA from ancient remains has enabled the study of ancient DNA, a legitimate field for over 20 years now. Recently, Y chromosome genotyping has begun to be applied to ancient DNA. The Y chromosome haplogroup in East Asia has since caught the attention of molecular anthropologists, as it is one of the most ethnic-related genetic markers of the region. In this paper, the Y chromosome haplogroup of DNA from ancient East Asians was examined, in order to genetically link them to modern populations. Fifty-six human remains were sampled from five archaeological sites, primarily along the Yangtze River. Strict criteria were followed to eliminate potential contamination. Five SNPs from the Y chromosome were successfully amplified from most of the

samples, with at least 62.5 % of the samples belonging to the O haplogroup, similar to the frequency for modern East Asian populations. A high frequency of O1 was found in Liangzhu Culture sites around the mouth of the Yangtze River, linking this culture to modern Austronesian and Daic populations. A rare haplogroup, O3d, was found at the Daxi site in the middle reaches of the Yangtze River, indicating that the Daxi people might be the ancestors of modern Hmong-Mien populations, which show only small traces of O3d today. Noticeable genetic segregation was observed among the prehistoric cultures, demonstrating the genetic foundation of the multiple origins of the Chinese Civilization.



[11]Buy now!

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Born of the Earth (Article) (2007-08-07 19:23)

Earth worship is often expressed by revering that which comes from the Earth, i.e. the soil, clay, pebbles, crystals, metals and stones.

Archaeological evidence of this type of worship extends back into the Paleolithic but sharply increases beginning in the Neolithic. The practice of raising megaliths– free-standing stones – for example, might relate specifically to Earth worship although other interpretations have also been offered.

Many [1]megaliths show signs of cupmarks, circular pits dug into the the large stones. Cupmarks are also usually found in the same [2]megalithic cultures on stones which have not been raised as megaliths.

In historical times, the practice of making cupmarks in stones, stone masonry and building bricks as been linked to geophagy, the human consumption of various types of earth, stone, clay, etc.

Even in enlightened 19th century Europe, Charles Rau found evidence of cupmark making in German and Swedish churches and other religious structures for the purpose of geophagy. The ground stone was consumed by Germans and Swedes because they believed this would promote healing and good health.

C. Hart Merriam wrote that the Pomo and Shasta Indians of California made cupmarks because they believed this would unleash the spiritual power of the Underworld and bring blessings of rain and good hunting.

California Indians, like many peoples across the world, linked the consumption of Earth with fertility and successful child-bearing.

Magic Stones Magic or charm stones played an important role for many indigeneous peoples of the [3]Philippines and Borneo.

Such stones could be worn as amulets or talisman, or stored in small charm boxes or larger charm chests.

Often old Neolithic stone blades, particularly axes, were kept as charm-stones, their practical usage forgotten. Such neoliths were most often made of black hornstone or black basalt and quite often associated with lightning or thunder.

Otley Beyer reports the existence of such magic neoliths called "lightning tongues" in Catabalogan in the Bisayan region of the Philippines. In Leyte of the same region, these charm-stones were known as tango han linti "lightning teeth."

In Cotabato and Jolo, they were also called "lightning tongues;" in Siquijor and the Celebes, "lightning stones;" in North Borneo, Quezon, and the environs around Kabayan on [4]Luzon they are called "thunder teeth;" in some other parts of Borneo, "thunder toenails;" while on Marindique they are known as "teeth that fall from sky," and on certain parts of Mindanao "teeth of the the thunder beast."

Another type of magic stone used in this region is the tektite. A tektite is a glassy substance said to result from an impact of an extraterrestrial object. There are two conflicting theories on the composition of tektites. One asserts that tektites are formed when large meteorites hit the Earth with great force, but the tektites themselves consist mainly of terrestrial materials. The competing theory explains tektites as basically Moon stones, usually described volcanic ejecta from the Moon's surface to Earth.

There are four tektite fields in the world. By far the largest and most recent is the Australasian Strewn Field in [5]Southeast Asia and Australia. Otley Beyer stated in 1940 that the world's largest tektite deposit was found in the [6]Philippines with the greatest concentration in the Rizal-Bulacan area. The Australasian tektites are dark, usually black in color.

Despite the fact that the Australasian Strewn Field is believed to be about 800,000 years old, the locals frequently attach a celestial origin to tektites.

Among Kapampangans, they are known as taclang bituin "star dung," while in other Philippine areas they are known as taeng bituin "star dung," taeng kulog "thunder dung," or batong arao "Sun-stones."

In Indochina, they are commonly known as "thunder dung" or "devil balls," while in Malaysia and Borneo they are usually called "thunder stones" or "Moon balls."

In South America, the indigenous peoples called the older Amerikanite tektites "lightning stones."

It may be there is a connection between the dark color of the tektites and the dark fine-grained hornstone or basalt

of charm-stone Neolithic axes that accounts for the latter also having a celestial origin in local lore. In recent times, tektites have been found in the charm-stone (buga) boxes of Igorot and other peoples in the region. Neolithic Philippine sites often have arrowheads and flaked tools made of tektite glass, and by at least the Iron Age, we find a number of Philippine graves with tektites sporting a "carry-polish" suggesting they were used as amulets. Wolfram von Eschenbach in *Parzival* mentions the lapis exilis (lapsit exillis), a stone which falls from Heaven, which is none other than the Holy Grail. He further gives this stone a homeland in [7]India or the East Indies. In some ways, the lapis exilis resembles the Cintamani, the wish-fulfilling stone or gem/pearl of [8]Shambhala found in Tibetan lore. The famed 12th century letter of [9]Prester John mentions some mysterious stones found in the king's realm:

Here are found the small stones called Nudiosi which, if borne about the body, prevent the sight from waxing feeble and restore it where it is lost. The more the stone is looked at, the keener becomes the sight.

Von Eschenbach also mentions how looking at the lapis exilis was mysteriously beneficial although in the sense of preserving youth:

By virtue of this stone [lapis exilis] the Phoenix is burned to ashes, in which she is reborn. Thus does the Phoenix molt her feathers, after which she shines dazzling and bright, and as lovely as before. However ill a mortal man may be, from the day on which he sees the Stone, he cannot die for that week, nor does he lose his color. For if anyone, maid or man, were to look at the Grail for two hundred years, you would have to admit that his color was as fresh as in his early prime.

Another stone mentioned in the letter of [10]Prester John is said to convey the power of invisibility to its owner:

The stone, when consecrated with the proper charm, renders the man invisible.

Boccaccio's *Decameron* of the 14th century used this stone as the model for the heliotrope, which [11]Prester John gives to Emperor Frederick II.

The use of stones as amulets of invisibility is well-documented among indigenous peoples and Christianized lowlanders in the [12]Philippines by American researchers. Interestingly the Spanish made no mention of such powers and describe amulets/talismans only very sparsely despite abundant archaeological evidence of their existence in the region.

Juan de Plasencia mentions the use of stone love charms called *gayoma* among the Tagalogs in 1589. The first clear description though of the *anting-anting* amulet, so important in cultures throughout the modern Philippines, seems to be given by Tomas Ortiz ca. 1731. Many early Spanish commentators, however, do mention the indigenous worship of stones and rocks particularly with the view that some were seen as partial or temporary abodes of the *anitos* (deified ancestral spirits).

In other [13]Austronesian regions, we find that stones were also important in religious beliefs. Among the Maori, the sacred red stones of their original homeland were known as *whatu-kura*.

In their new homeland, the Maori drilled a hole in local stones which were called "dwelling places of the *whatu-kura*. The native stones represented the new land while the small red *whatu-kura* stood for the old homeland and the ancestors.

The *whatu-kura* was inserted inside the hole of the "dwelling-place" stone, and the combination was placed at the base of a carved wooden pillar, comprising a sacred spot reserved only for the high priest.

Earth Mother In the area around Mount Pinatubu, the word tubu, the base of word "pina-tubu," and its affixed form tibuan, refer to birth and land of birth.

Local belief connects humanity and all living things with an original birth from the Earth. One's lineage or "tibuan" is reckoned closely with the land. If one moves from the tibuan, the old land still remains part of your heritage and it takes several generations of births before the new land becomes part of your lineage.

We have mentioned earlier Solheim's proposal of a pre-Austronesian contact network extending from the Bismarck Islands to Indochina and South [14]China by at least 10000 BP. This was followed by the [15]Nusantao [16]trade network starting before 7000 BP with the network rapidly spreading northward to North China, South Korea and Japan.

I have suggested based on a study of widespread beliefs found in different traditions that [17]Nusantao merchants and travelers spread the idea of an axis mundi, a center or cupola of the Earth, located in the Pinatubo-Arayat location starting sometime before 5000 BP after a major eruption of Pinatubo.

The idea of a world center was largely formed from a dualistic worldview, where the central location formed the meeting point of polar opposites – Sun-Moon, male-female, East-West, etc.

For the [18]Nusantao navigators who may have employed magnetoreception in their voyages, this center could potentially been sensed magnetically. Using perception of [19]magnetic declination, inclination and field intensity that has been demonstrated to exist in birds, animals, insects, etc.

Their belief could also have been confirmed geologically.

Pinatubo and [20]Arayat are a rather unique combination among the world's volcanoes. The site resembles the actively spreading oceanic back-arc basin centers – the Lau Basin near Tonga and the Marianas Trough in the Marianas Islands (Western Pacific).

These back-arc basins feature different rock types converging together creating unique geochemistry labs in a small area where much magma and lava mixing occurs.

The petrology of the Zambales Ophiolite, the basement rock of Pinatubo displays characteristics that suggest at one time it was a site similar to the Lau Basin and Marianas Trough that has been raised above ocean level.

[21]Arayat forms part of the back-arc of the range that includes Pinatubo. The basalt ejected by Pinatubo during its eruptions resemble more the rock types found at [22]Arayat than the local rock types. Experts have suggested that rock mixing occurs during Pinatubo eruptions between Zambales Ophiolite melt and some other magma probably coming from the back-arc range.

From the standpoint of a stone-worshipping observer, it might appear that there had been some subterranean "hanky-panky" going on between the directionally-opposed mountains. The mixing of two different Earth types, one representing the Sun or male principle, and the other the Moon, the female principle, might be related to myth of the war between the deities of these two mountains.

Apung Mallari of Pinatubo and Apung Sinukuan of [23]Arayat are said to have engaged in a battle in which they hurl stones that crashed on the other side creating explosions and craters. Other myths, though, tell of the fiery courtship of the son of Mallari and the daughter of Sinukuan, highlighting the recursive dualism characteristic of the [24]Austronesian society found in this area. Neither [25]mountain is represented by a single polarity but instead each signification splits into two categories – male and female – and this recursive division goes on continuously.

The very geographical relationship of the Pinatubo and [26]Arayat would appeal to this very type of dualistic thinking. This description is given by Richard von Drasche in 1876:

If one were to draw a line from Monte Pinatubo to the isolated [27]mountain of [28]Arayat in the plain, one would notice that all the rivers north of this line flow in a northeasterly direction, while all those south of it flow in a southeasterly direction toward Rio Grande de la Pampanga. This circumstance may be observed particularly plainly from the top of the Arayat, where I first noticed this slope of the plain in both directions, increasing toward Monte Pinatubo. East of Monte [29]Arayat this circumstance disappears entirely.

At the time of the 4th millennium BCE eruption of Pinatubo, the [30]Nusantao [31]trade network would have been

concentrated in the region between eastern Melanesia and Indonesia northward to Malaya and Indonesia and then along the coast of [32]China to Korea and Japan. Pinatubo would have been well-centered along these [33]trade routes.

The fiery glow of Pinatubo would have been visible at great distances for weeks, months even years after the eruption. Pinatubo is a form of volcano that mostly burns its ejecta into ash or lahar. The estimated magnitude 6 eruption could easily have dispersed an ash cloud reaching South China, Indochina and eastern New Guinea, and possibly extending much further. Great portions of the South [34]China Sea would have been turned whitish or greyish by the ash deposited during the explosion and in the ensuing runoff creating an "ocean of milk."

For an Earth-worshiping people, the ash cloud may have resembled a cosmic placenta, similar to that at the first creation, at the first uniting of the two great polar forces. Eventually the ash would weather into clay, the [35]clay of Sun and Moon later used to make sacred jars. The location is called [36]Sambal (Zambales), which can mean "the confluence of rivers," which in this case it would represent the outflowing of waters from the center toward the cardinal/polar directions.

Another proof could be offered by the [37]Nusantao story tellers to prove the cosmic significance of the Pinatubo eruption. In this region, and especially in the neighboring area of Bulacan, it was mentioned earlier that we can find one of the world's largest deposit of tektites, or star dung as it is known locally.

Excrement in Philippine and Bornean indigenous belief is connected with mortality. The difference between god and human was symbolized through digestion. Gods did not feel hunger, had no intestines and did not defecate, except when they came down to earth.

Star dung, thus, symbolizes, the descent of a god to earth, and the area can be viewed as a meeting place of Heaven and Earth. Therefore the ejecta of mixed Earth comes from the Underworld through the hole of Pinatubo and from the sky we see evidence of visitation in the form of star dung. In this area then, the Sky-World, Middle-World and Lower-World all join together.

[38]Nusantao mariners may have also noticed the particularly deep waters found in the trenches off the southeastern coasts of the [39]Philippines including the Philippine Trench, one of the deepest locations on Earth. Chinese texts talk of the Weilu, an abyssal hole at the bottom of the ocean where the waters are said to flow into the Underworld, located to east of the [40]Fusang or Kongsang trees. The latter tree, the "Hollow Mulberry," is frequently mentioned in Chinese literature as the axis mundi, where one traveled between worlds, located in the Southeastern Sea.

Medieval texts clearly identify the Weilu with the Kuroshio Current which flows off the eastern coast of the [41]Philippines north toward Japan and the Aleutian Islands.

[42]Austronesian navigators were known to periodically dive into the sea to test the conditions of the water, the ocean floor and other environmental conditions. They also were able to judge depth by the wavelength of swells.

They studied currents, countercurrents, upwelling and possibly other features of marine topography.

It is known that anomalies in the Earth's gravitational field due to deficits or excess in mass from the Earth's center to the Earth's surface contribute to differences in sea surface height that can amount to tens of meters.

Gravitational forces often "rift" at the borders of trenches and arcs where you have a great deficit of mass at the trenches and an excess of mass at the arc. Around the Philippine Trench differences in sea surface heights of around 20 meters have been observed.

The Sumatra-Philippine-Solomons arc forms the world's strongest positive gravitational anomaly, while the Northwest Pacific Basin has one of the strongest negative gravitational anomalies.

The chart shows the world's strongest positive gravitational anomaly at the Sumatra-Philippines-Solomons arc with a free-air anomaly X area of 461 more than twice that of the second highest positive anomaly. The Northwest Pacific Basin however has the seventh highest negative anomaly worldwide with a free-air anomaly X area of -116. (Source: Willaim Kaula, "Earth's Gravity Fields: Relation to Global Tectonics," Science, Lancaster, Pa. : American Association for the Advancement of Science, 1944, p. 983.)

World gravity anomalies (Source: www.csr.utexas.edu/grace/gravity/)

Altimeter profile of Marianas Trench over span of 500 km showing differences in sea surface height. (Source: Cheney, Satellite Altimetry)

Sea surface topography along with long wavelength swells may have contributed to the perception of the ocean's water "sloping downward" at the Weilu as suggested in Chinese texts.

Ocean waters passing through the Underworld in Chinese mythology arose as fresh water in the Yellow Springs/Ruo River at the foot of the Fusang/Kongsang Tree, and as mist/steam from these springs to form rain clouds. In many cultures, we find the axis mundi is directly linked with the cycle of water.

Myths of Pinatubo, the tibuan or land of origin, connect with other regional creation motifs found especially in the [43]Philippines and Borneo. The overlapping themes in the various sets of myths include:

A marriage between a deity and a human involving a descent from Heaven and often also an ascent from Earth to Heaven.

Anthropomorphic celestial bodies as actors including usually one or more of the Sun, Moon and Venus. The main characters also generally include one or more of a bird, serpent and dog.

The child of the mixed marriage of divine and non-divine results in a child who in many versions is eventually divided into half. These halves become thunder, lightning, Moon, different kinds of animals, owl, different diseases, rainbow and so on. This is a version of the wider spread theme of the half-body or the body cut in two linked with the separation of sky and earth.

One of the characters often in the form of a [44]dog is characterized as a culture-bearer particularly associated with founding rice agriculture and sometimes linked with blacksmithing.

Creation of different phenomenon from a divided body is reminiscent of the Panhu-Hulun myth of [45]China where a dog-shaped creature is dismembered to create the world. The dog-headed Panhu was later associated with the Southeastern Sea as also was Mount Penglai, which in one Daoist conception has an opening leading down to the Cinnabar Field, the source of all life.

Like the whatu-kura of the Maori, the stones, earth, clay, etc. of a place represent the land itself and its various significations. These elements from the tibuan of Pinatubo and [46]Arayat would, for example, have the significations of the creative force, much like we find with the human placenta in many cultures, and would naturally endow one with long life.

The belief in the magical powers of stones, clay, tektites and the like, thus, derives from the phenomenon associated with the specific place and time of origin.

Regards,

Paul Kekai Manansala

Sacramento

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[51] ❌

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Grace Odal-Devora on Mutya (2007-08-11 18:57)

Prof. Grace Odal-Devora of the University of the Philippines has kindly made me aware that her paper on *mutya* meaning "pearl, precious stone, charmstone, etc.," is available on the internet.

Grace, btw, is also organizing the Alamat: 1st International Conference on Myths and Symbols for next year in celebration of the centennial of the University of the Philippines. The theme will be on global flooding myths and the linkage with the current problem of global warming and the associated rising sea levels. Grace told me that Dr. Stephen Oppenheimer has agreed to be the main speaker. She's also trying to invite Al Gore to speak on global warming. Here's the site's webpage:

[1]1st International Conference on Myths and Symbols

<http://cas.upm.edu.ph/alamat/>

Her paper, "Some problems in determining the origin of the Philippine word "mutya" or "mutia," was presented at the Tenth International Conference on Austronesian Linguistics. She analyzes Henry Costenoble's reconstruction in Proto-Philippine *muti'a "pearl, gem."

The other usual explanations are that mutia rises is a borrowing from Dravidian *muttu* "pearl," or from Sanskrit *mukta* "pearl," in which one of these two is also explained as a borrowing from the other.

I have to agree with Paul Thieme that it is unlikely that Dravidian borrowed from Sanskrit indirectly through the Prakrit form *mutta*, otherwise we would expect to see Prakrit examples of *mukka* also.

It also seems rather unlikely, whether you consider Dravidians as the people of the Indus Valley Civilization or as long-time inhabitants of South India, to expect that the supposedly land-locked Prakrit-speaking folk would give them their word for "pearl." The word *mukta* meaning "pearl" only occurs rather late in Sanskrit literature and it probably is a Sanskritization of Prakrit *mutta*, with the latter borrowed from Dravidian. There are many Prakrit words that have undergone these types of Sanskritizing sound changes, that are more artificial than natural, especially in the hybrid Sanskrit of Buddhism.

Also, *mukta* would be a poor explanation for other Dravidian and Southeast Asian forms mentioned by Odal. Some of the Dravidian examples clearly appear to be non-geminate doublets from Southeast Asia including *mutya* "pearl," Kannada; *mut* "pearl," Toda; and *muti* "egg, ovum," Toda.

Proto-Philippine *muti'a would also give a quite good explanation for many of the Southeast Asian forms like *mutika/mutica*, *mutiha* and *mutiya*. We can also add here that David Zorc further reconstructs Proto-Philippine *muti'a* "treasure."

This would only leave a required explanation for the geminate "tt" in the Dravidian forms. I'm not aware of any Proto-Dravidian reconstructions for *muttu* and related forms in Dravidian. Possibly the geminate forms represent a process not unlike the Sanskritization of "mutta."

My study of charmstones in Kapampangan culture has turned up a number of words mentioned by Bergano.

Buga among the Igorots means "charmstone," but Bergano only lists it as meaning "white stone." Among some lowlanders, *buga* referred to refractory stone used by indigenous blacksmiths to insulate their furnaces.

Tauas (tawas) is potassium alum, a crystal used extensively in many Philippine systems of healing, divination, sorcery, exorcism, etc. *Batubalani* meant "magnetic stone," while *linao* referred to crystalline stones in general. *Uri* was the "touchstone" used to test for gold and *batung usa* was the term for "bezoar stone." False stones were called *sula*.

However, most of the information we have on the use of *mutya* and *anting-anting*, a term that could also refer to talismanic stones, comes from modern lore and indigenous sources.

Studies of indigenous Kalinga pottery makers show that while they have a few words to describe different types of clay, they mostly categorized pottery clay by the location of the quarry or mine. The clay from each location had its own particular qualities that were known to the potters. Possibly the same type of classification system was used for collectors of talismanic or similar stone. However, the local people were quite secretive about these beliefs. Sinibaldo Mas writes in 1842:

The superstitions of these people can be divided into three classes...Such are the Tigbalan, Osuang, Patianac, Sava, Naanayo, Tavac, Nono, Mancuculan, Aiasip, the rock *Mutya*, etc. The *Antinganting* is any object which promises wealth or happiness, as we would speak of the girdle of Venus, or the ring of Giges. Many Spaniards, especially the curas, imagine that these beliefs are not very deeply rooted, or that they have declined, and that most of the Filipinos are free from them. This is because in the presence of such the Filipinos do not dare tell the truth, not even in the confessional, because of their fear of the reprimand that surely awaits them. I have talked to many about these things, some of whom at the beginning began to laugh and to joke about the poor fools who put faith in such nonsense. But when they saw that I was treating the matter seriously, and with the spirit of inquiry as a real thing, they changed their tone, and made no difficulty in assuring me of the existence of the fabulous beings described above.

In the Philippines, every royal, president, hero, movie star, etc. tends to be associated with *anting-anting* or *mutya* if they really want to capture the public imagination. Many a successful movie script has been based on the powers of the amulets and talisman known as *anting-anting* and *mutya*.

The process of acquiring a powerful *mutya* is a spiritual one, a quest that requires transformation of the seeker.

Enjoy Grace's article on the origins of the word "mutya." Maybe latter, I'll be able to link up some of her other writings on the same subject:

[2]SOME PROBLEMS IN DETERMINING THE ORIGIN OF THE PHILIPPINE WORD 'MUTYA' OR 'MUTIA'

<http://www.sil.org/asia/philippines/ical/papers/odal-devora-mutya.pdf>

X

The *cintamani* "thought gems" are usually described as pearls (*mukta*) that fulfill all wishes in Buddhist and Hindu lore. Six *cintamani* are shown on the back of the cloud-traveling "Precious Horse" of the Cakravartin King in the image above. They also appear on the back of the *Lung Ta* "Wind Horse" of Tibet, animal also associated with the sky. According to Gos lo-tsa-ba, in the reign of the 4th century Bon emperor Lha-tho-tho-ri-gnanbtsan, the *cintamani* fell from the sky unto the roof of the king. (Photo: [3]<http://www.baronet4tibet.com/symbolism.html>) Regards,

Paul Kekai Manansala

Sacramento



[4]Buy now!

[5] 

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Baladheepak AC (2008-08-12 21:04:00)

Sir,

I would like to know what are the Six-Mutyas.

Would you be kind enough to let me know.

Baladheepak AC

baladheepakac@gmail.com

White rice spread through single japonica gene (2007-08-18 07:12)

A new study strongly suggests that about 98 percent of today's white rice evolved from red rice through natural selection and was spread through a gene that originated in the *japonica* variety.

The results are surprising as the two major types of rice, indica and japonica are infertile toward each other, while the study suggests that japonica must have crossed (introgressed) with indica at an early period.

Early studies have shown that the gene for non-shattering in rice also originated in japonica.

Apparently farmers selected the RC gene that gives the white pericarp because, among other things, the hull was easier to remove and it required less cooking time than red rice.

Since rice pollen rarely travels more than 10 meters, and the RC gene was able to transverse barriers like the Himalayas, added with the fact that there is obvious evidence of human selection, the researchers concluded the gene must have spread through human transport and migration.

Some time before the infertility barrier between japonica and indica arose, this gene along with *sh4* non-shattering allele, both of which are believed to have a single origin, spread through almost all varieties of both japonica and indica.

While the authors don't speculate as to the time and which people would have spread these genes, I think one

obvious candidate would be either early Austric or Austro-Asiatic speakers who migrated across broad areas on both sides of the Himalayas at a very early period.

The full article is available free at:

[1]<http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133>

Abstract:

Global Dissemination of a Single Mutation Conferring White Pericarp in Rice

Megan T. Sweeney^{[2]1}, Michael J. Thomson^{[3]2, [4]3}, Yong Gu Cho^{[5]4}, Yong Jin Park^{[6]5}, Scott H. Williamson^{[7]6}, Carlos D. Bustamante^{[8]6}, Susan R. McCouch^{[9]1[10]*}

1 Department of Plant Breeding and Genetics, Cornell University, Ithaca, New York, United States of America, 2 International Rice Research Institute, Los Baños, Philippines, 3 Indonesian Center for Agricultural Biotechnology and Genetic Resources Research and Development, Bogor, Indonesia, 4 Department of Agronomy, Chungbuk National University, Chongju, Republic of Korea, 5 National Institute of Agricultural Biotechnology, Suwon, Republic of Korea, 6 Department of Biological Statistics and Computational Biology, Cornell University, Ithaca, New York, United States of America

Here we report that the change from the red seeds of wild rice to the white seeds of cultivated rice (*Oryza sativa*) resulted from the strong selective sweep of a single mutation, a frame-shift deletion within the Rc gene that is found in 97.9 % of white rice varieties today. A second mutation, also within Rc, is present in less than 3 % of white accessions surveyed. Haplotype analysis revealed that the predominant mutation originated in the japonica subspecies and crossed both geographic and sterility barriers to move into the indica subspecies. A little less than one Mb of japonica DNA hitchhiked with the rc allele into most indica varieties, suggesting that other linked domestication alleles may have been transferred from japonica to indica along with white pericarp color. Our finding provides evidence of active cultural exchange among ancient farmers over the course of rice domestication coupled with very strong, positive selection for a single white allele in both subspecies of *O. sativa*.



[11]Buy now!

[12] 

1. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133>
2. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#aff1>
3. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#aff2>
4. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#aff3>
5. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#aff4>
6. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#aff5>
7. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#aff6>

8. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#aff6>
9. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#aff1>
10. <http://genetics.plosjournals.org/perlserv/?request=get-document&doi=10.1371/journal.pgen.0030133#cor1>
11. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
12. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrcc=3

Jedig (2007-08-20 08:33:00)

I don't know....,

I still believe in mutation but definitely not in evolution.

Evolution theory, it doesn't make any sense.

Paul Kekai Manansala (2007-08-20 09:11:00)

So I guess you believe in inter-species variation?

At what level do you think evolution doesn't make sense?

It is hard to image evolution across phyla or kingdoms. Many have problems with evolution across class i.e. mammals vs. reptiles.

Zheng He film shoots in ASEAN countries (2007-08-21 17:58)

A new [1]movie featuring the Chinese Muslim explorer Zheng He's journey to the Majapahit Empire is under production in Southeast Asia.

The film is an ASEAN co-production with a fairly hefty budget by local standards (US \$3 million).

[2]Ex-minister plays Admiral Cheng Ho in ASEAN film

Prof. Yusril Ihza Mahendra, former minister/state secretary, is currently in Bangkok for shooting a drama colossal film on Admiral Cheng Ho.

Yusril played the role as Admiral Cheng Ho in the film jointly produced by six member countries of ASEAN (Association of South East Asian Nations).

The former minister told ANTARA here on Wednesday that the film having duration of 48 minutes would cost around US \$3 million and involved about 6,000 actors and actresses from six ASEAN member countries.

Another former Indonesian minister, Shaifullah Yusuf, also joined the film and played as a Majapahit king.

The film would be produced in 26 episodes. The film is expected to be shown simultaneously on television stations in the six ASEAN member countries early 2008.

According to Yusril, President Susilo Bambang Yudhoyono also supported the joint ASEAN film production. The production process being held at Kantana Studio in Bangkok has reached 30 percent, he said.

Cheng Ho was born around 1371 in China's southwestern Yunan Province (just north of Laos) with the name Ma Ho. Ma Ho's father was a Muslim hajji (who had made a pilgrimage to Mecca) and the family name of Ma was used by Muslims in representation of the word Mohammad.

Based on an imperial edict his first of seven or perhaps eight voyages in Asian waters took him from 1405 to 1407 to Java and Sumatra.

[3]Two Former Ministers Turn To Acting

Two former Indonesian ministers who were ousted from the cabinet of President Susilo Bambang Yudhoyono recently are now film stars in the making.

They were enlisted in a 26-episode drama about Admiral Cheng Ho which involves about 6,000 artistes from six Asean countries.

Former State Secretary Prof Yusril Ihza Mahendra has been given the lead role as Admiral Cheng Ho.

He is now in Bangkok for the filming of the drama series along with former State Minister for Development of Backward Regions, Saifullah Yusuf who is playing the role of the Majapahit King.

Antara's report from Bangkok quoted Yusril as saying that the drama which would have a 48-minute episode each cost US \$3 million (RM10.5 million) to produce.

Yusril said the drama, currently being shot at Kantana Studio in Bangkok and already 30 per cent underway, was fully supported by President Susilo.

The drama which depicts Cheng Ho's role in propagating Islam in Indonesia is expected to be televised simultaneously in six Asean countries by early 2008.

At the height of the Ming Dynasty in the 14th century, Cheng Ho led a fleet of 357 ships with 27,800 crew members.

His travels had taken him to Melaka, Sumatra, Java, India, West Asia and East Africa.

He died in 1435 while on his return journey from Africa to China and was buried in Niushou, Nanjing.

Regards,

Paul Kekai Manansala

Sacramento



[4]Buy now!

[5] ✖

1. <http://www.southeastasianarchaeology.com/2007/08/16/coming-soon-to-a-cinema-near-you-cheng-ho-the-movie/>
2. <http://www.antara.co.id/en/arc/2007/8/15/ex-minister-plays-admiral-cheng-ho-in-asean-film/>
3. <http://www.bernama.com.my/bernama/v3/news.php?id=279459>
4. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>
5. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

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1. <http://www.antara.co.id/en/arc/2007/8/15/ex-minister-plays-admiral-cheng-ho-in-asean-film/>

2. <http://www.bernama.com.my/bernama/v3/news.php?id=279459>

Pacific seafarers reach America 16,000 years ago? (2007-08-22 09:18)

New evidence further supports the theory that the Americas were settled by Pacific seafarers who may have arrived as early as 16,000 years ago.

These early mariners may have used the Kuroshio (Japan) Current, which flows off the east coast of Japan toward the Aleutian Islands and then southward where it merges with the California Current. The latter current flows down to the tip of Baja California where one can either proceed West toward Hawai'i or further south to the western coasts of Central and South America.

Regards,

Paul Kekai Manansala

Sacramento

Were seafarers living here 16,000 years ago?

Site off Queen Charlottes could revolutionize our understanding of New World colonization

Randy Boswell, CanWest News Service

Published: Tuesday, August 21, 2007

In a Canadian archeological project that could revolutionize understanding of when and how humans first reached the New World, federal researchers in B.C. have begun probing an underwater site off the Queen Charlotte Islands for traces of a possible prehistoric camp on the shores of an ancient lake long since submerged by the Pacific Ocean.

The landmark investigation, led by Parks Canada scientist Daryl Fedje, is seeking evidence to support a contentious new theory about the peopling of the Americas that is gradually gaining support in scholarly circles. It holds that ancient Asian seafarers, drawn on by food-rich kelp beds ringing the Pacific coasts of present-day Russia, Alaska and British Columbia, began populating this hemisphere thousands of years before the migration of Siberian big-game hunters – who are known to have travelled across the dried up Bering Strait and down an ice-free corridor east of the Rockies as the last glaciers began retreating about 13,000 years ago.

The earlier maritime migrants are thought to have plied the coastal waters of the North Pacific in sealskin boats, moving in small groups over many generations from their traditional homelands in the Japanese islands or elsewhere along Asia's eastern seaboard.

Interest in the theory – which is profiled in the latest edition of New Scientist magazine by Canadian science writer Heather Pringle – has been stoked by recent DNA studies in the U.S. showing tell-tale links between a 10,000-year-old skeleton found in an Alaskan cave and genetic traits identified in modern Japanese and Tibetan populations, as well as in aboriginal groups along the west coasts of North and South America.

The rise of the "coastal migration" theory has also been spurred by a sprinkling of other ancient archeological finds throughout the Americas – several of them, including the 14,850-year-old Chilean site of Monte Verde, too old to fit the traditional theory of an overland migration by the "first Americans"

that didn't begin for another millennium or two.

Proponents of coastal migration argue that Ice Age migrants in boats might have island-hopped southward along North America's west coast as early as 16,000 years ago, taking advantage of small refuges of land that had escaped envelopment by glaciers.

The difficulty is that nearly all of the land that might contain traces of human settlement or activity – the critical proof for archeologists – is now under water.

Several significant finds have been made in raised caves along the B.C. coast that were not inundated by the rising Pacific in post-glacial Canada.

In 2003, Simon Fraser University scientists reported the discovery of 16,000-year-old mountain goat bones in a cave near Port Eliza on Vancouver Island, and similar finds of prehistoric bear bones pre-dating the glacial retreat have been held up as proof of a shoreline ecosystem that could have sustained large mammals, as well as human hunters.

The new Parks Canada target is at a site in the Gwaii Haanas National Park Reserve just north of Burnaby Island, near the southern end of the Queen Charlottes.

[1]Read rest of article...



[2]Buy now!

[3] ❌

1. <http://www.canada.com/victoriatimescolonist/news/story.html?id=34805893-6a53-46f5-a864-a96d53991051&k=39922&p=2>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Tara (2007-08-23 11:06:00)

Although this "new" evidence supports archaeological arguments, many may be interested to know that genetic data has argued this for quite some time now. In [1]American Indian mtDNA, Y Chromosome Genetic Data, and the Peopling of North America, Dr. Jones discusses how the genetic evidence pushes back the initial peopling of the Americas to around 20,000-35,000 years ago. This is far earlier than current archaeological evidence, although the new studies coming out of B.C. are helping to make the genetic and archaeological evidence correspond.

1. <http://www.bauuinstitute.com/Publishing/DNAbook.html>

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4.9 September

YAP insertion signature in South Asia (2007-09-07 08:01)

The YAP+ variant of the Y chromosome has been found in the Andaman and Nicobar islands off the coast of India. YAP+ here belongs to haplogroup D as compared to haplogroup E of Africa, West Asia and Europe.

Now, haplogroup D has also been found among "tribal" peoples of Northeast India sometimes at frequencies of up to 65 %.

The YAP+ insertion has been of interest in Asia because of its presence among the mysterious Ainu people of Japan. Previously it was thought that YAP+ reached Japan from Central Asia but there was a "missing link" in the haplotype's genetic tree. That link was eventually found among Andaman and Nicobar Islanders.

Although superficially different, the Andaman Islanders and the Ainu share a similar diminutive stature on par with the Agta or "Negrito" peoples, and a type with straighter, more abundant hair in Southeast Asia; and the Khoisan, Mbuti, Twa and similar peoples of Africa.

Many earlier researchers found physical characteristics in the Ainu that pointed more toward origins in the South Seas than in Siberia, the other area theorized as the place from which the Ainu migrated to Japan. Of course, the Ainu could also carry genes from multiple migrations from different directions.

ABSTRACT

Ann Hum Biol. 2007 Sep-Oct;34(5):582-6

YAP insertion signature in South Asia.

Chandrasekar A et al.

A total of 2169 samples from 21 tribal populations from different regions of India were scanned for the Y-chromosome Alu polymorphism. This study reports, for the first time, high frequencies (8-65 %) of Y Alu polymorphic (YAP) insertion in northeast Indian tribes. All seven Jarawa samples from the Andaman and Nicobar islands had the YAP insertion, in conformity with an earlier study of Andaman Islanders. One isolated case with haplotype E* was found in Dungri Bhill, a western Indian population, while YAP insertion in northeast India and Andaman tribes was found in association with haplotype D* (M168, M174). YAP insertion frequencies reported in the mainland Indian populations are negligible, according to previous studies. Genetic drift may be the causative factor for the variable frequency of the YAP insertion in the mainland populations, while the founder effect may have resulted in the highest incidence of haplotype D among the Andaman Islanders. The results of YAP insertion and the evidence of previous mtDNA studies indicate an early out of Africa migration to the Andaman and Nicobar Islands. The findings of YAP insertion in northeast Indian tribes are very significant for understanding the evolutionary history of the region.

Regards,

Paul Kekai Manansala

Sacramento



[1]Buy now!

[2]

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Cowrie shell eyes in Hoabinhian burial (2007-09-13 07:46)

The following abstract of a burial find at a Hoabinhian site in Vietnam is of particular interest because of the practice of placing cowrie shells of the eye sockets of the dead.

I've mentioned before that the plastered skulls found in Catalhoyok and Jericho, apparently ancestor skulls, had cowrie shell eyes.

In Borneo, the Dayaks and other peoples embalmed the skulls of ancestors and also trophy skulls and placed cowries in the eye sockets. Various peoples in Papua New Guinea made ancestor masks or modeled skulls with cowrie shell eyes.

We also find in different parts of Oceania and Africa the practice of making sculpted deities with cowries for eyes. Additionally a few Ancient Egyptian mummies have this same feature.

The complex form of the Chinese word *mei* "buy" consists of the character *mu*

"eye"

written horizontally over

bei

"shell" representing the cowrie shell, the oldest form of Chinese money.

In various African languages, the word for cowrie also means "eye" as in the Ashanti word *niwa*.

—
Anthropol Anz. 2007 Jun;65(2):129-35.

Unique burial practice by ancient cavemen of the Hoa Binh civilization in Vietnam.

Cuong NL.

Institute of Archaeology, Vietnamese Academy of Social Sciences, Hanoi, Vietnam. [1]lancuong@fpt.vn

The discovery of a female skeleton is reported, which can be ascribed to the Hoa Binh civilization, existing about 10,000 years before now. The most remarkable fact concerning this finding is the existence of seashells (*Cyprea arabica*), which were found in the eye sockets. The reasons for this in Southeast Asia so far unique burial practice are discussed.

—
Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3] ✖

1. http://tech.groups.yahoo.com/group/austriac/post?postID=AwpMFYj8upYQKfy5KueIwZJ-0sqboNfqscQP8pxylWoDxq_Qk_UwZloAFjJGaLZGwi7ROfMryFM
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Rajasuya , Sunahsepa and the Royal Dog (2007-09-15 08:17)

The Rajasuya ceremony was a sacred consecration of the king in Vedic and Hindu India similar to the Aswamedha horse sacrifice in that the ruler sought through the ritual to become a universal monarch like the god Varuna. Baptism with water and the drinking of Soma beverage and wine were features of the ceremony along with the recitation of the story of Sunahsepa .

According to the Aitareya Brahmana, a commentary on the Vedas from which we get the Sunahsepa tale, King Hariscanda has 100 wives but no sons and is told by priests to ask Varuna for a son with the promise that he will sacrifice the boy after birth.

After his first and only son Rohita is born, the king postpones the sacrifice until the prince eventually refuses to cooperate and retreats to the forest. Led by the gods, Hariscanda's son wanders until he finds the starving brahmin Ajigarta who had three sons, Sunapuccha (dog's hindquarters), Sunahsepa (dog's phallus) and Sunalangula (dog's tail).

Rohita offers 100 cows for one of the sons to act as his replacement in the sacrifice, and the father Ajigarta agrees.

The father wants to keep the eldest son, the mother wants the youngest, and both compromise on the middle son to replace the prince in the sacrifice in exchange for the cows.

The priest Visvamitra performs the Rajasuya rites for Harischandra.

However, Sunahsepa prays to Prajapati and other gods until finally Ushas, the Dawn, answers his prayers and loosens his bonds. King Harischandra is simultaneously cured of an ailment of dropsy.

Visvamitra then adopts Sunahsepa to be the eldest of his 100 sons to which the latter agrees. Fifty of Visvamitra's true sons refuse to accept Sunahsepa saying it would be akin to cooking [1]dog. For this they are condemned by their father to become dog-cooking forest tribes.

Ancient rite

Although the name "Rajasuya" is not used in the ancient Rgveda, the book does mention Sunahsepa with reference to his prayers while tied up prior to the sacrifice. The Rajasuya is mentioned in the Yajurveda, and the Aitareya Brahmana dedicates a book to the ceremony using Rgvedic mantras.

That this story is very old is indicated by the fact that it is told in an ancient gatha meter. Sunahsepa himself is said by tradition to be the author of 100 verses in the first book of the Rgveda. The Sunahsepa story and the description of the Rajasuya in the Aitareya Brahmana constitute a rare exposition in terms of scope for a Vedic ritual.

Also, the Sunahsepa story appears to refer to a more ancient ritual that formed the model for both the Rajasuya and Aswamedha ceremonies – that of the sacred regicide or "sacrifice of the king."

Ritual sacrifice of the king was a practice present until very recently in Africa and Southeast Asia. Lord Raglan, who conducted a study of this ritual, believed that it had originated in Southeast or South Asia, and spread from that center: "My general theory...is that there arose, probably in southeast Asia, and at least 6000 years ago, a religion centering about the cult of a divine king who was periodically killed."

Raglan's theory on a unicentric origin to this practice is certainly open to question. I have suggested that regicide, in the form at least of a mock sacrifice, and linked specifically to a [2]dog totem or dog lineage indeed originates from a Southeast Asian center.

Originally this was conceived, in my view, through the idea of the universe constructed in a pantheistic fashion from the body of the "creator" deity. At first, this deity was considered a divine parent or parents and involved parricide committed by the deities' children.

However, with the rise of a certain dominant clan in the Nusantara trading network, this concept was transferred to the son or "prince" rather than the parents. The lineage of this prince formed the foundation of a clan confederacy whose priest-king leaders claimed ancestry from a certain divine or celestial dog.

At some point the dog becomes the pantheistic deity, or at least partially so. We find throughout many areas of Southeast Asia and the circum-Pacific region the theme of the marriage of a dog with a goddess or princess. This motif sometimes just involves the marriage of someone from Heaven, of divine nature, with a mortal from Earth, and sometimes the sex of the divine and mortal characters is reversed. However, the dog is nearly always thought of as male.

In some of the latter type of myths in the southern Philippines and Borneo, we hear that the child of the Sky-Earth marriage is eventually divided in half when the couple separates or argues. One half becomes a new mortal being, while the other half is used to create different celestial phenomenon, animals, diseases, etc.

Although in these myths, the male is not viewed as a dog or dog-man, in one series found among the Manobo and Bagobo of Mindanao, the male hero Lumabat is accompanied by dogs in his visit to the goddess. It appears at some point, the themes of the dog-man and the division of the body diverged.

Widespread myths and folktales in Insular Southeast Asia of the "half-one," a person with a body divided in half usually in a vertical fashion, may derive from an original theme of the divided body of the half-divine, half-human son. In some cases of the half-one theme, we also see the opposition of Sky and Earth.

In China, the "Celestial Dog" was linked with the falling of meteors, the sighting of comets and other ominous or prophetic celestial phenomenon. We also find that the Celestial Dog appears in human form, having descended from heaven, as a type of were-dog, beliefs that have correspondence to those found in Southeast Asian lore.

What appears to have happened is that older beliefs of the formation of the cosmos from the parts of a divine parent or parents were partially and sometimes wholly combined with beliefs about the royal son of the dog lineage. The prince was seen as a type of the pantheistic deity, and his sacrifice, probably originally a mock sacrifice, brought

about the regeneration needed for the new season of crop-growing, livestock-raising, fishing, etc.

Archaeological trail

I have suggested previously in this blog that the spread of the dog lineage theme coincided with the expansion of what could be called the Pre- or Proto-[3]Lungshanoid culture along with the latter fully-formed Lungshanoid or Lungshanoid-like cultures of coastal East and Southeast Asia.

Chinese traditional histories date the activities of the [4]Dongyi "Eastern Yi" peoples along the coasts to the Lungshanoid period. [5]Fu Shi is sometimes said to be a founder of the Dongyi confederation in eastern China. His name indicates a type of "dog-man" theme with the sacrifice motif also present. Fu Hsi is first mentioned either in the I Ching or by Chuang Tzu, depending on how one dates the references in the I Ching.

Shell mound cultures sites, which I have suggested represented types of Nusantao forward teams of explorers living in semi-nomadic boat communities, pop up at great distances from Southeast Asia at this time. These sites often have some or many aspects related to the Lungshanoid-type cultural complex.

During this period, the practice of ritual regicide in combination with the dog lineage motif probably spread widely morphing into different forms along the way.

The story of Sunahsepa apparently relates the substitution of the brahmin for the king's first-born son – the crown prince in societies that practice male primogeniture. We can speculate whether these ideas along with submerged practices among the royal dynasties of India not found in the literature contributed to the latter Tantric development of [6] royal brahmanicide.

In royal brahmancide that involves Bhairava, who often has the form of a dog, the deity represents the king, and the slaying of the brahmin can be seen as a form of Indra, the Vedic king of the god's, decapitation of his priest Vishvarupa. Only the idea of the brahmin as substitute is missing, possibly submerged as the regicide ideology faded. That Sunahsepa and his brothers are named after body parts of a dog recalls the Panhu-like concept of the cosmic canine. We also see in the royal Aswamedha and Purusamedha sacrifices that the corpse is divided and the parts recapitulated in simulation of the division of the Cosmic Purusa, whose body parts were used to create the cosmos in Vedic literature. As noted earlier in this blog, the Aswamedha ceremony itself starts with a ritual that can be taken as representing the transference of the dog ritual to the horse (and probably earlier, the [7]water buffalo).

Eventually in Vedic practice at least, the brahmin substitute for the king's first-born son was itself replaced with the simple telling of the rescue of Sunahsepa, a metaphor for the freeing of the brahmin from human sacrifice rituals.

Regards,

Paul Kekai Manansala

Sacramento

Related links

[8]Dog as deity, ancestor and royal animal

[9]Article: Dog reverence in Southeast Asia and Pacific

[10]Interpretations of the Dog Husband Theme

[11]Deluge, Gourd, Dog Husband

[12]Single origin for domesticated dog in Southeast Asia and South China

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[14] 

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Deluge, Gourd, Dog Husband (2007-09-24 21:39)

Around the Circumpacific region, we find a set of motifs, or a theme, that includes the Great Flood, a gourd-like boat that saves the primeval couple, the Dog Husband motif and the idea of [1]the dog or the child of the union of dog and woman giving rise to different tribes, peoples, geographic features, natural phenomenon and the like.

I've created a chart listing many of these occurrences. The list is not meant to be comprehensive as I regularly encounter mythical themes hidden in some lost study buried in the available literature.

Some of the motifs occur much more frequently minus the dog theme, but I only include those with canine connections as they correspond to the direction of this blog. For example, the gourd boat and gourd birth motifs are found many more times throughout this region particularly in Southeast Asia without the dog motif.

Also, we do not find the dog motif linked as such with the theme listed below in the regions of the Far Pacific. There are examples in Papua New Guinea and among the Maori of New Zealand and also in the islands of the Bering Sea.

There are dog-man examples from Hawai'i where we find Kuilioloa, Kaupe and Poki. At least one example has Kuilioloa saving a woman and her children from a flood, but he does not marry the woman. I have not been able to

find examples where Kuilioloa, Kaupe and Poki are said to have descendants although Poki is sometimes linked with the legendary chief Boki. In the Pomotu Islands of Eastern Polynesia, there is a myth of the first race of people having been turned into dogs. The dog husband motif is missing to my knowledge, but maybe it can be inferred.

My view is that all this indicates the dog husband motif was added on to a preexisting flood myth. Although I think this happened before the expansion into the Far Pacific the motif never penetrated into the Pacific voyage cultures as it did further West. At some point though it did venture northward along Nusantara trade routes and spread even into Far North cultures. In the Americas, the theme is concentrated along the Pacific Coast particularly in Alaska, the Aleutian Islands and the Pacific Northwest. However, it is found elsewhere especially among the Chippewa and related peoples and the Plains Indians.

The relationship of these Circumpacific myths to the widespread dog-man beliefs of Central Asia is unclear. However it does seem like the Circumpacific themes are related and result from a regional diffusion of which other evidence also exists. The complimentary evidence suggests the spread of this myth could have taken place starting in the Neolithic.

Key to Motifs

- A – Dog or Dog-Man Husband
- B – Dog and Woman as survivors of Deluge
- C – Dog and Woman survive deluge in gourd, bamboo, mortar, drum, hollow tree, etc.
- D – Woman who marries Dog is goddess, princess, chief's daughter
- E – Brother and Sister who survive flood (usually in gourd, bamboo, etc.) give birth to dog
- F – Primeval couple give birth to gourd, shapeless lump or dog-shaped lump
- G – Gourd, lump, dog, etc. becomes people, geographical locations, clans, etc. usually after being divided.
- I – Dog husband/child/messenger brings agriculture, rice after/during flood
- J – Dog husband/child/messenger brings fire after/during flood
- K – Dog and Woman as ancestors
- L – Weredog families, Weredog ancestor

List of Motifs by Location and Ethnic Group

Group Motifs

Sedang, Gie, Trieng, Kayong
(Mon-Khmer speakers, Laos) A

,

B, K (14 variants, Dang N. V.)

Mien (Yao)

(Hmong-Mien speakers, scattered through Southeast Asia) A, B, D, F, G, I, K (43 variants, Dang N. V.)

Lump of flesh becomes Mien and other peoples

Mon-Khmer in southern Laos A, B, K (30 variants, Dang N. V.)

Lolo

(Tibeto-Burmese speakers in Yunnan and Burma) A, B, I, K Cor, Hre

(Mon-Khmer groups in Vietnam) A, B, K (5 variants, Dang N. V.)

Moro, Bukidnon

(Malayo-Polynesian speakers in southern Philippines) A, B, C, D, K

Woman and dog survive flood in bamboo and become ancestors of Moros. Igorot, Tinguian

(Malayo-Polynesian speakers in northern Philippines) I, J Sorsogon in Bikol region of northern Philippines G, K

Humanity originates from dog's tail.

Maori

(Malayo-Polynesian speakers in New Zealand) A, D, K Maui changes his brother-in-law, Owa, into a dog. Owa's wife Hina, in despair, jumps in the sea and floats around for many months before saved by her brothers. This may be an allusion to the deluge. Owa and Hina have a son, a dog named Pero who becomes the tutelary deity of dogs. Many Maori considered themselves descendants of Owa and Hina. Multiple variants of this story.

New Guinea A, J, K Dog also said to discover fresh and/or sea water. Dog rescues people from flood. Many variants.

Dusun, Murut, Kadazan, Dayak

(Malayo-Polynesian speakers in northern Borneo and Sabah) A, B, C, D, E, G, I, J, K Many variants among Dusun and Kadazan. Among Rungus, myth of dog bringing rice plants on tail during deluge with similar beliefs among Meo of Vietnam and in Chinese literature. Rituals involving removal of dog's tail found in Borneo, also "tail-less dog" motif is common in Bornean tattoo.

Nias, Aceh in Sumatra

(Malayo-Polynesian speakers) A, B, D, K The dog in this case is usually a red dog something also found not only in Java and Lombok but also in Siberia, Central Asia and even the Americas.

Taruko

(Formosan speakers in Taiwan) A, D, K Bisayan, Kapampangan, Tagalog and other lowlanders in Philippines (Malayo-Polynesian speakers) G, L Belief in weredog families, lineages or whole communities, or of descent from the same is widespread with many variants among lowland Filipinos.

Java, Lombok

(Malayo-Polynesian speakers) A, B, D, K Many variants of the red dog theme can be found in the region both in folklore and traditional written literature.

Ainu in Japan A, B, D, K Goddess comes on boat from sea to Ainu homeland, possibly allusion to flood. She is saved by a dog who leads her to freshwater and brings her food. She marries [2]the dog and the children are ancestors of the Ainu.

Ancient China A, B, D, E, F, G, H, I, K Most myths are attributed to southern region both within China i.e. the Man peoples, and those beyond China, i.e. Fusang or Dog Fief Country. The brother and sister, Fu Hsi and Nu Gua give birth to formless lump after the flood, at least in one instance called "Hundun" the name of the dog-shaped deity in other versions who is divided to make the world. The name of the dog ancestor Panhu contains the word for "gourd." Eskimo, Koriak, Nivki, Chuckhi in Siberia A, G, K Besisi, Jakun, Semang of Malaysia A(?), B(?), C(?), K(?)

The Jakun call the hole in the bamboo from which their ancestors arose the "Dog Hole in the Ancestral Bamboo." This may be related to a Semang word that means "dog bamboo." The Besisi believe their divine ancestor fell out of Heaven along with his dog.

Alaska and Aleutian Islands A, B(?), C(?), D, G(?), K Flood may be alluded to when woman is thrown into sea by her father for marrying a dog. In some versions, the woman saves her children by sending them away in two boats. It is the woman's body i.e. her fingers that become whales, seals and whalebones when hacked by her father.

North and South America A, B, D, G, K In some versions like that of the Huichol, a dog-woman survives the flood. Among the Aztecs, the dog deity Xolotl takes the bones of humans after the Great Flood to create a new man and woman to repopulate the Earth. In the Dogrib Indian version, the dog-man and woman give birth to bear pups. The skins of these children become Indian tribes. Among the Tlingit, Haida and Nootka the children of [3]the dog and

woman union become phenomenon like thunder and earthquakes.

Regards,
Paul Kekai Manansala
Sacramento

Related links

[4]Dog as deity, ancestor and royal animal

[5]Article: Dog reverence in Southeast Asia and Pacific

[6]Interpretations of the Dog Husband Theme

[7]Rajasuya , Sunahsepa and the Royal Dog

[8]Single origin for domesticated dog in Southeast Asia and South China

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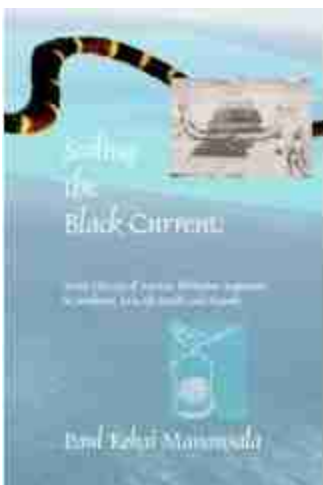
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Mog (2007-12-17 14:12:00)

The syllable **Ku** seems to be associated nearly worldwide with dog/warrior/sorcerer/trickster, and am not entirely words such as Shu, Su, Asu or Xo(sho) as in Xolotl, or Co as on Coyote (Nahuatl) are not unrelated.

In Hawaii isn't the warrior deity **Ku-Kaili-Moku**? Kaili of course is a kind of transexual term man-woman, either or I believe.

Interesting that *Ku's name means "to stand" and "to strike" and he was the god of war to whom human sacrifices were made. In Hawaii, where he was known as Ku-of-the-deep-forest, Ku-of-the-undergrowth, Ku-adzing-out-the-canoe, he was also the patron of wood workers; but he was also known as Ku-the-snatcher-of-land and Ku-with-the-maggot-dropping-mouth, who received human sacrifices. The family of gods classed as Ku were formidable gods of war in Hawaii.*

The Meaning of Kaili

From: Hawaiian

Sex: Both male and female

Meaning: Hawaiian God

And could be ancient origin of GU-RO as kin KU-RO, or teacher of martial art KALI (wow, similar to Kaili).

Now, there is a shocking association which leads me to think somehow either all these words are anciently linked pre-ice age 10,000 B.C. by same terms (AND i think mother goddess figurines going back to 20,000 years may point to common word KALI as ancient death goddess, or a purely Nusantara trade Network, or possibly a mixture of Nusantara, Indic, as well as Haplogroup L which seem to hug the coasts of the Mediterranean and also flooded into S. India at the time of the Melt (from where?).

This is a mystery, but CAILLEACH BHEUR (Ky-luck, or Kall-uck) is a name for an ancient blue or black crone goddess, who also represented winter months. In Latin GELU, means frost or cold. As goddess Cailleach was also goddess of destruction, and one story has her removing a stone from a great lake, and the lake flooding the world, after which she turned back into a stone.

Where this relates with Ainu/Anu is also the Irish Anu (mountains in Ireland called Paps of Anu) or "Black Annis", a very similar crone goddess to Cailleach/veiled one. Another interesting Ku association is the Roman term with the Matrona aspect of goddess are "genii culculi" which mean "hooded spirits", and cuculli means Hooded (similar to "veiled one" Cailleach).

I think we are on track here that the real origin of the Gaul, Gaelic, is none other than Kali, or Cailleach, or the Roman word GELU meaning frost or cold.

And when the frost melted, there was a flood, and the Haplogroup L may have met up with Nusantara Network somewhere half way, and reacquainted mystery traditions/royal tantras, similar to what Akhenaten did with the Mitanni (Ra and Surya). Men of West bowing to Men of East.

But honestly I think all these terms are rooted in pre-Nusantao Africa, or the Austric area you are working on.

And again, many ancient royals were slightly bipolar tyrants.

Mog (2007-12-17 14:17:00)

Oh, and here is Aine/Enya associated with the Sun, as I formerly associated Hina with Tapa (right side of body) who is associated with sky/clouds I believe.

<http://en.wikipedia.org/wiki/Aine>

Enya/Aine/Hina/Ainu all look pretty damn cognate to me, what a trip.

(2007-09-24 21:39)

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 - G – Gourd, lump, dog, etc. becomes people, geographical locations, clans, etc. usually after being divided.
-

Interpretations of the Dog Husband Theme (2007-09-27 10:06)

The[1] dog husband theme has been interpreted in different ways by researchers. I am referring here to the specific theme as mentioned in the last blog post rather than the more general motif of dog-men alone. The most common explanations for [2]the dog[3][4] husband theme are the following:

- * The dog husband represents questions about the paternity of children – a Freudian-like analysis.
- The dog husband represents a totemic male lineage, or the emblem of a particular ancestor, group, family, community, etc.
- The dog husband represents "the Other," in the sense of foreigners.
- The marriage of the dog husband to a chief's daughter, princess or goddess represents the division of classes or castes. Examples include the division of their progeny into two equal or unequal parts, each becoming associated with opposite poles in the social hierarchy. Often resorted to in Marxist interpretations of history and myth.
- The dog husband represents the existence of cannibalistic practices.
- Bestiality is represented.
- Dog and Woman represent the opposition of Earth and Heaven or vice a versa (or similar dual concepts).
- The close early relationship of humans and dogs is represented. Dogs are the only domesticated animal found in all human populations preceding the modern era.

My own interpretation is that the [5]dog husband myth originally does represent the totemic ancestor of a chiefly/royal lineage that merged with the priestly function.

[6]The dog was probably taken as the animal double of the founder of the lineage and then viewed as a totemic ancestor by his descendants. The original chiefly/royal status was conveyed to the dog husband through the woman ancestress who was a type of heiress princess and who was related by blood in some way to the dog-husband. The dog-man may represent a type of royal ritual priest associated with forests, and the two functions of ruler and priest are combined in the union.

Through the process of diffusion, the association of the dog with royalty combined with ideas of sacred regicide passed into the civilization of ancient China and India and even well beyond.

In China, for example, I have mentioned that Fu Hsi's name contains elements of the dog-man motif. Fu Hsi and Nu Gua have a son who is often described as a formless lump or dumpling resembling in many aspects the primordial dog-shaped Huntun/Hundun. According to Girardot, this child is in at least one version named "[7]Huntun." Fu Hsi is known as the first legendary king, and Huntun is called the "Emperor of the Center."

[8]Shang-Ti, the deity to whom the Shang, Qin and Han dynasties traced their houses was apparently a dog-shaped god of rice. The lei ritual of the Qin and Han dynasties involved offerings of dog flesh and rice in an apparent

simulation of the division of Huntun into parts in order to create the world.

In the story of the marriage of the dog-man Panhu to the daughter of the Chinese emperor we probably see a mutation of the heiress princess motif.

In modern age India, royal dynasties are closely associate with Bhairava, a god that either appears with a dog vehicle (vahana) or as partly or completely in canine form himself. There are many indications that this dog connection has much more ancient roots.

In the [9]Rajasuya tale of Sunahsepa in India, 50 sons of Visvamitra become dog-cooking forest tribes. The other 50 are priests with an original kingly lineage as Visvamitra is a king of the noble Kshatriya caste who becomes a brahmin priest. This is similar to Southeast Asian themes in which the primordial gourd or lump associated with the first couple, is divided into two equal or unequal parts, sometimes also split into two parts of 50 each, with the two groups corresponding to opposite sides of the social ladder.

Visvamitra adopts Sunahsepa as his eldest son – the latter a brahmin who for a while acts as a royal sacrifice substitute and whose name means "dog's penis" or "dog's tail."

According to the Mahabharata, the World King (Cakravartin) [10] Yudhishtira refuses to enter heaven without his pet dog upon which the dog reveals that it is really the god Dharma. Some traditions make this Dharma out to be the same god that is described as the father of Yudhishtira. Other versions identify the deity as Yama, the first king and model of kingship in Indian lore, who like Yudhishtira was also called Dharmaraja. Either way, the dog as Dharma here is very significant.

In the Asvamedha royal ritual, a black four-eyed dog is sacrificed at the start of the ceremony underneath the sacrificial horse. This is likely an allusion to Yama Dharmaraja's black four-eyed dog named Syama.

Yama and Bhairava are closely associated in Tantric theology and its quite possible that Bhairava originates from some conflation of the gods Siva/Rudra, Yama and the divine dog Syama (Rudra is also associated with dogs).

Opposition of the dog and woman's children by caste/class and kingly/priestly function is mythologized into the opposition of Earth and Sky. That's not so unusual in my scheme of thinking as I have suggested before that the Nusantara trading clans divided into two camps associated with the double mountain motif. In some variations of the dog husband theme, this duality is expressed in the sense that all male children of the union were dogs like the father and all female children women like the mother.

I don't see that [11]the dog as "other" is central to the dog husband theme. David G. White and others have suggested that numerous peoples who hold this myth actually internalized views that civilized outsiders had of themselves as dogs. This seems unlikely for a number of reasons. First of all the geographical distribution of this theme rules out the possibility. Next, various streams of evidence suggest the diffusion of this theme predates the scenarios usually offered for this explanation.

Also, it seems unlikely that so many people would take a derogatory view of themselves from outsiders and adopt such views in their own origin stories. A more common reaction, of which there are many historical examples, would be to strongly reject the association, or at most to adopt it in the same way, i.e., to also negatively view foreigners as dogs. Furthermore, there are many examples of totem practices associated with these beliefs such as taboos on dog-eating or, on the other hand, ritual dog sacrifice and ritual consumption, that indicate a totem origin.

While some cultures have viewed outsiders as dogs or other animals/creatures, I would say it is much more frequent that both insiders and outsiders are viewed as animal types. Certainly this is the case in totemistic cultures. The fact that the vast majority of known cases where outsiders viewed certain peoples as dog-men actually coincided with the belief of those peoples in their own dog origin, suggests the latter were the original source.

Regards,

Paul Kekai Manansala

Sacramento

Related links

[12]Dog as deity, ancestor and royal animal

[13]Article: Dog reverence in Southeast Asia and Pacific

[14]Deluge, Gourd, Dog Husband

[15]Rajasuya , Sunahsepa and the Royal Dog

[16]Single origin for domesticated dog in Southeast Asia and South China

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9. <http://sambali.blogspot.com/2007/09/rajasuya-sunahsepa-and-royal-dog.html>

10. <http://www.freeindia.org/biographies/greatlkings/yudhishtira/index.htm>

11. <http://asiapacificuniverse.com/pkm/dogstory.htm>

12. <http://asiapacificuniverse.com/pkm/dogstory.htm>

13. <http://sambali.blogspot.com/2006/10/article-dog-reverence-in-southeast.html>

14. <http://sambali.blogspot.com/2007/09/deluge-gourd-dog-husband.html>

15. <http://sambali.blogspot.com/2007/09/rajasuya-sunahsepa-and-royal-dog.html>

16. <http://sambali.blogspot.com/2009/09/single-origin-for-domesticated-dog-in.html>

17. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

18. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr c=3

4.10 October

(2007-10-03 19:21)

Dr. Stephen Buckley of the University of York found traces of what was probably cinnamon or cassia from Southeast Asia in the residue of an Egyptian canopic jar:[1]http://www.cronaca.com/archives/week_2005_05_29.html Canopic jar residue For the past 36 years, an Egyptian jar has stood in the collection of a Harrogate museum and, for countless years before that, lay in the deserts of the Middle East. But tests have proved that the residue inside is not just the grime of centuries, but is all that is left of a long-dead priest. Experts at York University, led by Dr Stephen Buckley, have established the residue is cholesterol from human remains. . . The testing also confirmed the Egyptians had sterilised the body and entrails using alcohol as an antiseptic. And for the first time, science has been able to show that the alcohol used was date palm wine, confirming descriptions given by classical authors such as the ancient Greek historian Herodotus. It was also revealed that the organs stored inside the jar had been treated with an aromatic spice, probably scented cinnamon or cassia imported from South-East Asia.—Next a more recent study by Dr. Buckley reveals that cinnamon was used to mummify cats: Science Daily — Examination of Egyptian mummies has shown that animals such as cats and crocodiles were given a far more careful and expensive trip to the afterlife than previously thought. The mummification process, which was crucial to the ancient Egyptians so their bodies survived and they could become immortal, is being investigated by Dr Stephen Buckley at the University of York. He was speaking on September 11, 2007 at the BA Festival of Science. His work uses modern chemistry techniques to look at exactly what was used to mummify humans and animals. The technique involves taking a very small sample of the mummy and examining it for traces of chemicals using equipment commonly used in forensic studies. The compounds that Dr Buckley finds act as the chemical fingerprints for the materials used by the Egyptian embalmers. These included animal fats, beeswax, plant oils and resins, and more exotic materials such as marjoram and cinnamon. Following examination of over 100 samples it is clear that different animals were treated with different mummification materials. These "recipes" varied considerably, but it is believed that there is a symbolic association between the ingredients used for each animal and the god they represented. "Mummification of animals has been thought of as cheap and cheerful, but this shows that a significant amount of effort, knowledge and expense was afforded to them," explained Dr Buckley. "Cats in particular received special attention and this fits with the idea of cats having a special place in Egyptian life." Cats were associated with the Egyptian goddess Bastet, who was particularly revered. To mummify a cat for its journey to the afterlife, the typical recipe would have been 80 per cent fat or oil, 10 per cent pistacia resin, 10 per cent conifer resin and a pinch of cinnamon. "The Egyptian embalmers understood that there were things that caused the body to decay and they discovered that certain materials could help preserve the bodies. The resins they used on the inside of the bodies had anti-bacterial properties whilst those used on the outside acted as a barrier to moisture and fungus," said Dr Buckley. This knowledge of the embalmers lives today on as some of those compounds used to preserve mummies are used in modern anti-bacterial products. Dr Buckley's findings also shed light on the politics, religion and trade-routes of the Egyptians. The black colouring of the mummy of the Priest of Min at Hull Museum is due to bitumen that was imported from Persia. This material was both practical and symbolic. Min was the Egyptian fertility god and the Egyptians used black silt to fertilise their fields so the mummy's colour represents the land and the god. Note: This story has been adapted from a news release issued by British Association For The Advancement Of Science.—[2]<http://www.sciencedaily.com/releases/2007/09/070912155750.htm>

1. http://www.cronaca.com/archives/week_2005_05_29.html

2. <http://www.sciencedaily.com/releases/2007/09/070912155750.htm>

Cinnamon/Cassia residues found on Ancient Egyptian remains (2007-10-03 19:25)

Dr. Stephen Buckley of the University of York found traces of what was probably cinnamon or cassia from Southeast Asia in the

residue of an Egyptian canopic jar.

This "[1]Cinnamon Route" from Southeast Asia to Rhapta in southeastern Africa and then eventually to Egypt has been discussed on this blog previously.

[2]http://www.cronaca.com/archives/week_2005_05_29.html

Canopic jar residue

For the past 36 years, an Egyptian jar has stood in the collection of a Harrogate museum and, for countless years before that, lay in the deserts of the Middle East. But tests have proved that the residue inside is not just the grime of centuries, but is all that is left of a long-dead priest.

Experts at York University, led by Dr Stephen Buckley, have established the residue is cholesterol from human remains. . .

The testing also confirmed the Egyptians had sterilised the body and entrails using alcohol as an antiseptic.

And for the first time, science has been able to show that the alcohol used was date palm wine, confirming descriptions given by classical authors such as the ancient Greek historian Herodotus.

It was also revealed that the organs stored inside the jar had been treated with an aromatic spice, probably scented cinnamon or cassia imported from South-East Asia.

—

Next a more recent study by Dr. Buckley reveals that cinnamon was used to mummify cats:

Science Daily — Examination of Egyptian mummies has shown that animals such as cats and crocodiles were given a far more careful and expensive trip to the afterlife than previously thought.

The mummification process, which was crucial to the ancient Egyptians so their bodies survived and they could become immortal, is being investigated by Dr Stephen Buckley at the University of York. He was speaking on September 11, 2007 at the BA Festival of Science.

His work uses modern chemistry techniques to look at exactly what was used to mummify humans and animals.

The technique involves taking a very small sample of the mummy and examining it for traces of chemicals using equipment commonly used in forensic studies.

The compounds that Dr Buckley finds act as the chemical fingerprints for the materials used by the Egyptian embalmers. These included animal fats, beeswax, plant oils and resins, and more exotic materials such as marjoram and cinnamon.

Following examination of over 100 samples it is clear that different animals were treated with different mummification materials. These "recipes" varied considerably, but it is believed that there is a symbolic association between the ingredients used for each animal and the god they represented.

"Mummification of animals has been thought of as cheap and cheerful, but this shows that a significant amount of effort, knowledge and expense was afforded to them," explained Dr Buckley.

"Cats in particular received special attention and this fits with the idea of cats having a special place in Egyptian life."

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particularly revered. To mummify a cat for its journey to the afterlife, the typical recipe would have been 80 per cent fat or oil, 10 per cent pistacia resin, 10 per cent conifer resin and a pinch of cinnamon.

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Dr Buckley's findings also shed light on the politics, religion and trade-routes of the Egyptians.

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Note: This story has been adapted from a news release issued by British Association For The Advancement Of Science.

[3]<http://www.sciencedaily.com/releases/2007/09/070912155750.htm>

Regards,

Paul Kekai Manansala
Sacramento



[4]Buy now!

[5] ❌

1. http://sambali.blogspot.com/2005_01_16_archive.html

2. http://www.cronaca.com/archives/week_2005_05_29.html

3. <http://www.sciencedaily.com/releases/2007/09/070912155750.htm>

4. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

5. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

2,000 year-old adzes support ancient Polynesian voyaging/trade (2007-10-06 08:35)

New evidence of [1]basalt adzes supports traditional oral histories recording voyaging between Hawai'i and Tahiti going back 2,000 years:

Science 28 September 2007:

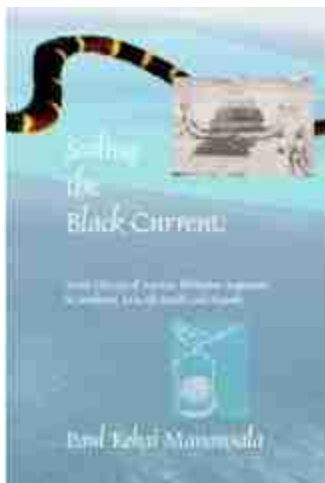
Vol. 317. no. 5846, pp. 1907 - 1911

Stone Adze Compositions and the Extent of Ancient Polynesian Voyaging and Trade

Kenneth D. Collerson and Marshall I. Weisler

The last region on Earth settled by humans during prehistory was East Polynesia. Hawaiian oral histories mention voyaging from Hawai'i to Tahiti and back via the Tuamotus, an open ocean journey of several thousands of kilometers. The trace element and isotope chemistries of a stone adze recovered from the Tuamotu Archipelago are unlike those of sources in central Polynesia but are similar to the Kaho'olawe Island hawaiite, in the Hawaiian Islands, supporting the oral histories. Other adzes collected from the low coral islands of the northwest Tuamotus have sources in the Marquesas, Austral and Society Islands, and the Pitcairn Group, confirming that trade was widespread within East Polynesia.

—
Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3] ✖

1. <http://sambali.blogspot.com/2007/08/born-of-earth-article.html>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>

Environmental factors in circum-Pacific migrations (2007-10-11 11:14)

A new study examines the environmental factors that impacted human migrations in the circum-Pacific region. This study covers the period of [1]Sundaland flooding that started during the present inter-glacial period known as the Holocene. Some of the migrations would coincide also with the [2]Nusantao movements throughout much of the circum-Pacific and the earlier [3]Austric dispersions in Southeast Asia. Warming temperatures caused ice sheets to melt and sea levels to rise but these eventually leveled off. Recently, human-driven global warming has caused sea levels to be begin rising again.

Contact: Davina Quarterman
[4]davina.quarterman@oxon.blackwellpublishing.com
01-865-476-307

[5]Blackwell Publishing Ltd.

Environmental setting of human migrations in the circum-Pacific Region

A new study by Kevin Pope of Geo Eco Arc Research and John Terrell of The Field Museum adds insight into the migration of anatomically modern humans out of Africa and into Asia less than 100,000 years before present (BP). The comprehensive review of human genetic, environmental, and archaeological data from the circum-Pacific region supports the hypothesis, originally based largely on genetic evidence, that modern humans migrated into eastern Asia via a southern coastal route. The expansion of modern human populations into the circum-Pacific region occurred in at least four pulses, in part controlled by climate and sea level changes in the Late Pleistocene and Holocene epochs. The initial "out of Africa" migration was thwarted by dramatic changes in both sea level and climate and extreme drought in the coastal zone. A period of stable climate and sea level 45,000-40,000 years BP gave rise to the first major pulse of migration, when modern humans spread from India, throughout much of coastal southeast Asia, Australia, and Melanesia, extending northward to eastern Russia and Japan by 37,000 years BP.

The northward push of modern humans along the eastern coast of Asia stalled north of 43° N latitude, probably due to the inability of the populations to adjust to cold waters and tundra/steppe vegetation. The ensuing cold and dry Last Glacial period, 33,000-16,000 year BP, once again brought dramatic changes in sea level and climate, which caused abandonment of many coastal sites. After 16,000 years BP, climates began to warm, but sea level was still 100 m below modern levels, creating conditions amenable for a second pulse of human migration into North America across an ice-free coastal plain now covered by the Bering Sea.

The stabilization of climate and sea level in the early Holocene (8,000-6,000 years BP) supported the expansion of coastal wetlands, lagoons, and coral reefs, which in turn gave rise to a third pulse of coastal settlement, filling in most of the circum-Pacific region. A slight drop in sea level in the western Pacific in the mid-Holocene (6,000-4,000 year BP), caused a reduction in productive coastal habitats, leading to a brief disruption in human subsistence along the then densely settled coast. This disruption may have helped initiate the last major pulse of human migration in the circum-Pacific region, that of the migration to Oceania, which began about 3,500 years BP and culminated in the settlement of Hawaii and Easter Island by 2000-1000 years BP.

Regards,
Paul Kekai Manansala
Sacramento



[6]Buy now!

[7] 

1. <http://sambali.blogspot.com/2004/12/sundaland.html>
2. http://sambali.blogspot.com/2004_12_09_sambali_archive.html
3. <http://www.geocities.com/pinatubo.geo/austri.htm>
4. <mailto:davina.quarterman@oxon.blackwellpublishing.com>
5. <http://www.blackwellpublishing.com/>
6. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>
7. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Early States in Southeast Asia (2007-10-14 08:19)

In studying early state formation in Southeast Asia, we rely on documentary evidence, exclusively Chinese in origin, along with paleolinguistic and cultural evidence much more than archaeological data.

Indeed, the first solid archaeological evidence of Southeast Asian states starts only around 1,500 years ago, and even here in many cases is very spotty or even absent for historically-documented states. For example, little remains of the city-state of Brunei that impressed Pigafetta, a member of Magellan's expedition, so much only about 500 years ago.

Chinese documentation is both historical and legendary/traditional. The earliest clearly historical works mentioning the southern kingdoms date probably from the Zhou period and describe the Yue kingdoms near the Yangtze. That these states and statelets were fairly organized can be ascertained by their successful resistance to the initial invasions by the Qin emperor. At this time, we also hear of a state much further south – that of Nam Yue or Giao Chi – the territory comprising modern northern Vietnam, and to the south of this was Nhat Nam, the predecessor of the Champa kingdom.

At the end of the Qin Dynasty, Nam Yue falls to Chinese forces and texts from the succeeding Han Dynasty give examples of what are stated to be words used by the Yue people. Tsu-lin Mei and Jerry Norman have identified these

Yue words as Austro-Asiatic in origin. It is highly likely though that the Yue peoples included Kadai, Hmong-Mien and Tibeto-Burman speakers also.

Vietnamese legendary history tells of the Hung kings who ruled before the Chinese invasions. They probably can be associated with the Dongson culture whose spectacular bronze work was so closely related to that of South China. Also in this area was the Sa-Huynh-Kalanay culture, which produced the highly artistic lingling-o and bicephalous jewelry and eastern Asia's oldest iron working. Both these cultural complexes were found far and wide through much of both mainland and insular Southeast Asia.

When Nan Yue falls to Chinese forces, the histories record that the "princes of the Hundred Yue (Bai Yue)" came to submit to the Chinese officials.

Vietnamese linguist Hoang Thi Chau (Taylor, p. 377) studying terms used for Hung kings such as "headman" (phu-dao), "lady or princess" (mi-nuong), and "gentleman or prince" (quan-lang) suggests that they are shared by both Austro-Asiatic and Austronesian languages in Southeast Asia. He posits these terms entered into the Chinese language from the South. Furthermore he found that the word for "maidservant or slave" (xao) was shared with Thai, "assistant headman" (bo-chinh) with Austronesian Jarai, and "people, subjects" (hon) with Thai and Cham.

Keith Weller Taylor in *The Birth of Vietnam* mentions the widespread theme of a seafaring/aquatic stranger marrying a local princess that also characterizes Hung Dynasty legends. He states:

Jean Przyluski ("La Princesse a l'odeur de poisson et la Nagi dans les traditions de l'Asie orientale") pointed out that the idea of sovereignty's issuing from the sea is directly opposed to the continental cultures of the Indo-Aryans and Chinese and attributed it to a prehistoric maritime civilization in Southeast Asia. For more on this, see my "Madagascar and the Ancient Malayo-Polynesian myths." [Taylor, KW "Madagascar and the Ancient Malayo-Polynesian Myths." In *Explorations in Early Southeast Asian History: The Origins of Southeast Asian Statecraft*, Michigan Papers on South and Southeast Asia, no II, edited by KR Hall and JK Whitmore, pp. 25—60. Ann Arbor, 1976.]

With reference to Austronesians, we can now turn to that part of the equation as revealed by Chinese texts.

Along with the Yue of the South, in the eastern regions particularly in Shandong, the texts tell of the "barbarian" Yi peoples including the Dongyi (Dong Yi) or "[1]Eastern Yi."

These coastal folk play an important role going back at least to Shang times although the term "Yi" occurs only in latter literature. While no Yi words have been recorded, it may be that the Austronesian strata in Japanese is explained by the existence of [2]Nusantao mariner/merchants along the eastern Chinese coast. These seafarers would have constituted a significant part of the Yi peoples. The early Yi folk likely also consisted of Proto-Korean, Proto-Japanese, Austro-Asiatic and other peoples mixing together with Sino-Tibetan speakers from further West. The same Nusantao-Yi groups might also point to an existence of an adstrata in Chinese as an alternative explanation to recent theories of a Sino-Austronesian language family.

Sarah Allan has shown that the Oracle Bone Inscriptions, Shang Origin Myth, Mulberry Tree Tradition and historical tradition all state that [3]Jun (Shun) was the ancestor of the Shang rulers. Furthermore the legendary and historical traditions state that Jun comes from Tanggu, the "Hot Water Valley" or "Warm Springs Valley" located near the [4]Fusang Tree. Tanggu is also known in latter sources as Yanggu "Valley of the Sun." In the Oracle Bone Inscriptions, Allan suggests that a belief in the Fusang Tree is found in the characters for "east" and "west."

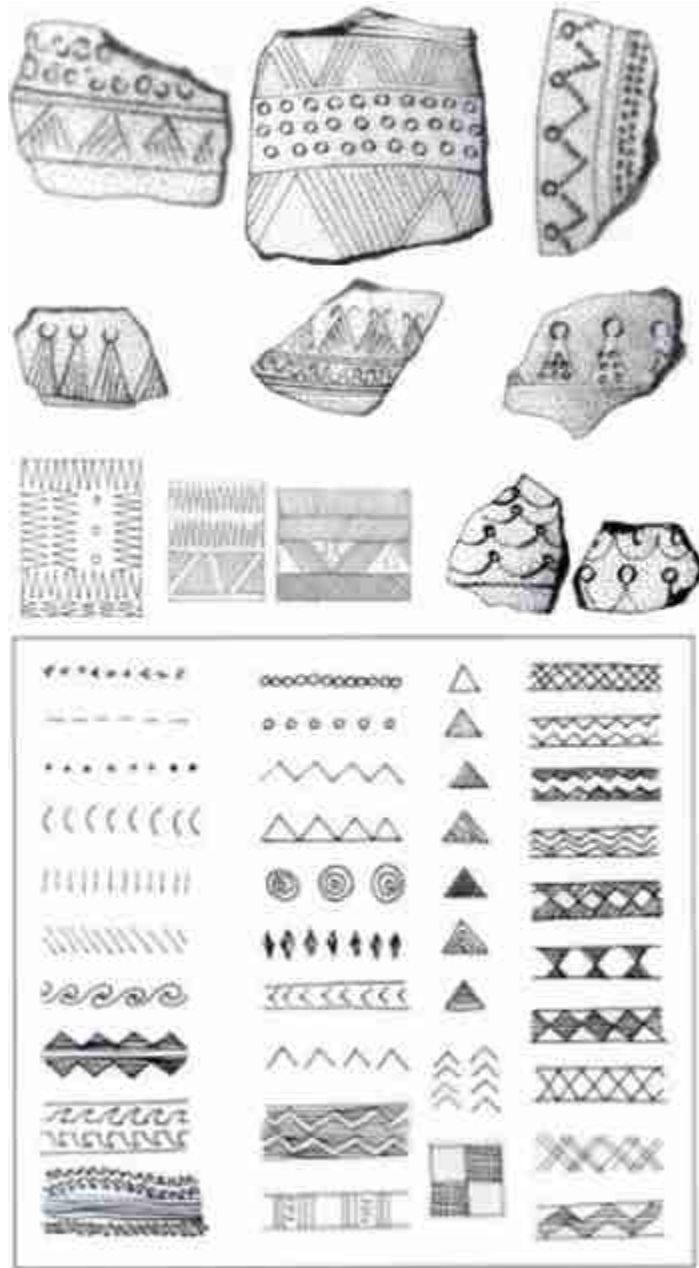
Latter texts link the origin of the Shang with the Dongyi, so we can suggest that the Dongyi must be connected with the ancestor Jun and the location of Tanggu and the Fusang Tree.

The Han Dynasty text *Shanhaijing* describes or infers separately that Tanggu is located either southwest, south or southeast of Wa, the ancient name for Japan. The Fusang Tree is also said to be beyond the Southeastern Sea.

These suggestions actually agree quite well with what archaeologist Chang Kwang-chih has called the [5]Lungshanoid Interaction Sphere and with what others call the Southern Interaction Sphere. That is, a region of closely-linked cultural complexes with established relationships that span for thousands of years.

These cultures include the Lungshanoid, an archaeological culture that can be considered "Proto-Shang," and the

Yuanshan, a complex sometimes called "Proto-Lungshanoid" in Taiwan. In the Philippines, the red-slipped wares and lime-impressed wares are closely linked with the Yuanshan of Taiwan. The oldest red-slipped and lime-impressed wares go back to 5340 BCE at Balobok Rockshelter in the southern Philippines. Red-slipped ware is characterized by geometric decorations consisting of dentate patterns, triangles (often hachured and with circles or semi-circles at apex) and impresses circles sometimes filled with lime.



Neolithic Southeast Asian pottery designs showing dentate pattern, circles, triangles often topped with circles/semi-circles. The dentate pattern is called

tumpal in modern Indonesia and is thought to represent mountains, crocodile teeth, etc. From top to bottom, left to right, Kamassi, Sulawesi, Indonesia; Minanga Sipakko, Sulawesi; Batungan, Masbate, Philippines; next two from Kamassi, Sulawesi; Galumpang, Sulawesi; next three designs from sherds found north of Hong Kong; next two from Saipan; the bordered images at the bottom come from sherds associated with the Son Culture around Hong Kong. Images from Miksic, John N. Earthenware in Southeast Asia: Proceedings of the Singapore Symposium , National

As with the Dongson culture and the Hung kings of Vietnam, there is little strong archaeological evidence of what might be called a "state" that has been uncovered in either Taiwan or the Philippines at this period. That of course does not mean that such polities did not exist as demonstrated previously.

There is abundant evidence though of widespread trade in this area and in the region as a whole. The Nusantara trade network was in full force at this time and Wilhelm Solheim considers it already at least a few thousand years old in East China at the beginning of the dynasty.

The Shang themselves were so heavily involved in trade and commerce that the word "shang" came to be used to denote "merchant, trader" in the Chinese language. And Shang trade largely involved the southern interaction spheres. A number of Shang kings and officials seem even to have originated or visited Tanggu. These include the legendary king Wang Hai and the founder of the historical dynasty Tang who may have been born at Tanggu, and whose minister Yi Yin is said to come from the [6]Hollow Mulberry, a location very near Tanggu.

Legendary rulers like Jun are called "ti" or "di," which meant "emperor" in the earliest times but later becomes the word for "god." Possibly there is a connection with Cecilio Lopez's Proto-Austronesian or Ur-Austronesian reconstruction *qa(n)dih "monarch, ruler." I have suggested previously that "ari," a reflex of *qa(n)dih was probably represented as "li," a title of emissaries from [7]Sanfotsi, a kingdom directly south of [8]Quanzhou.

Researchers such as Bentley, Geertz and Tambiah have noted that Southeast Asian states tended to fit into the model of "theater states" or "galactic polities." The Shang Dynasty also fits quite well into this model.

In this scheme, the ruler's source of authority is ritual, tradition and mythos, where in other systems these are used instead to legitimize the ruler's power. The state controls very little of the internal economic system particularly with reference to agriculture, although we know that the Shang regulated bronze production in their domain. The theater state ruler did exercise authority over external trade and was responsible for a great deal of the distribution of highly-valued foreign goods helping to solidify goodwill toward the state.

Authority was considered rather divine but not necessarily hereditary. According to Chinese tradition, the pre-dynastic kings did not follow hereditary succession although they were aware of it. It was not until the Xia Dynasty that royal lineage takes over, but even here it is not absolute. Unlike medieval Europe, new dynasties could arise in China from people belonging to any class and not only from the nobility or royal descendants.

In Southeast Asia, there appeared to be separate divisions of hereditary rulers often linked with gods or first ancestors and having a combined priestly-ritual function, and a merit-based class of leaders who often performed most or all of the executive functions.

Early researchers proposed that with the coming of Indic influence, the Southeast Asian states lost their own character citing the marked influence of art and writing. However, more in-depth studies demonstrate that the Southeast Asian polity combined aspects of Indian and Chinese statecraft unto a mostly indigenous base.

For example, if we look at Pacific island polities and socio-political organization among cultures untouched by either Chinese or Indian statecraft, we find something very similar to what underlies the functioning of the Southeast Asian state only a larger scale. The Divine King of the Devaraja cult, for example, despite the Sanskrit nomenclature finds its closest counterpart with the Divine Chief and Divine Headman of the Pacific.

The [9]words used for the nobility, trade and related subjects most often can be reconstructed from regional language groupings showing their age and origin.

In areas of economics and monetary policy, Southeast Asia was more largely influenced by China. Stringed cash of Chinese origin, probably having a broader Asian Pacific origin in [10]shell money, became very popular during medieval times. Trade with China came second only to interregional Southeast Asian trade.

Indian influence was strongest in the arts and religion. However, quite clearly many of the state rituals were of pre-Indic influence including the widespread royal [11]water buffalo sacrifice, something which may in fact have entered or re-entered Indian royal practice from Southeast Asia.

Entities within the state were organized in clusters that often could be far-flung from one another with non-aligned or enemy areas in-between. However, they all revolved around a [12]cosmic center connected again with ritual and myth.

Both the center of the galactic polity and its ruler represented the cosmos in microcosm.

These ideas can be traced, I believe, to the Dog Tumulus Country, another name for Tanggu and Penglai. The Dog Tumulus or Dog Altar refers to the altar of Jun mentioned in the Shanhaijing near the Fusang Tree. It can be identified with Hundun, the dog-shaped "Emperor of the Center."

Here the [13]dog stands both for the center and the ruler, both resonating aspects of the regenerating cosmos signified by the motifs of altar and sacrifice.

Regards,

Paul Kekai Manansala

Sacramento

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[14]Buy now!

[15] ❌

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2. <http://sambali.blogspot.com/2004/12/nusantao.html>
3. <http://sambali.blogspot.com/2006/10/xihe-glossary.html>
4. <http://sambali.blogspot.com/2006/10/fusang-glossary.html>
5. <http://sambali.blogspot.com/2006/11/lungshanoid-glossary.html>
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11. <http://sambali.blogspot.com/2004/12/water-buffalo.html>
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13. <http://sambali.blogspot.com/2006/10/article-dog-reverence-in-southeast.html>
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 15. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr_c=3
-

Did seafood lure people "Out of Africa?" (2007-10-19 07:01)

A new study reveals the oldest known [1]coastal human habitation in Africa. The evidence helps support theories that early humans began living close to the sea and subsisting largely on [2]shellfish.

I have proposed that the [3]Nusantao, probably consisting largely of [4]Austronesian seafaring peoples, extended this ancient practice as a logical adaptation to their environment, and that early [5]shell mound sites stand as evidence.

Did seafood encourage 'Out of Africa' trips?

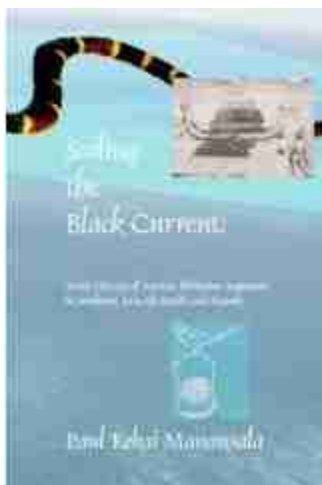
October 17 2007 at 10:28AM

By Richard Ingham

Paris - Archaeologists have uncovered the earliest known remains of human habitation by the coast, a finding that may explain how humans ventured beyond Africa at the start of their planetary odyssey.

Mussel shells, sharpened pieces of red ochre and stone micro-tools found in a sea cave in South Africa suggest that Homo sapiens headed for the beach quite soon after emerging from the savannah, they say. By stumbling upon the rich harvest of the sea, Man found the means to explore beyond Africa, sustaining himself through maritime edibles by probing along the coast, they suggest.

[6]Read more.



[7]Buy now!

[8] 

1. http://sambali.blogspot.com/2004_12_08_archive.html
2. http://sambali.blogspot.com/2005_04_21_archive.html

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4.11 November

AustriC influence on Chinese time cycles (2007-11-02 17:19)

Two important scholarly questions in the study of the Chinese calendar and the related astrological system revolve around the names for the *Tiangan*, the ten "Heavenly Stems," and the *Taisui jinian*, the twelve stations of Counter Jupiter, an imaginary planet opposite the year star Jupiter.

The names of the *Tiangan* and *Taisui jinian* have no meaning in the Chinese language and have long been thought of as renderings of foreign words.

Here are the two groups of names:

Tiangan (Heavenly Stems) Jia

Yi

Bing

Ding

Wu(mou)

Ji

Geng

Xin

Ren

Gui

Taisui jinian (Counter Jupiter Stations) Shetige

Ming'e

Zhixu

Dahuangluo

Dunzang

Xiexia

Tuntan

Zuo'e

Yanmao

Dayuanxian

Kundun

Chifenruo

Recently, Wu An-Qi suggested in a Chinese language publication that the *Tiangan* names were of Daic and Austronesian origin connected with words for body parts, and linguistic remnants of the coastal [1]Dongyi people of early Chinese

literature.

Decimal Heavenly Stem cyclical characters are used in concert with the duodecimal *Dizhi* "Earthly Branches" to count hours, days, years, etc. J. Norman found an Austroasiatic origin for the names of the graphemes used to describe six of the animals associated with the *Dizhi* branches.

Tiangan characters were among the most frequently seen on Oracle Bone Inscriptions. The ten cyclical characters were associated with the Shang Jia, the ten ancestors of the Shang Dynasty who were worshipped on the respective day of the 10-day Tiangan week.

In earlier times, the Tiangan characters were known as *Shi Ri* "Ten Suns" and scholars have connected the name with the myths of the Ten Suns of [2]Xihe that rested on the [3]Fusang Tree. Thus, the Ten Suns also stand symbolically for the ten ancestors of the Shang kings.

Shang divination used these cyclical characters to foretell the auspicious nature of the related day in the 10-day week. There is some indication that the 10-day week may also be linked with a [4]base five counting system. The number five occurs frequently in Shang numerology. Most convincingly in the series of artificially-produced cracks in turtle shells and other oracle bones. These cracks were normally five in number and other mirrored on each side of the turtle shell producing a polar set of 10 cracks (Sarah Allan, *The Shape of the Turtle: Myth, Art, and Cosmos in Early China*, pp. 114-124). Some submerged ideology from the old divination practices may have survived and given rise to the later division of the Tiangan stems into five yin-yang pairs based on the new doctrine of [5]Five Phases.

In Southeast Asia, the five-day week and to a lesser extent the 10-day week is quite common with the latter also found frequently out into the Pacific. The five-day week was usually a market week and is extremely common in Southeast Asia and also in Africa. The 10-day week can be either a market week or a three-fold division of the lunar month.

Among the Ifugao of northern Luzon, the *tengao* was a Sabbath-like celebration held at the end of the 10-day week. The ancient Hawaiians had a sacred 10-day taboo period known as *anahulu*. The Maori and Caroline Islanders divided the lunar month into decades although one week inevitably had to be of nine days. In Kiribati, they had names for movements of the Sun over a 10-day period. The Javanese-Balinese calendar had both the five and ten day weeks incorporated with other time periods in the fascinating 210 day year cycle.

The Taisui jinian system is a more perplexing problem. Although many solutions have been offered for the names of the Counter Jupiter stations, none appear remotely convincing. One suggestion is that the words come from a minority language, possibly from the state of Chu south of the Yangtze during the Warring States period, a language that eventually became extinct.

Regards,

Paul Kekai Manansala

Sacramento

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[9] ✖

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disquiet_us (2007-11-12 02:29:00)

What terms, if any, would have denoted the three 10 day weeks as a division of the lunar month? I have seen some suggestion that they might have included a "low", "middle" and "high" designation, but I am unsure as to the Chinese translation of these terms. Thanks for your time.

Paul Kekai Manansala (2007-11-12 14:01:00)

They were called in order shang, zhong and xia.

Shang means 'to appear,' chung 'middle, center,' and xia 'to descend, below.'

(2007-11-04 08:52)

[1]Edit

[2]View

Austric influence on Chinese time cycles

austric, austroasiatic, austronesian, dizhi, earthly branches, heavenly stems, jovian years, taisui jinian, tiangan

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11/2/07

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Geomancy (Glossary) geomancy, sikidy, sungca, sungka, tumtum al-hindi

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12/14/04

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Dueling volcanoes, continued

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The Dueling Dual Volcanoes

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[845]View

Money as the root of all evil

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A Neolithic snapshot

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[849]Delete

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The Yi Peoples

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12/11/04

[852]Delete

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[854]View

A revealing map

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12/10/04

[855]Delete

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Networking

draft

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[857]Delete

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Social system and stratification

by Paul Kekai Manansala

12/10/04

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The Nusantara Trade Network

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The Nusantara, continued

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The Nusantara

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Sundaland

[872]1 comment by Paul Kekai Manansala

12/8/04

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[874]Edit

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The Long Search

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by Paul Kekai Manansala

12/8/04

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Prologue

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Tropical adaptation in Southeast Asian horses (2007-11-14 13:48)

I have discussed in this blog the ancient existence and development of the [1]horse in tropical Asia.

To expand on the unique adaptation to the tropical environment, something likely developed while the species was still wild over tens of thousands of years, I will list some old references to the horse in the Philippines.

The Philippine Horse is primarily a development of the Sulu Horse. In central and northern Philippines, the horse has some admixture with Spanish mustangs and the Chinese horse, but still its characteristics mostly resemble the Sulu Horse of the southern Philippines. The idea that the horse in the result of the deterioration of Spanish breeds like the Barb has been dealt with in various works.

However, unlike in the South where indigenous names like *kuda* still survive for the horse, the indigenous names have been replaced in the North. This is not a phenomenon limited to the horse though. The bolo, for example, is a Philippine blade with a name derived from Spanish. Philippine stick-fighting also in many areas goes under names "arnis" and "escrima" both derived from Spanish words although in the South the indigenous or regional name "kali" is still used. Terminology related to horse-riding and horse care does survive however, and it is possible that an indigenous horse name has survived.

The words *tigbalang*, *tikbalan* and similar cognates have as their primary meaning through much of the northern and central Philippines, the name of a mythical creature that is usually described as either part-horse, part-human or as a supernatural horse. Possibly this previously was also a word for "horse" before displacement with the Spanish word. Here is a list of notices that highlight the high adaptation of the Philippine horse to the tropical environment:

The horse of the Philippines is a descendant of the Sulu horse and the horses brought by the Spaniards from Mexico and China. Although it is a small animal, probably no other breed of horses in the world has the combined qualities of style, action, vigor, and endurance to the same degree that the Philippine breed has. This has doubtless come about from the little attention given to these animals ; and thus, by a process of natural selection, those have survived which are best fitted to endure the conditions of Philippine life. The Philippine horse is used for riding and light hauling. No heavy work in the field or on the road is performed by it ; cattle and carabaos are used instead. In mountainous regions horses are often utilized as pack animals.

– Hugo Herman Miller,

Economic Conditions in the Philippines , 1913.

The Philippine horse is small and under-sized but it is well-developed, and not only is it physically well-proportioned, but its great ability to withstand heat as well as its enormous endurance are widely known. Only recently, a gift of the six best available specimens of the Philippine Horse was graciously accepted by the Imperial Household.

– Manila Sinbun-sya, The Official Journal of the Japanese Military Administration, 1942.

The Philippine pony is used for all light draught for which the caribou or the mule would be inappropriate. These little animals are not much larger than the famous Shetland ponies, but they seem to be more like the mustang or Indian pony in their habits and general make-up. Tough as leather, wiry, and sure-footed, they have wonderful endurance, and they thrive in this climate where the larger horses of Europe and America can be kept alive only with great difficulty.

– Frank Wiborg,

The Travels of an Unofficial Attaché: Described in Simple Narrative , 1904.

We have a wonderful horse in the Philippines, of almost unequalled courage and spirit and good confirmation, but he is too small for general use.

— Philippines Governor, United States War Dept, Report of the Governor General of the Philippines , 1924. It is said that no other horse in the world has combined the quality of style, action, vigor and endurance in one "wonderful piece of horse flesh."

– Pacific Science Association, Proceedings - Pacific Science Congress , 1967.

It is often said, and by people who know, that the Philippine horse or pony is the best piece of horse-flesh in the world for his inches.

– David C. Kretzer, How to Build Up and Improve a Herd Or Flock , 1930.

In many respects, these ponies are the best specimens of horse flesh in the world, being possessed of wonderful endurance and a remarkable combination of quality, action and vigor.

-
Philippine Islands Bureau of Agriculture, The Philippine Agricultural Review , 1915.

The horses of Insular Southeast Asia are often found in the wild as feral horses where they endure conditions of weather and exposure to disease and parasites that appear surely the result of long periods of tropical adaptation.



[2]Buy now!

[3] ✖

1. <http://sambali.blogspot.com/2006/03/glossary-horse-in-southern-asia.html>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut-hor=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Arvind Vyas (2007-11-16 10:31:00)

Paul,

The local name of horse - as you mentioned - *kuda* seems to have derived from Indic *ghodam* / *ghoda* . Or am I just assuming the similarity?

Best regards,

Arvind.

Paul Kekai Manansala (2007-11-16 10:54:00)

Hi Arvind,

They could be related, although some have reconstructed the word locally as **kud(j)a*.

The Proto-Austic word for horse is reconstructed as **seh*. I guess sata "horse" and its cognates in the Munda languages might be a reflex of **seh*.

Mog (2007-12-04 16:02:00)

Paul,

As usual am humbled by your research and content of your blog. Though my own research has been quite chaotic, shallow and often unscientific purely spontaneous association, my intuition tells me the Java/Sulu horse info has to be thoroughly vetted.

My intuition has proved correct before, especially supporting the anti-AIT, and likely OIT argument, and of course Oppenheimer highlights the out-of-Sundaland evidence.

Having actual relatives who shod ponies at the Appleby Horse Fair in Cumbria (which I suspect is FAR older than the 1600's,

dating back to Roman times), I've always been curious how a **17 ribbed pony**, the Shetland pony, ended up in that area. Of course Eurocentric historians would believe it's a kind of indiginous adaptation, but since it is dated to around 0 B.C. or time of Romans, it is possibly brought there by some Indic influence (considering phenomenon of Gypsies is likely far older), or maybe a Thracian unit which was certainly part of the Roman auxiliaries of the time.

Of course it is very thin evidence of this **East to West** movement of Indic or Sulu Ponies, but we have to consider that the Gundestrup Cauldron (dated B.C. found in Denmark) was forged in Thrace and has obvious Lakshmi deity on it. In Scientific American magazine some time ago the imagery on Cauldron was linked with Hindu style craftsmen, who may have been in Thrace.

It is purely incidental, and a "mad" association, but in the gypsy - pony trader language they have a word for "foreigner" and that is "gadjo".

As far as **Seh** and **Sata** for a much wider net than just Proto-Austrian, or East to West Proto-Austrian influence, we have the Nubian "Seti" or "Ta-Seti" which means tribe of Seth, or tribe of "bowmen", as well as Egyptian Set/Seth which is an ancient deity for more warlike aspect/also uncontrolled greed in esoteric view.

And the East to West (OIT) via the Scythian R1a Haplogroup spread of the Chariot can be seen with the Sanskrit word "Ratha" for chariot, which spread to German "Rad" for wheel, "Rhod" (wheel) in Welsh, and the earliest kings of Ireland known for bringing chariot was "Ruadri".

Of course it is purely incidental, that the most famous Druid of Ireland was known as Lord of the Wheel (Mug Ruith). And of course in your history of Dogs of Yore, you certainly know of the berserker Irish hero, Cuchulainn (Hound of Cullen). Do you know what the name of Cuchulainn was in his youth?

Setanta.

Just working the puzzle Westwards bro.

Tau Sug, Sulu, Shu, people of the current...

- Mog Rhod

Mog (2007-12-04 16:52:00)

Wow, possibly should have added this to the Equus Sivalensis post and not here, but anyway.

Further to the Ratha, Rad, Ruadri, association of "chariot" and "wheel" with expansion of horses...as well as warrior association with Seh, Sata, Setanta etc, we must not forget a possible correlation with the Chinese representation of the "Dog" star "Sirius" which is into a BOW (ancient Archer Guardian, in Europe as well?)

Of course in Hinduism **Rudra** is known to "make people fall ill" with his bow and arrow, which could be a kind of indication of warrior/berserker state, or illness which brings enlightenment as still happens in some shamanistic/faith healer cultures today.

Picture:

<http://i57.photobucket.com/albums/g233/mogrhod/RudramesoChinBow.jpg>

Chinese it is celestial Jackal, Tien-Lang, and in Mesopotamian constellation it is GAG-SI-SA, or KAK-SI-DI...(Arrow Star). Sisa, Sidi is star?

Sidi, or Sisa cognate with Sata, or Seh?

And from an artistic point of view the DOG star Sirius, also looks like arching wings of bird.

Very similar to a common Filipino Tattoo...

<http://i57.photobucket.com/albums/g233/mogrhod/DSCF0165.jpg>

Of course this is an "artistic" association.

Peace.

Paul Kekai Manansala (2007-12-05 08:34:00)

Hi Bill,

The archaeological evidence of early horses in SEAsia is still rather slim, but generally that is the case with all domestic animal remains in the region.

This is largely due to the very moist climate that destroys remains not protected in some way.

One of the most interesting finds is a Sulu type horse in a Neolithic layer from Batangas, Luzon dating back 4000 to 8000 BCE and generally considered an anomaly.

Abundant evidence of domestic horses in Yunnan starts about 6th century BCE, but I think this will eventually go back much earlier.

The Chinese called the horses of Yunnan *shenma* "god-like horses."

The old *Equus Yunnanensis* remains have some similarities to *E. sivalensis* of the Siwaliks.

On Cuchulainn, was the original name Setanta? Do you know the (Celtic?) meaning?

Paul Kekai Manansala (2007-12-05 08:42:00)

Bill, also I should say that the oldest undisputed horse remains together with horse equipment is not from North India, but from the megalithic cultures of South India.

Horse bones in Hallur, Karnataka date to about 1500 BCE.

Many of the early South Indian megalithic sites have horse bits of different types and also some stirrups. So, these horses were mounted.

Vedic literature regards the horse as coming from the sea, which has been interpreted in a number of ways. In the latter literature, the divine horse along with the cow (*Bos indicus*), the elephant, Parijata (Coral) Tree, Conch Horn, etc. all arise from the churning of the Milky Ocean.

Mog (2007-12-06 12:04:00)

Ruminations on Cuchulainn/Setanta

Paul,

It could be that there is "no meaning" to Setanta. In fact yesterday I was clueless. And I'm catching myself being Eurocentric when in fact, should be spending more time getting facts straight on Tropical Ponies. But considering how the gaelic mind saw the world, and how everything was wrapped in symbolism (i.e. Ogham, Tree Alphabet), it would be uncharacteristic that there is no meaning to Setanta. And this is with ALL indigenous societies, so there is in fact common ground amidst the centricities. I'm only an Amateur, but maybe Zen like "beginner's mind" is somewhat useful and allows for freedom. All of this would need to be checked with a Gaelic scholar (the only one I know is Gaeroid O'hAllmhurain) (<http://www.celticcrossings.com/contactUs.html>). Warning, this is very much a TO BE, or NOT TO BE discussion.

Setanta is pronounced SHAY-DANDA, and I've seen spelling of Setanta as originally Sétanta.

So we have

Sé

and

Tanta

First of all let's take Ta possibly cognate with Tá, I'm not sure of the "grammar" terms, but Ta appears to be a personalization which changes with the verb. Can mean, I, you, he, it, we, they. This must also be related to Tuatha which means tribe, or group of people, very similar to Nubian/Egyptian Ta Seti (or Tribe of Bowmen). OK, now let's go onto Sé.

OK, now let's go onto Sé. This is always pronounced SHAY. Sí is always pronounced SHEE, as in SIDHE, or Ban-sidhe (BANSHEE).

Sé is masculine TO BE

Sí is feminine TO BE

In esoteric terms, to be, IS'ness, SUCH'ness.

I am... Tá mé (tah may)

you are... Tá tú (tah too)

He is... Tá sé (tah shay)

It is... Tá sé (tah shay)

She is... Tá sí (tah shee)

We are... Táimid (tah mwidj)

You all are... Tá sibh (tah shiv)

They are... Tá siad (tah shee-id)

Now, back to Tanta

"TANTA STULTITIA MORTALIUM EST" ("what fools these mortals be" Midsummer Night's Dream)

<http://en.wikipedia.org/wiki/Tantalus>

Tantalus' punishment, now proverbial for temptation without satisfaction ("tantalising"), was to stand in a pool of water beneath a fruit tree with low branches. Whenever he reached for the fruit, the branches raised his intended meal from his grasp. Whenever he bent down to get a drink, the water receded before he could get any. Over his head towers a threatening stone, like that of Sisyphus.

*In a different story, Tantalus was blamed for indirectly having stolen the **dog** made of gold created by Hephaestus (god of metals and smithing) for Rhea to watch over infant Zeus. Tantalus' friend Pandareus stole the **dog** and gave it to Tantalus for safekeeping. When asked later by Pandareus to return the **dog**, Tantalus denied that he had the **dog**, saying he "had neither seen nor heard of a golden dog." According to Robert Graves, this incident is why an enormous stone hangs over Tantalus' head. Others state that it was Tantalus who stole the dog, and gave it to Pandareus for safekeeping.*

All one needs to do is investigate the Hermeneutics of this (hope am using the word correctly), and compare it to Cuchulainn and his obtaining his name by slaying a **DOG**...

The son of the god Lugh and Deichtine, sister of the king of Ulster, he was originally named Sétanta, but gained his better-known name as a child after he killed Culann's fierce guard-dog in self-defence, and offered to take its place until a replacement could be reared.

Now Lugh, or Lugus is a whole other topic, linking with the horned deities extant amongst the ancients (the Horns merely meaning royalty or "Crown", Corona). There is a whole mystery tradition surrounding Cernunnos, Belatocadros, Cronus (Phoenician), Hercules, El (Northwest Semitic) and the horned Pashupati (Shiva) seal of Indus-Sarasvati. In fact the Celtiberian link of the town Brigantia, A Coruna, has a certain Phoenician link as they have a Tower of Hercules as symbol for city.

Now this **enormous stone** which hangs over Tantalus head is nothing other than a black lingam (my opinion) and is mirrored in the Warp Spasm of Cuchulainn (Berserker state, battle ecstasy, possibly shaman-mania state). It is a stretch, but...

Then, tall and thick,

steady and strong,

***high as the mast** of a noble ship,*

rose up from the dead center of his skull

a straight spout of black blood,

darkly and magically smoking. – Warp Spasm of Cuchulainn

The only other cognate with Tanta is the obvious Tantra, the core meaning of Tantra being **everlasting continuity** which in and of itself is a kind of "extension" similar to Tantalus reaching for the fruit (story above). The key is, not to be attached to the fruits of your actions.

Tantalizing, huh?

Bows,

Mog Rhod

Mog (2007-12-06 12:15:00)

Only other comment have to make about Euro ponies, is the extant of ponies in North Britain and Scotland, certainly through the 700's. Most of the Pictish stones show riders with their shins hanging somewhat below the bellies.

And the North British tribe, Brigantes (named after Brigid, and associated with same people and cult in Kildare Ireland, and Northern Spain) was somewhat Matriarchal. When the Romans subverted the Brigantes, they focused on her Queen, who was named Cartismandua. I've seen this translated as "Painted Pony", which both describes the preferred vehicle and the fact that Brigantes AND Picts had the habit of Tattooing their skin.

So there is a rough correlation between Luzon (Kapampangans being somewhat Matriarchal, at least closet matriarchs) and Ponies in 8,000 - 4,000 B.C., as well as the tradition of Tatooing (our friend Mel Orpilla).

In addition, though I'm an OIT and against AIT, it is undeniable that the chariot cultures started with Haplogroup R1A (R1b - Celtic, largely stayed in Euro for 30,000 years), and North India is 1/3 R1a. The Scythians R1a, though likely mostly so called "white", spread culture From the steppes and North India, and Russia TO THE WEST. **Scythians are noted for their Tatoos too.** The chariot did not arrive in Britain / Ireland until 600 B.C., and curiously the Ganga/marijuana influence never touched Europe until about 500 B.C., where it only went so far as Germany. This marijuana culture was part of Freya worship, AND had to be brought by Scythians from the Hindu Kush all the way to Germany and not vice versa.

Please again accept my apology for not dealing with Tropical Ponies, but there is an association between surviving Matri-

archies/Ponies/Tattoos, but quite possibly the Scythians are an exception/part of the problem in spreading Patriarchy. Don't know enough about Scythians, except that Sikhs, especially Jatts are male dominated and are almost certainly mostly Haplo R1a.

Just opinions.

Mog (2007-12-11 12:35:00)

Paul,

Another Angle to Setanta: Seid

I think we've hit some pay dirt on some extremely ancient terminology which is pan Austric-African-Indo-European. Both the horse and dog could have been equal in earliest sacrificial rituals and both associated equally with magic.

The Proto-Austric word for horse is reconstructed as *seh. I guess sata "horse" and its cognates in the Munda languages might be a reflex of *seh.

Now I was just looking up the Norse/Germanic deity Freya, because in some obscure history found that Cannabis (as brought by Scythian types from India) only penetrated Europe as far as Germany, and was seemingly associated with the Goddess Freya. Magic has been associated with Freya, specifically SEID.

<http://en.wikipedia.org/wiki/Seid>

In the Viking Age, seid had connotations of ergi ("unmanliness" or "effeminacy") for men, as its manipulative aspects ran counter to the male ideal of forthright, open behaviour.

What is so important about this is in Egypt, Set, or Seth, was also associated with a type of color red, which was associated with women, and Set/Seth as lord of Chaos I've seen ALSO having been associated with effeminacy. This hints of a more ancient Goddess/Shakta/Kali cult which spanned Europe/Africa/Asia/somewhat in Americas/mother Spider. Set/Seth of Egypt has pronounced ears like a desert fox, or wild African hunting dog (stratagem, greed).

What is important about the Philippines is grave burials were both with horse and dog. And considering that sorcerers in the Philippines were Asu-ang (associated with dog), possibly sorcery was also associated with the horse. In studying esoterica I've noted that in Sumeria and Egypt the LION might actually be secretly symbolic of "BREATH" in a kind of meditation (Durga, mother goddess associated with lion as well), and ancient man would have meditated on horses and dogs breathing as well. In Egypt SHU (DRY AIR) and TEFNUT (MOISTURE) are also called the twin lions, and in meditation the in breath through nostrils is dry, the outbreath through nostrils is warm and moist (most rudimentary observation, down to basics).

Just look at New Guinea where someone acting oddly (which might include psychological states of hypomania, aspergers syndrome, bipolar, or shamanic trance) the person is called a sorcerer or SUANGI, very close to ASU and SHU (Shu noted by Egyptian priests of Thebes as being "original" Hercules, origin Atlas mountains).

Now getting back to female sorcery aspect of Seh, or Sata for HORSE and possibly association with MAGIC (correlating with Setanta as well), we have Seid associated with Freya. In addition, since Germans and Nords likely were influenced from East (where chariots came from, marijuana came from) we have another aboriginal mother goddess allegory, ancient serpent worship in.

<http://en.wikipedia.org/wiki/Shesha>

Shesha, or the 7 hooded Naga (or commanded kundalini) of both Vishnu and Buddha.

This has a striking phonological/philo/etymological similarity with Seshat, the consort of Thoth (Egyptian Scribe).

<http://en.wikipedia.org/wiki/Seshat>

Seshat has a seven pointed star (of Papyrus?) over her head, but along with Shesha it is a likely more ancient reference to the 7 Matrikas (also a stellar, 7 sisters?)

<http://en.wikipedia.org/wiki/Matrikas>

This could also be the origin of later Shamash, or 7 branched menorah, and a mystery tradition in Hebrew. In New Guinea a principle trade good for brides are dogs teeth (asu) again. And after meditating awhile on "Kala" words (one meaning time, Kalah was last words of Jesus on cross, it is finished in Aramaic), I've noted that in the old testament one Hebrew word for merchandise/goods/weapons was KALIL. I wonder if there is any Nusantara relationship with Kalálal (goods, merchandise), or even Kalaguya (lover, woman, concubine...in war unfortunately women would have been commodified (New Guinea trading women for dogs teeth, currency?). And getting back to Asuang-black magic-Kali (and Kali was archetype for death / battle goddess as well), we must remember another word for a shakta tantra version of Shaivism called Kaula, or Kula, which MIGHT

also fit Sulu horse name of Kuda as a cognate.

There are a number of variations of the term Kaula in the traditional Sanskrit texts. They are:

- Kaula - is the name of the spiritual school; a second meaning is that of ultimate reality, containing both Kula (the groups of elements) and Akula (that which transcends the groups)
- Kula - is the actual group or family, composed of a number of persons or objects
- Akula - is that which transcends the Kula; transcendence; Shiva
- Kauliki or Kaulika - the binding energy of the Kula; an organizing force of a superior order, bridging the two extremes of manifested (Kula) and transcendent (Akula)

In this article we are going to switch back and forth between the four terms depending on context, but they all refer to the same fundamental notion.

(2007-11-16 11:39)



A new look at Vedic India
by Paul Kekai Manansala

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[2]Quests of the Dragon and Bird Clan

The 'Aryan' invasion theory (AIT) has dominated Western Indology for the last few centuries. Nowadays the specialists in this field often modify the 'invasion' part of the theory into a 'migration' or 'diffusion.'

However, this change in terminology often appears superficial. The arguments and papers that continue to be churned out still betray a definite leading toward the idea of invasion rather than migration.

Thus, it is not uncommon for Indologists to disown the old invasion theory and then go straight into a discussion on the importance of 'Aryan' military superiority in the establishment of Sanskrit in the subcontinent.

After investigating this problem for many years, I have developed a theory that is quite unique, or at least, not something that I have come across.

Some Indologists of both the AIT and Out of India (OIT) school have suggested something that agrees in part with my own theory. They have noted the relationship between the Indian people and those *east* of India in Southeast Asia and the Pacific. Some OIT proponents have even suggested that an important part in this relationship in the formation of Vedic culture, which is what I am also proposing here.

My theory on Vedic culture follows this relationship in depth and attempts to develop it into much more than just a suggestion. There is not invasion or mass migration postulated here. Migrations did occur back and forth and that will be discussed briefly. But what is proposed here is a long continuous cultural contact between two regions dating back to the earliest times. This contact continued rather uninterrupted until European colonizers placed strict limits on trade (see new article on [3]spice trade) and other contacts between peoples in the region.

First of all, we must remember that India falls into a zone that links it biologically with the area I shall refer to as the Austric region. The Austric region covers areas presently inhabited by Austric speakers or which are thought to have been inhabited such people previously.

The flora and fauna of India and the Austric region are more similar for the most part to each other than they are to other areas. Thus, India, or its tropical and sub-tropical regions, really are part of the Austric area, or vice-a-versa.

Thus, you have wild animals like the water buffalo, elephant, rhino, tiger and a great number of tropical trees and plants in common.

While this natural relationship does not necessarily apply to human relationships, in this case, we will argue that

indeed it does.

In many ways, the modern Aryan invasion/migration theory rests on the natural evidence in the form of domesticated animals. Specifically, the horse evidence has been cited in many works and discussion in which this issue has been approached recently.

However, we shall show that the horse and other natural evidence, in fact, strongly argues against this bulwark of the Western Aryan theory. Another domesticated animal, the zebu cow, or *Bos indicus*, is another form of evidence against the classic theory.

The reverence and importance of the cow is not limited to post-Rgvedic literature. Even in the early sections of the Rgveda one could argue that cattle were highly considered by the Vedic people, whether they were sacrificed and/or eaten or not.

They were also one of the most important domesticated livestock from an economic standpoint if we take the book at face value.

Yet, the cow, *Bos indicus*, is *not* a Central Asian animal. In fact, the older theory that *Bos indicus* is a descendent of the Southeast Asian banteng now seems supported by recent genetic studies.

At one time, the older theory was replaced by one purporting that *Bos indicus* was a selective breed of the Central Asian *Bos nomadicus*, which sometimes possessed small fatty humps. The idea was that the fatty humps were useful to humans and that they eventually bred these into the larger humps of *indicus*.

There was one big problem that even existed before more recent biological studies, and which illustrates the often shoddy nature of early 'Aryan' scholarship. The hump on *Bos indicus* is muscular in nature while that of *nomadicus* is due to the length and curvature of the spine.

The original theory purported that since the hump allowed the cattle to take the yoke better, herders selectively bred them for larger humps. However, this would have produced a breed with a very prominent spine at the withers. In reality, the muscular hump on *indicus* is believed to have once acted as support for the shoulders, while now it no longer serves any purpose.

Given the importance of the cow as a religious and economic animal, second only to the horse in the Rgveda, and ascending to the top position in later Vedic literature, one must wonder at the absence of *Bos taurus* in India.

And there is not even a suggestion of a very high degree of hybridization of *Bos indicus* in India. In fact, Chinese cattle are far closer to a *Bos indicus*-*Bos taurus* hybrid than the Indian varieties.

The Austric theory is supported by all types of evidence

While the Austric theory proposed here is strongly confirmed by the natural evidence, it also receives support from all the fields normally used in analyzing prehistory.

From the linguistic point of view, I have already compared the Indic languages with Austric and the results can be found at the following webpages:

[4]<http://www.geocities.com/pinatubo.geo/austric.htm>

[5]<http://www.geocities.com/pinatubo.geo/aust2.htm>

[6]<http://www.geocities.com/pinatubo.geo/lang.htm>

The research is on going, but these will give the readers some background on the problem from the linguistic standpoint.

Also, in the fields of anthropology, genetics, archaeology, comparative mythology, cultural milieu, etc., I have been able to cull a substantial amount of evidence, although the research here also is still continuing.

Before starting, it is imperative to say that the Vedas are distinctly Indian documents taken from a definitely Indian milieu. There is no positive indication that some of the Vedas were composed in Afghanistan or elsewhere outside the subcontinent as often suggested. At the same time, India has never been an isolated region. At all times, there is evidence of contact and back-and-forth migration with other regions.

What we are trying to do is analyze some of these ancient relationships with relation to the Vedic period and the regions east and southeast of India.

The problem of Vedic origins has resulted in deep divisions among scholars and thinkers, particularly in India. There have been two main groups that have arisen in opposition to the traditional AIT theory, or just generally to Eurocentric bias in Western Indology. These include the OIT school, which has often been linked with religious organizations, and a small, but growing number of traditional Western scholars, although often of Indian ethnic background.

Among the latter group is included Dilip Chakrabarti, a well-respected, Western-educated Indian scholar who has questioned the Western approach to Indology. Chakrabarti is not an OIT proponent that I'm aware of, but he has very elegantly and effectively attacked many of ethnocentric methods used to analyze and present Indian history and prehistory.

The Austic theory offers something that has not been thoroughly analyzed previously, and is a continuation of earlier research for those willing to leap over the walls of Eurocentric scholarship.

We will start off by analyzing the Rgveda. However, unlike the approach taken in Western circles we will not try to propose that the Rgveda contains more of Vedic history than all other sources combined.

The Rgveda is limited in scope as it is a book of hymns dedicated to certain gods, who might not even have comprised the entire pantheon of the people of Rgvedic times. To a great extent, the Rgveda seems preoccupied with the celestial forces of nature like rain, storms, the seasons, the diurnal day, etc. Furthermore, the Rgveda has limited scope geographically, if we take only those place names literally given in the work itself.

Nor is there really any good reason to think that the Rgveda gives more valid information on Vedic society than other Vedic works, or even post-Vedic writings.

The dating of the Rgveda is mainly accomplished by analyzing the language of the hymns themselves. Such methods involve a great deal of speculation as to the original form of the language, regional differences, rate of change, etc. Needless to say it is hardly an exact science nor one in which high confidence can be placed on the results.

Indeed, the AIT proponents don't even take the whole work into account while bolstering their claims. The date when the Rgveda was 'fixed' is highly speculative. Most agree that the entire corpus was developed over at least a few centuries. Yet, at the same time, there is a claim that the Vedic oral tradition was nearly perfect.

The perfect transmission argument lies on the premise that at the very beginning the Vedic bards were subject to unspeakable curses and social sanctions for incorrect transmission of any hymn.

Such sanctions in themselves are not at all limited to the Vedas among Indian scripture, or to India itself. What is hard to reconcile is how new material could be added to the Rgveda over long periods of time when, from the start, the hymns were supposedly inviolable. Generally it is after a particular corpus has been 'fixed' that such strict rules of transmission are applied.

One could not imagine that a person several thousand years ago would now be any more capable of adding new hymns to the Rgveda than would a Brahmin who tried to do the same today.

Another inconsistency arises when one examines Indological claims regarding other Vedic texts or post-Vedic scriptures. After claiming that the Vedic priests were nearly fanatical in maintaining the sanctity and integrity of the Rgveda, a complete turnaround occurs with the other writings including other Vedic literature.

In a sense the AIT argument revolves not around the Rgveda itself, but only certain books in the work. That which does not agree with the theory almost always seems explained away as borrowing from the "aboriginal" culture. In many cases, these suggestions are a priori.

One has to wonder how priests who so perfectly transmitted their sacred texts would so easily absorb the foreign religious elements not only into the most sacred works of the Vedas, but even into the most sacred of the Vedas (according to W. Indology): the Rgveda.

According even to many Indologists, deities such as Vishnu and legends such as the Emusa myth and Nasadiyasukta in the Rgveda are derived from the indigenous culture. And if we take one step beyond this work, yet still within the Vedic corpus, the 'aboriginal' deities and myths quickly take over.

What seems obvious is that the corpus of the Vedas must in some way relate to each other and to a particular time and set of events. Thus, all the four Vedas must have material that is equally old, and probably equally new. How could one maintain that the priests would be able to maintain such perfect uncorrupted transmission over thousands of years, and yet at the same time totally "absorb" a foreign culture?

In fact, this is often what is implied in the AI theory. Even the other Vedic texts are often portrayed as heavily influenced by indigenous, 'non-Aryan' influence. Such explanations are necessary because the milieu of the other Vedas is so undeniably connected with the subcontinent, and foreign to Central Asia.

Our approach will be to treat all the Vedas as belonging to the Vedic culture and all having more or less equal bearing on the Vedic people. By the end of this essay, we hope that the reader will understand how this is justified.

The setting of the Rgveda itself is again Indian. No directions are given indicating some far-off foreign homeland. On many occasions, native flora and fauna are mentioned and knowledge of the monsoon and of the rains coming from the sea is demonstrated.

One of the main approaches used in establishing the AI theory is to use the negative evidence contained in the supposedly older sections of the Rgveda. But the negative evidence again may be explained by the limited scope of the work. One could also use negative evidence the other way around.

For example, the Rgveda makes no mention of wheat. Yet, well before any of the dates suggested in "standard" sources for the migration of Indo-European peoples into India it is generally proposed that they were wheat and barley farmers. Incidentally, the Rgveda does mention rice in the form of *odana*, which usually refers to a dish of rice cooked in milk. In more recent historical times, rice is more often cooked with water buffalo milk. In the myth that mentions *odana*, water buffaloes are also mentioned.

The existence of a racial division is often suggested based on the descriptions of the enemy Dasa and Dasyu peoples as "dark," "noseless," or "goat-nosed."

The present author had also accepted these assertions based on the secondary sources while studying other aspects of Indian culture (see references below). However, after studying the Vedas themselves these claims seem very weak at best.

While such expressions could certainly denote something akin to racial division, it should be noted that they might be relative also. Many cultures tend to ostracize those who depart from the aesthetic norms of their society. But these norms are relative to each society. Thus, sub-Saharan Africans from a certain region may think that people with too light or too dark complexions are unattractive. But what is considered light and dark among them might differ from the same standards in another region.

More importantly, the supposed divisions of peoples into Arya and Dasyu in the Rgveda is highly exaggerated. The only people who seem consistently classed as Arya is the group referred to as the Five Peoples. Even here, the descent of the Five Peoples, and particularly Yadu and Turvasu, is often suggested as mixed. Certainly, the term Dasyu seems to refer on many occasions to spirits of darkness rather than actual people.

And the Five Peoples do not figure as the primary protagonists of the Rgveda. Their defeat on the battlefield is even lauded in the hymns. The true hero of the Vedas is Sudas. The hymns even include appeal for divine help in defeating both Dasas and Aryas. As early as the Satapatha Brahmana, the Purus are referred to as Asuras. There are also references to large numbers of Dasas who become Aryas (Rgveda VI 22-30).

All of this has lead some to claim that Sudas and the Bharatas represented orthodox Vedic society based on close adherence to the Indra cult, and their 'correct' speech. But there are many problems even here. By tradition, Sudas had ten sons reared on his wife by the priest Vasistha. This clearly seems related to a number of aboriginal sexual practices some of which still exist today. Certainly, this was not part of the social practices inherited from the ancient Indo-Europeans.

Also, in the cult of Indra, it is mentioned in the Satapatha Brahmana that the proper offering to Brhaspati, the priest of the Devas, was a type of wild rice found around the Bay of Bengal. Again, it seems inconsistent that the supposedly highly-orthodox Vedic priests, so particular about Vedic recitation, would have allowed their divine ancient priest, after whom their own priesthood is modeled, to become 'indigenous.'

Even in the sense of geography, the racial divide theory doesn't seem to fit. According to some Indologists, the Rgveda represents partly the existence of the Vedic people outside of India (in Afghanistan according to Witzel) and shows gradually their movement into northwest India.

However, from the region of Kurukshetra in modern Haryana, where the Bharatas were based, one finds no clear geographical division of Aryans and Anarya. Indeed, many of the Dasa and Dasyu peoples appear located in the modern Punjab north or northwest of Haryana, or even farther into modern Pakistan.

Returning to the natural evidence, much weight is given by AIT proponents to the testimony supplied by two domestic

animals – the horse and the cow. Of these the horse is the much more important when referring to the Rgveda, but the cow ascends in other Vedic literature. Yet, we shall begin by analyzing the cow.

According to Aryan invasion/migration theory the Rgvedic people originally were pastoral folk who migrated from somewhere in 'Central Asia' to northwest India. As already stated, the literary portion of this argument is based primarily on select portions of the Rgveda. Thus, the AI theory is rather a complex rather than a straightforward one and should then require a high standard of evidence.

However, even most AIT proponents will admit that solid evidence of an 'Aryan' migration from Central Asia in the time periods usually considered is generally lacking. One of the most popular theories is that the Vedic people were related to the Kurgan culture. The most-cited evidence of 'Aryans' in India is usually ascribed to a culture that used ceramics known as Painted Grey Wares (PGW).

However, there is very little similarity between the two cultures. Furthermore, the Kurgan people buried their dead in mounds with the corpse placed in a fetal position and covered with red ochre. There is no evidence of such burials among the PGW culture and neither do such practices jibe with Vedic cremation rituals.

Regardless of this, the AI theorists usually maintain that the Rgveda people were nomadic or semi-nomadic people who relied heavily on their horses and herds. And the most important component of the latter was cattle.

Cattle and the AIT theory

The importance of cattle, at least, from an economic standpoint is apparent from the numerous references in the Rgveda. The strong dislike of the hymns for the Pani seems related largely to the propensity of the latter to steal cattle. The bull is used as an epitaph for Indra, the Sun and other gods on frequent occasions.

As the Rgveda paints a picture of the 'Aryans' as cattle herders, we must envision a scenario in which large herds of cattle were driven into the subcontinent by the invaders/migrants. We again must note that the invasion theory has by no means been discarded by AI theorists, even those who pay lip service to a 'migration' hypothesis.

If Aryans brought their herds of cattle and their horses with them, then one should expect an abundance of evidence in this area to support the AI theory.

This brings us then to the Indian cow, known as the zebu (*Bos indicus*).

When European natural scientists first studied the zebu, they believed it was a descendent of the wild banteng of Southeast Asia known as *Bos javanicus* or *Bos banteng*.

There were many good reasons for this belief. First, both were primarily tropical animals with excellent tolerance of heat and resistance to tropical diseases. Even compared to many other tropical animals, these two bovines were well adapted to the tropics. One could only imagine this was the product of long residence in the tropical regions of Asia. In addition, the zebu and banteng shared similarities in skin, coat, horns and head shape, and sometimes in the shape of the dewlap. The natural range of both overlapped.

But most importantly, the banteng was also domesticated in Indonesia where it is often found in hybrid form with the zebu. Thus, the connection between wild and domestic forms.

Obviously, the descent of the zebu from the banteng was not very supportive of the Aryan invasion theory. Eventually there arose the theory of the zebu's Auroch descent from *Bos nomadicus*. It was postulated that both the zebu and the European/West Asian *Bos taurus* cattle were the product of a single domestication event.

The new theory was a windfall to the AI school as it almost completely obliterated any possible doubts concerning eastern origins.

However, newer evidence has turned things around sharply. Firstly, in 1994, an mtDNA study was published showing that *Bos indicus* and the Zebu were separated genetically by hundreds of thousands of years, if not over a million years. A more recent study in 1999 estimated the separation at 600,000 years ago. Both studies came to the inevitable conclusion that the zebu and taurine cattle were domesticated separately in different regions of the world. The first study suggested, although rather meekly, that *Bos indicus* progenitors might still be the wild auroch. In fact, many taxonomists even classified the zebu as *Bos primigenius indicus* in support of such a view.

However, even before the 1994 study, hemoglobin research indicated that the older banteng theories were not so far off the mark after all. The first study published in 1983 showed that a transitional form leading from beta A to

beta B in domestic cattle was found in Bali cattle (*Bos banteng*).

Certain Bali cattle showed a substitution of lysine residue by histidine leading to beta B, which is the most important type found in the zebu. The change required two codon base substitutions so the researchers could confidently theorize that Bali cattle and cattle with beta B had the same ancestor. It thus concluded that Indian humped cattle must have had hybrid origins since they have very high frequency of beta B.

In fact, as the study also pointed out, earlier research involving protein polymorphisms had already suggested that the zebu at least had definite banteng ancestors and was probably hybrid in origin.

Then, in 1987 another study involving the banteng and African zebu cattle (ongole) led to another interesting discovery. The beta A chain in both the former types was compared to beta A in Herefords (*Bos taurus*). The researchers found that beta A in both the ongole and banteng differed from the Hereford based on a single substitution. The new type was labeled beta A zebu with the assumption that the substitution in the banteng was due to zebu admixture.

However, another explanation, which seems to be gaining ground fast, is that beta A zebu in bantengs comes from a deme that eventually led to both the domesticated banteng and the domesticated zebu. Indeed, many standard references such as Funk & Wagnalls now list the banteng as the probable ancestor of the zebu.

Many other standard sources, which used assign the same ancestor to both the taurine and indicus cattle, now state *Bos primegenius* as the ancestor of *Bos taurus*, but simply state that *Bos indicus* was domesticated separately in South Asia without suggesting a possible ancestor.

Even if aurochs played a part in the zebu's ancestry, the link appears to go back at least 600,000 years if not much more.

Evidence like this may be one reason AI theorists have shifted from an all-out invasion scenario to one involving a migration of only small numbers of people. Supposedly, these Indo-Europeans possessed superior organization and technology that allowed them to impose their language on the aboriginal population.

Such a shift may have been necessary since the biological evidence of large herds of livestock entering the subcontinent from Central Asia is lacking. Indeed, even from the standpoint of human biology, the old invasion scenario suffered severe shortcomings.

According to the old standard of cephalometry, or measurement of skulls, the situation in India had always presented problems to AIT proponents. The theory requires that the Vedic Aryans have some biological relationship with the old Persians of Iran.

However, the evidence available shows that Iranians are and were a markedly broad-headed people while the peoples in India including the northwest were strongly long-headed.

Broad-headed people appeared in pockets in western India around Maharashtra and Gujarat and in eastern India, but the expected high frequency of such types in the northwest was not found.

The discrepancy led to AI theorists to claim that the earlier invasion had come from long-headed 'Nordics', the cousins of the broad-headed Iranians. The theory suffered some obvious weaknesses as the supposed separation of the two groups from the hypothetical Central Asian homeland was not that great. Certainly not great enough to allow divergence into broad and long head categories from a proposed proto-Indo-Iranian people.

The evidence is even more revealing when the skeletal remains are examined more thoroughly. Kenneth Kennedy, who has done extensive research on early Indian crania, has stated that the "Aryan" is missing from the early skeletal record.

By Aryan here we mean a group that would cluster with Central Asians believed to be Indo-Europeans. The skeletal record shows that in most ways the Indian population is quite unique. One thing that can quickly be dismissed, and which we will discuss more thoroughly later, is that Indians are primarily the result of recent (>4000 kya) gene flow from the north and west.

The relation of the zebu to the banteng helps point out the fact that India sits in a biological zone closely connected with Southeast Asia. The zebu is closely linked in the religious literature to the Brahmin, the caste often considered the most "Aryan" of them all. Yet, the zebu is an "eastern" species. When we delve more deeply into mythology later in this work, we will find that Indian tradition, preserved in the Puranas, epics and other works, assigns the origin of a great many things to the East.

In the story of the churning of the Milky Ocean, the divine cow Surabhi arises from the sea after it becomes milk. The Milky Ocean, as we will see, is located geographically to the east of Mt. Meru. Likewise, in the Satapatha Brahmana,

the priesthood is also connected with the East, although here east could refer to eastern India.

From the horse's mouth

If the zebu evidence is telling, then that presented by the horse is even more confounding to the AI theory. Those familiar in this area of study may find this statement surprising, since the horse evidence is often thought of as the 'big guns' of AIT proponents.

According to the invasion theory, the Vedic Aryans were a nomadic people who depended greatly on the horse for whom they had very high regard. The Vedas portray the horse as the kin of the gods.

Generally, the AI theory puts much emphasis on the lack of horse remains in Harappan digs, and also the fact that the Harappans did not represent the horse in their art. If the horse was as important to the Vedic Aryans as the texts suggest, we should see Harappan evidence in both cases.

The first problem with this argument is that there is not unanimous agreement on the lack of horse remains associated with Harappan sites. Archaeologists have found bones identified as belonging to *Equus caballus* at Harappan sites.

AIT proponents argue that these remains cannot be clearly distinguished from the onager of India and that they were not recovered in stratified context. The identification of the bones is somewhat subjective, but it is not unusual for archaeologists to accept items that are not dated stratigraphically. This issue, then, is not that clear-cut.

As for the lack of the horse in the art representations, this is a type of negative evidence from which conclusions cannot be formed. For example, representations of the horse may have been restricted to wood or similar perishable materials.

Even if no remains or artistic evidence have yet been found, this would not mean that the Indian domesticated horse is derived from a Central Asian migrant.

Deep in the specialized literature on horse classification, we can find that Indian and other horses extending to insular Southeast Asia were peculiar from other breeds. All showed anatomical traces of admixture with the ancient equid known as *Equus sivalensis*.

Most standard works leave a question mark as to the extinction date of *Equus sivalensis*. However, like that equid, the horse of southeastern Asia has peculiar zebra-like dentition. Also, both were distinguished by a pre-orbital depression. The orbital region is important because it has been demonstrated as useful in classifying different species of equids. Finally, and most importantly in relation to Vedic literature, the Indian horse has, like *Equus sivalensis*, only 17 pairs of ribs.

In comparison, the horses of Central Asians, Europeans and Iranians had 18 pairs of ribs. That this is not a recent phenomenon in India is illustrated by the following Rgvedic passage (translated by Wilson):

The axe penetrates the thirty-four ribs of the swift horse; the beloved of the gods, (the immolators), cut up (the horse) with skill, so that the limbs may be unperforated, and recapitulating joint by joint.
(Rgveda 1.162.18)

So the horse of India including, that of the asvamedha sacrifice in what is regarded as the oldest part of the Rgveda, is a distinct variety native to southeastern Asia.

The horse evidence is actually supportive of neither the AIT nor OIT versions. However, since the theory proposed here has no invasion or mass migration scenario, it fits in rather perfectly.

While the horse is lacking in Harappa, it also is not strongly represented in the proposed AIT archaeological record. If we accept the Painted Grey Ware (PGW) culture as belonging to the invading/migrating Aryans, the horse remains are again scarce.

Furthermore, there is a lack of evidence of the chariot, which is closely associated with the horse in the Rgveda.

In the churning of the Milky Ocean story, the divine horse Uccaihsravas arises out of the sea just like the cow Surabhi. There are different origin stories given in Hindu myth for both the horse and the cow. The Milky Ocean legend, though, is specific to the current age according to the Hindu cycles of time.

The Vedas may contain an allusion to this story when they state that the horse was born from the sea. Some have taken this as referring to the horse as a solar symbol, but another possibility is a direct connection with the Milky

Ocean story.

Again, we must remember that the Rgveda would hardly be understood by modern scholars at all if not for the other Vedas and the post-Vedic commentaries and traditions. Most modern works that analyze the Rgveda depend on these other sources to explain names, personalities, myths and other details that could not be understood by reading only the Rgveda.

As we have stated, some Indologists tend even to reject other Vedic sources as references on the Rgveda, unless the information contained therein agrees with their theories. In a sense, the evidence is made to conform to the theory. The Milky Ocean story and the Vedic concept of the horse as sea-born are not the only suggestions that give the horse a more easterly, but not necessarily extra-Indian, provenance.

Latter tradition assigned the domestication of the horse to the Asuras of Eastern India. In the Satapatha Brahmana, it is said that the Gandharvas were the first to yoke the horse. The Gandharvas were known as the musicians of the Devas, or Gods. In the Rgveda, Gandharva is the name of a solitary being that guards the Soma of the Devas.

Like the Devas, the Gandharvas were associated with the East. In the Rgveda, sacrifices are made toward the East, the home of the Gods. The Satapatha Brahmana repeatedly refers to the East as the "quarter of the Gods."

...from the east is the quarter of the gods, and from the east westwards the gods approach men: that is why one offers to them while facing the east.

(Satapatha Brahmana 3.1.6, translated by Mueller)

Aitareya Aranyaka 1.2 states: "Let them descend toward the east, for the seed of the gods was born in the east." Some believe the connection of the Devas with the East relates symbolically to forces of nature. But there are more reasons to believe that the orientation may also be linked to actual experience with peoples and beliefs from the East.

Later works such as the Asvasastra (Horse Science) state that sages acted as horse trainers, and that horses should be fed a rice diet. In this connection, we should note that early texts also link the priesthood with the East (SB 5.4.1.3).

As with the zebu, the horse evidence does not point toward the northwest or west as the AIT would suggest. If anything it fits into the same faunal relationships that exist in many other ways with the lands to the east.

The eastern direction, of course, does not necessarily mean Austric. It could refer to Sino-Tibetan or other ethnolinguistic groups. On the other hand, the southeast direction is more likely to refer to Austric speakers.

A new theory

What we will propose here is not an Aryan invasion from the east, but a long history of cross-cultural contacts predating the widely recognized period of Hindu-Buddhist influence.

The demographic history of modern humans seems to change constantly with new theories sprouting up continuously. However, one can say rather confidently now that modern humans had reached the easternmost parts of Asia by at least 50,000 years ago and Australia at least 40,000 kya.

The current prevailing theory has the ancestors of today's humans hugging the coast of southern Asia after leaving the African continent. The cold climate of the north may have dissuaded early humans from moving north until they had reached the eastern limits of southern Asia.

Eventually, in possible relation to warming weather patterns, humans began moving further north. Indeed, migrations took place from all regions in all directions.

In India it is generally suggested by Western Indologists that migrations from Southeast Asia influenced the region from Northeast India to the Vindhya range. This belief is mostly based on the presence of Munda and Mon-Khmer speaking peoples

However, a close look at the evidence in the various fields from genetics and anthropology to myth and culture suggest that the influence was more pervasive. This evidence shall be outlined in the remainder of this work.

What does the literature say?

The literature of all regions is embellished with myth and legend. Yet, even in some of the most outlandish stories there is often at least a kernel of historical fact involved in the tale. As a whole, the literature of India can and has

been used by all sides to interpret the history and prehistory of the subcontinent.

So what does the literature say about India's ancient foreign relations? The oldest texts that give reasonably explicit views of extra-Indian geography are the epics. In the Ramayana and Mahabharata, we find the older four-fold division of the earth according to their orientation to Mt. Meru or to Bharata.

In the epics, Mt. Meru is a geographic reality located east of Jambudvipa (the Indian subcontinent).

The Mahabharata states that Sakadvipa, Svetadvipa and the Milky Ocean are located to the east of Meru. The location of Sakadvipa in the eastern quarter is also found in the astrological text, Brhat Parasara Horasastra.

The Ramayana, Mahabharata, Bhagavatapurana, Laghubhagavatamrta and Varahamihira's Brhat Samhita agree in placing the Milky Ocean to the east. All of these works except the Ramayana and Brhat Samhita, which do not mention Svetadvipa, also place that island in the eastern quarter.

In the Puranas, geography apparently is made to conform more to cosmographic and astronomical thinking. Mt. Meru becomes equated with the North Pole. The world is made into a series of seven concentric rings of continents surrounded by oceans. The ethnogeographic and biogeographic material, though, largely agrees with the epics.

All the Puranas that mention Sakadvipa agree that the Milky Ocean surrounds the island/continent. In the same way, those writings that mention Svetadvipa place it on the "north shores" of the Milky Ocean. This has led some to suggest that Sakadvipa and Svetadvipa were interchangeable names for the same region.

Svetadvipa is mentioned as part of the geographic continents only in the Padma among the Puranas. The Yogavasistha also includes Svetadvipa as one of the seven island continents, but here Sakadvipa is also mentioned. Svetadvipa appears to take the place of Salmalidvipa in the Yogavasistha as compared to the Puranic accounts.

Possibly Sakadvipa refers to a region bounded by the Milky Ocean while Svetadvipa was a more specific location within the ocean itself. Another possibility is that Svetadvipa is a late name for Sakadvipa with the latter staying in usage because of tradition.

All the sources agree in explicitly giving Svetadvipa and the Milky Ocean a southerly as well as an eastern location. The astronomers Bhaskara and Lalla both agree that the Milky Ocean was south of the Salt Sea. The latter ocean is said to surround Jambudvipa. The Laghubhagavatamrta states:

"East of Sumeru (Mt. Meru) is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with his consort, Laksmiji on a throne of Sesa. That feature of Visnu also enjoys sleeping during the four months of the rainy season. The Svetadvipa in the milk ocean is situated south of the ocean of salt."

Svetadvipa, like Mt Meru, the Milky Ocean and other locations have both earthly and heavenly forms as is stated explicitly in the Puranas. The heavenly form of Svetadvipa is depicted as a planet, while the earthly one as a geographical location. Both have the same type of orientation. For example, both the heavenly and earthly Svetadvipa are south of the Salt Sea and East of Meru.

The Ramayana gives a detailed description of the eastern regions in the story of the Vanaras search for Sita. The account gives first mention of geographic names that would later come to dominate Indian literature describing the same area. Yavadvipa and Suvararupyakadvipani are mentioned. The name Yavadvipa would persist, while Suvarnarupyakadvipani is almost certainly the land that would later be known as Suvarnavdipa (Gold Island).

Along with these and other locations, the Ramayana mentions the Ksiroda or Milky Ocean. By medieval times, nearly the entire area of insular and/or mainland Southeast Asia became known as Suvarnavdipa. The Bhagavatapurana mentions Suvarnavdipa extending over an area southeast of India, thus, in the same general location as Svetadvipa in the same text.

The stories linked with the Milky Ocean, Svetadvipa and Sakadvipa in the early literature are quite voluminous and important in the mythical context. An interesting work by Stephen Oppenheimer, a tropical physician and geneticist, examined the relationship of myth in Neolithic Southeast Asia with that of other regions. He believed many cosmological myths found in different parts of the 'Old World' may be connected with a mass migration from Sundaland at around the beginning of the Holocene.

Many scholars have found that the Milky Ocean stories of the Puranas and Epics are similar to myths found among

the Austric peoples in India and to the East-Southeast. In this sense, comparative mythology would agree with the geographic notices in the literature placing the ocean of milk to the east of Meru and to the south of the Salt Sea. Since the idea of Gods taking avatars and particularly animal and sealife avatars such as Matsya, Kurma, Varaha and Narasimha is very common in the indigenous belief systems of Austric peoples, Indologists like S.K. Chatterji have already proposed an Austric background for these beliefs.

The Bhagavatapurana relates that all the avatars of Narayana (Visnu) originate ultimately from Svetadvipa in the Milky Ocean, which could refer to the origin of the belief. The first three avatars Matsya, Kurma and Varaha also have their setting at least partly in the latter location.

Most scholars surmise that there was a geographic reality to both Sakadvipa and Svetadvipa alongside the obviously mythical elements. The accounts of both contain highly descriptive data and in the case of Sakadvipa some historical matters. In agreement with the southern location, Sakadvipa is said to be particularly rich in Salmali, or silk cotton trees. The Salmali is a tropical variety found in southeastern Asia and the Pacific. Most of the Puranas also state that Sakadvipa gets its name from a particularly prominent Saka tree that was worshipped by the islanders.

The Saka tree is the teak another tropical eastern (including India) species. Also mentioned as particularly abundant on Sakadvipa are the Parijata, or coral tree, and the sandal tree, again both tropical eastern varieties. The Parijata is also said to be the most abundant species on Svetadvipa.

Given that the Indian authors were familiar with both dry and evergreen forest species, the mention of exclusively tropical and eastern trees gives a picture consistent with an area south of the Salt Sea and east of Meru.

Although the accounts of the Milky Ocean, Sakadvipa and Svetadvipa are hard to date they probably were found in the earliest classical literature since all the locations are consistently mentioned in every major work from that period. Also, the main core of the mythology contained in the references to these regions is older than the classical accounts themselves.

The Narayana theme is found in the Atharvaveda, the Upanishads and even in the Rgveda if one considers the Narayana-Milky Ocean motif as linked to the Hiranyagarbha myth of the latter. The Hiranyagarbha is the cosmic egg which floats on a sea of ether, and from which creation emerges.

In the classical literature, the Hiranyagarbha is sometimes equated with Brahma, sometimes with Narayana. In the Vedic literature, Prajapati emerges from the cosmic egg, but Prajapati and Narayana basically have the same functions of creation. The Atharvaveda gives the first instance of an imagery that can help tie all these myths together. In this work is mentioned a great Yaksha, or tree spirit, resting on the primordial sea. From the Yaksha's navel emerges a lotus and in the center of the lotus is the creator Prajapati.

In later literature, Narayana takes the place of the great Yaksha resting on the cosmic sea. Linking this with the older Vedic idea of Prajapati emerging from the cosmic egg, Narayana is equivalent to the Hiranyagarbha.

A cosmic egg myth exists in Greek literature but this may be a borrowing since the motif does not appear generally in European mythology. On the other hand, the cosmic egg motif is quite prevalent east of India especially among Pacific island peoples. The latter are believed to have the 'purest' forms of original Austric mythology since they were not exposed to the waves of influences that begin to flow to Southeast Asia around the beginning of this era.

Many scholars have claimed that the Prajapati myth is a late addition to the Rgveda. This, again, seems to contradict the general position of Indologists regarding the uncorrupted nature of the work. It seems unlikely that the most sacred corpus of the Vedic Aryans would adopt the creation myths of another culture given their supposed attitudes on purity of tradition.

We might add in this regard that the another primary creation myth of the Rgveda is linked with the Prajapati myth. The Rgveda tells of the Purusa, or Cosmic Man, who sacrifices himself so that his body parts can be used to create the physical world and living beings.

Other Vedic literature, like the Satapatha Brahmana, state that both the Purusa and Prajapati are one and the same. Indo-Europeanists have linked the Purusasukta myth with the Norse tale of Ymir, the primordial frost giant who is slain by his sons led by Odin. They then proceeded to create the world from the parts of Ymir's body. This myth is not a recurring one in European or Iranian mythology.

However, the closest myth to the Purusasukta is undoubtedly the Pangu myth of China and Indochina. Pangu is a

pantheistic deity who, like Prajapati, emerges from the cosmic egg floating on a primeval sea of nothingness. Within the egg, or within Pangu, is also the primordial yin and yang, the female and male principles.

After emerging from the egg, Pangu grows to immense size and after his death his body parts become the physical world while the parasites on his body become the living creatures. While the Pangu myth lacks the self-sacrifice motif, it shares the same pantheistic themes.

Oppenheimer believes the parent myth of this motif can be found in the Maori story of Rangi and Papa, or Heaven and Earth. Within the cosmic egg floating on a sea of nothingness are Rangi and Papa united, a concept comparable to the united yin and yang of the cosmic egg in the Pangu myth.

After emerging from the egg, the children of Rangi and Papa, who are sandwiched in between the two, push the pair apart – the separation of yin-yang or in the Indian case, purusa and prakriti. Rangi becomes the heavens, and Papa the earth. The children then populate the earth.

This myth connects with the widespread Austric motif of the separation of earth and sky. Oppenheimer believed it may be the closest to the original since it contained most of the interrelated motifs now found scattered throughout the region of southeastern Asia and the Pacific.

The 'cosmogonic dive'

The Varaha avatara is a myth of the 'cosmogonic dive' variety and is first alluded to in the Satapatha Brahmana. However, there may be another reference found in the Emusa myth of the Rgveda. In that hymn, which refers to the birth of Indra, the god shoots through a mountain with a bow to obtain rice cooked in milk, and kills the celestial boar Emusa. The latter appears here to substitute for the dragon Vrtra, which symbolically represents the water-filled rain cloud.

Rudra is known in the Vedas as the "Boar of Heaven" representing the storm cloud as a wild boar. The boar-storm cloud idea, or myths of boar gods that control rain and weather recurs commonly in Austric cultures.

The Rgveda is characterized by hymns describing the celestial forces of nature, especially rain, the seasons and agriculture. Indra slays Vrtra, the dragon containing the floods of heaven. The storm gods Rudra and the Maruts appear in numerous hymns and even Agni and the Asvins are portrayed strongly in connection with celestial forces (the sun and the solstices).

One might even say that the Rgveda is a monsoonal collection of hymns. The intimate knowledge of the monsoons is noted by Gautam Vajracharya in his work on Rgvedic descriptions of frogs after the first monsoon rains. Vajracharya notes that this comes from what is generally considered a later composition of the Rgveda.

However, there are other indications of such knowledge throughout the work. The rains are recognized as coming from the ocean. The rainy season is in summer (Rgveda 6.32-5) and the year is divided into three seasons (later split into six in Taittiriya Samhita). The rainy season causes torrents of water to flow down the mountains into the rivers and eventually to the ocean – a fitting description of what happens when the monsoons hit the Himalayas.

The classical literature states that Indra collects the moisture of the monsoons on a mountain in the east. Usually this mountain is known as Jaladhara on Sakadvipa. Sometimes it is mentioned as Gandhamadana, east of Meru, where the eagle Garuda brought the amrta stolen from the gods. The Rgveda at least confirms Indra's association with the east when it states that the deity measured the eastern quarter (Rgveda 2.15.3).

The rains from the southeast appear to refer to the summer lows that move from the southeast over the Bay of Bengal during the summer and bring abundant moisture to the eastern Himalayas and to the whole area east of 78 degrees East and north of 25 degrees North.

Interestingly, the idea of rain coming from the east is strong in Vedic literature and indicates a Gangetic orientation. While the Milky Ocean, Sakadvipa, Svetadvipa and the most important regions in the early literature, other areas are also connected with the east. Pushkaradvipa is explicitly placed in this direction. Later, the name Suvarnavdipa comes into importance for the whole region of Southeast Asia, but particularly the Malay Archipelago. In Buddhist literature, mainland Southeast Asia may be referred to as Suvarnabhumi in contrast to insular Suvarnavdipa.

The literature gives specific and at times startling evidence of intimate knowledge of these regions. They are consistent in describing the islands as lush in coral, silk cotton, teak, sandal, mango, banyan and other trees of tropical and eastern (in relation to Eurasia) provenance.

The description of the ocean in the Mahabharata's account of the Garuda-Amrta story is full of vivid detail. The classical literature gives many accounts of a submarine fire known alternately as the Vadavamukha, Vadavanala and Hayamukha.

The all-consuming fire located in the midst of the ocean is located unanimously by these works as in the east and quite far to the south. In the concentric continent world view, the Vadavamukha becomes the South Pole as opposed to Meru as the North Pole.

Does the concept of the Vadavamukha, the ocean-fire that consumes the earth at the end of the cycle, betray a knowledge of underwater volcanoes and the Ring of Fire?

Even in the Rgveda, we find numerous references to Agni as living in the midst of the sea or as dwelling in the waters. The story of Aurva, the oldest explanation for the submarine fire, is also found in the Rgvedic hymns.

One hymn tells of how the rivers collect rain to unite them for the propitiation of the ocean-fire (Rgveda 2.35.3).

The idea of volcanic activity might also be found in the Churning of the Milky Ocean story. Like the Milky Ocean, the Vadavamukha is found to the southeast of Meru, the mountain found to the east of Jambudvipa.

Some have concentrated on the quest for amrta, the nectar of immortality, in the myth as an explanation or allegory for soma or the churning of butter. Another possibility is that, like the Vrtra myth, the Churning of the Milky Ocean seeks to give a divine explanation to some natural phenomenon.

Given the nature of other two 'oceanic' avatars, Matsya, dealing with catastrophic ocean flooding, and Varaha, with the emergence of land from such flooding, the natural phenomena explanation is...natural.

The epic versions of the myth clearly describe something that is hard to explain other than in terms of volcanic activity (if one takes the natural route).

"...as Vasuki was forcefully pulled up and down by the Gods, puffs of fire and smoke belched forth from his mouth. The clouds of smoke became massive clouds with lightning flashes and rained down on the troops of Gods, who were weakening with the heat and fatigue...All kinds of creatures that inhabit the deep were crushed asunder by the big mountain ...and the mountain drove sea animals of all sorts, such as dwell in the submarine abysses, to their destruction...The friction of the trees started fire after fire, covering the mountain with flames like a black monsoon cloud with lightening streaks...many juices of herbs and manifold resins of the trees flowed into the water of the ocean. And with the milk of these juices that had the power of the Elixir, and with the exudation of the molten gold, the God attained immortality. The water of the ocean now turned into milk, and from this milk butter floated up, mingled with the finest of essences."

(Mahabharata, translated by J.A.B. Van Buitenen, vol. I, pp. 73-74)

Given the geographical descriptions placing both the Milky Ocean and the Vadavamukha southeast of Mt. Meru, one is rather forced to look at the Ring of Fire when faced with accounts like that in the Mahabharata.

In Hindu eschatology, the Vadavamukha, or the cosmic version of it, reduces the entire universe after a fiery conflagration into one cosmic ocean. The great flood of the Matsya avatara is often seen as mirroring this event in microcosm. Oppenheimer believed that this belief was related to similar Munda, Dravidian and Mon-Khmer myths involving a firestorm linked to a massive ocean flood.

While some have assigned the great array of flood myths in the Pacific and other Austric regions to Christian missionary influence, Oppenheimer has cast doubt on these assertions. Generally, there is a wide distribution of common motifs which discount the idea of Christian influence. Among the most important factors to consider:

* The Austric myths almost all involve sea flooding.

Most do not involve rain or storms at all.

Many include a 'super sea-wave' motif.

Many involve a serpent motif.

Most of those on the mainland have a fire storm motif.

Widely-scattered myths in the region provide details of permanent coastal loss.

Many include a mountain topping motif.

Although Pacific island myths are considered the most suspect for missionary influence, nearly all of these contain no reference to the building or use of a boat to survive the flood. Southeast Asian myths vary in the use of boat, gourd or other device to survive the flood, although many are similar to Pacific Island myths involving taking refuge on high mountains.

One doesn't have to go far to find a plausible explanation for these myths. The submergence of Sundaland was the most demographically significant 'flood' event in recent earth history. When one factors in the role of volcanoes as an often parallel stimulus to migration, a sound basis for the wide propagation of this related lore arises. The difference in the nature in which the flood was survived is consistent with varying experiences with rising sea levels at different locations.

Common spiritual and religious beliefs

A number of studies have been conducted exploring the connections in spiritual belief between India and the Austric region. A number of linkages have been suggested. For example, the concept of transmigration of the soul recurs frequently in the indigenous beliefs of Austric speakers including those living in isolated regions of the Pacific.

Specialists like Kosambi and Pargiter have suggested that brahminism has indigenous, mostly Dravidian roots. I have examined the problem from a more Austric viewpoint in "The Austric Origin of the Brahmana and Rishi Traditions" (*International Journal of Dravidian Linguistics*, vol. XXIV, Jun. 1995). The work examines the Austric links without denying the Dravidian contribution. Indeed, it is often difficult to separate the two currents of culture.

Among some of the more important links in this respect are:

* In relation to caste, the existence of the *mana* concept

The protection of mana, particularly for religious castes, through restrictions on interdining and inter-marriage

The socio-religious importance of fermented or herbal beverages and their role in increasing vitality or in attaining immortality among Pacific peoples and the indigenous peoples of Southeast Asia. The "drink of the Gods" concept.

The idea of rebirth to different levels of existence based upon conduct in the previous life.

A general concept of *atman* in the sense of the coexistence of personal and universal self, closely linked with pantheistic beliefs.

The idea of transmigration between species and related totemism.

The importance of "ascending to Heaven" as a lifetime journey.

The hard evidence

We have already discussed the horse and cow evidence, and briefly mentioned some aspects of bioanthropology. A more in-depth look at scientific evidence gives strong support to the basis of the theory suggested in this work.

Genetic studies have often focused more on establishing the validity of Western theories concerning the subcontinent such as the AI and West Asiatic demic diffusion theories. However, these same studies often provide evidence that supports our own theory.

Many of these genetic studies can be found at my Austronesian website in the section on South Asian relationships (see [7]<http://www.geocities.com/pinatubo.geo/austro.htm>).

Studies of mtDNA and Y chromosome data have suggested close relationship between South Asian and East/Southeast Asia populations. In a global study by Hammer et al. of global Y chromosome haplotypes, South and Southeast Asians formed a single cluster. A number of mtDNA studies including those of Bamshad et al., showed close relationship between South Asians and East Asians.

Oppenheimer's work is relevant in this regard as he has been involved in genetic research concerning Indo-Pacific prehistory. In *Eden in the East*, the author identifies a number of hemoglobin variants extending across southern Asia which indicate east to west migrations from Southeast Asia. An HLA study by Narinder Mehra found close relationship between North Indians and East Asians. Oppenheimer explains this all in relation to Sundaland migrations.

In his theory, migrants from Sundaland spread in all directions with some going north before turning west. He bases this on the presence of Austric substratum and related mythology in more northern parts of Asia.

If we accept this view, the Y chromosome haplotypes might give evidence of at least the northern migration. The YAP+ haplotype of the Y chromosome is believed by many specialists to have an Asian origin. This haplotype originated from a unique and probably latter migration out of Africa of Hammer et al.'s haplotype 2 subtype.

Unfortunately, haplotype 2 has completely disappeared from Asia, so we have little idea of its former distribution. If the haplotype can be connected with the southern migration hypothesis of the Out of Africa theory, then it should have hugged the coast of southern Asia before going north.

Eventually, the YAP+ haplotype arose out of haplotype 2 and migrated from northern or central Asia back to Africa. However, this migration left no traces in western Asia itself. The subtype appears again in Africa before variants spread out at a later period into West Asia and Europe.

The mtDNA evidence in the form of what is known as the 9-bp deletion has left hard traces in India. Some types of 9-bp deletion show direct relationship with the same gene in Southeast Asia and the Pacific. Other types show local variation, but still might ultimately be related to the Asian type. The YAP+ and haplotype 2 examples show that not much can be ascertained through genetic frequencies alone of any particular genotype because of factors like genetic drift and gene extinction. One has to look at the 'big picture.'

The other mtDNA evidence does suggest strong Asian linkages that support the 9-bp distribution. The hemoglobin and HLA evidence give further support.

The overall genetic picture indicates a very old biological relationship probably extending in part at least to the original migration out of Africa. This may account largely for some of the older Y chromosome and mtDNA clusters. The mtDNA 9-bp and hemoglobin evidence would suggest later migrations probably after the beginning of the Holocene.

On the contrary, there is little evidence of any particularly protracted period of genetic isolation between the two regions as compared to their respective contact with other areas.

A study of all collected skeletal data published in the government-sponsored Indian Gazetteer found that the living population of India was on average of medium to short stature, mesorrhine (medium broad-nosed), rather dark-skinned and dolichocephalic (long-headed) with a tendency toward hyperdolichocephaly (extreme long-headedness). K.A. Kennedy's work on ancient crania series from India produced similar results regarding skull measurements. The Indian Gazetteer describes the basic physical element in the Indian population as "Austric."

The archaeological trail

As mentioned previously, archaeologists tend to look at Austric influence in India as extending to about the Vindhya range as evidenced by the Aeneolithic culture of Northeast India and Copper Hoard culture of Eastern India. The Aeneolithic shares morphological similarity with the contemporary culture of Southeast Asia, while the tools of the Copper Hoard culture, while metal, bear close resemblance to the stone tools of the Aeneolithic and to copper tools of Southeast Asia. The distribution of the Copper Hoard culture overlaps much of the present distribution of Munda peoples in India and it shared many similarities with modern Munda culture (hoe agriculture, for instance).

Evidence exists of geographically more pervasive contacts however. Much of this is in the form of jewelry and common motifs. Even during the intense cultural contacts of the Hindu-Buddhist period, the material cultures of the two regions were linked archaeologically mostly through jewelry. During this period, there seems to have been a trade in beads and similar jewelry.

There never seems to have been much movement in the sense of pottery between the two regions even at the height of cultural transmission of Hindu-Buddhist or Islamic influence. Indeed, China was the most important supplier of ceramic trade items to both countries.

During the earliest periods, one finds the unusual practice of ear extension in use in both South and Southeast Asia as evidenced by the existence of associated earplugs. Disc-like pottery and shell earplugs that are inserted into extended lower earlobes are found in Neolithic and Harappan sites in West and Northwest India. Similar earplugs made of the same materials and often displaying similar motifs were also found at Ban Chiang, Non Nok Tha and numerous other early Southeast Asian sites.

This peculiar practice of ear elongation, so commonly displayed on Hindu, Buddhist and Jain art, is not found in Central or West Asia according to relevant studies. Like the related practice of stretching the lower earlobe with heavy rings (as still practiced in Borneo today), the use of earplugs was distributed throughout ancient South and Southeast Asia. In latter times, the practice was also found scattered in the Pacific islands and in the Western hemisphere.

In addition to earplugs, early Neolithic and Metal Age archaeological sites in both regions have yielded pottery and metal bangles used for the arms and legs. In Southeast Asia, burials in which the bodies were still wearing multiple arm and/or leg bangles have been uncovered. At a latter period, possibly as early as 1000 BCE, beads of South Indian manufacture begin turning up in the archaeological record of Southeast Asia.

A number of interesting common motifs appear on the jewelry, ceramics and other artifacts of both regions. These include the spiral, the sun wheel, and the "Mt. Meru" pattern of concentric circles.

Agricultural links

Studies indicate that the distribution respectively of the Aus type of broadcast rice, the Asiatic zebu, the coix cereal, and an ancient type of 'maize,' thought to be a cross of coix and sorghum, coincide closely. Further the central area from which these items branch off also overlap for the most part.

The area of divergence extends from about Assam east into the Yunnan area and south through Indochina and the Malay Peninsula into western Indonesia. In this region, hill peoples still today grow rice as a main crop with coix or the ancient maize as a primary alternating crop. Sorghum and millet are also grown over this distribution.

The Vedic people were a 'rice people.' In this sense, we are referring to the people described in the Vedas in general and not just in the Rgveda. However, as mentioned before the rare mention of rice (as *odana*) in the Rgveda does not necessarily reflect on the material culture of the people. The Rgveda offers only limited evidence in this regard. One entire mandala deals mainly with the Soma drink. The hymns also do not mention wheat, yet this is not seen as a problem to the AIT school for obvious reasons. Our approach, again, is to take Vedic culture as that consistently described in the Vedic corpus as a whole.

In the Yajurveda and Satapatha Brahmana, we have a clear picture of the importance of rice as food and as a ritual item. Indeed, rice appears as the most important item of sacrifice. Wild rice is the offering for Brhaspati, the priest of the gods and the prototype for the Brahmin priesthood. Rice is the offering for the ancestors and is the only grain that can be used as a substitute for all other sacrifices.

The OIT school sometimes suggests rice as an "Aryan" (read Indo-European) grain that was not transmitted to the west (of India) because of climatic reasons. The arguments here though are rather weak. Rice appears associated with peoples of a cultural milieu that finds its strongest representation in eastern Indian and Southeast Asia. There is no evidence of any Indo-European influence even indirectly in the diffusion of rice into eastern parts of Asia.

The Satapatha Brahmana mentions gavendhuka, or coix, as an offering for Rudra. Gavendhuka is an important grain for cow herders and is used as cow fodder through much of its distribution.

Early inhumation burials at Non Nok Tha contained cattle bones of mostly young females indicating a religious significance. This theory is bolstered by the common occurrence at early Southeast Asian sites of zebu figurines. One artifact from South China displayed an undeniable ritual significance in the form of a zebu sacrificial table.

Also found in this type of burial was the placement of a socketed copper instrument on the chest region of the skeleton. If we theorize a religious significance of cattle and copper, some interesting possibilities arise. The religious importance of cattle in South Asia has already been discussed. Copper is associated in the early literature with the Brahmin priesthood and their rituals.

Returning to agricultural links, the distribution and branching of the other types of Indica and Japonica varieties of rice indicate that their likely place of origin was not much different than that of Aus Japonica. The Indica variety branches off into Aman, Hsien and Tjereh subtypes in northern Indochina. The Japonica type branches off into Aus and Bulu subtypes a bit northwest in northern Thailand or northern Burma.

Thus, an area extending from the eastern Himalayan foothills to Indochina and the corresponding area south of this region would be the likely homeland for all these types. Given the age of domestication this would indicate a connection with Austric peoples, although Tibeto-Burmese influence is also a possibility.

The Aus variety could be associated with Austro-Asiatic peoples and its presence in Japan may substantiate theories of such influence in this region. The Bulu variety may have been carried by Austronesians to Bali or by an Austro-Asiatic deme that adopted the local language. The same theory would apply to the Tjereh variety.

Of course, grains and other aspects of material culture don't need to be "carried" from one region to another in the sense of demographic migrations. The 'Marco Polo' and many other similar scenarios may account for such diffusion. However, we can surmise that these events would indicate significant cultural contact.

We can postulate that related peoples who assigned significance to cattle and copper, and who grew rice along with coix, maize, sorghum and millet, moved back and forth between South and Southeast Asia. The beliefs of these peoples seemed to have played an important role in forming the core of early brahminism.

Not only does the Vedic literature associate the Brahmin priesthood with the East, but most of the early clan founders tend to be located rather eastward in India. Brhaspati, again, is offered wild rice, which grows in East India. Vasistha is placed traditionally with the solar kings of eastern India. That brahminism eventually became centered at Varanasi may not be at all coincidental.

Dilip Chakrabarti has shown that the coming of the Iron Age in India involves sites more to the east rather than in Pakistan or Northwest India. The earliest iron and the majority of the earliest iron sites are found across a range that would suggest Austric and/or Dravidian influence. Many of these early iron sites are located squarely in Munda territory.

Chakrabarti theorizes that iron in India is independent of West Asian or Central Asian influence. Could there be a link though between iron in South Asia and Southeast Asia? Chakrabarti thinks so. In both areas, iron is linked with pig and rice cultures. These cultures like the earlier ones using copper probably also employed the domestic water buffalo as evidenced by their art forms.

Conclusion

Our examination has found that Rgvedic India should not be considered as a completely separate entity from the India of the rest of the Vedas (or the rest of the Rgveda). The importance throughout the Rgveda of tropical darbha grass in sacrifice and religious ceremony alone indicates a strongly Indian milieu. Certainly it does not point to people coming from Central Asia. The evidence of the horse and cow also point strongly to southeastern Asia.

The natural biosphere of greater parts of India fall into a tropical/sub-tropical pattern that links with Southeast Asia. The similar climate and biological environment would be conducive to human migrations as it would not require adaptation of new crops, livestock, supply materials, etc.

The Vedic and other early Indian literature indicate a strong orientation and familiarity with the east. The knowledge of the monsoons is intimate. The storms that cross from the Bay of Bengal and pass over the Gangetic region from east to west also seem to have early importance.

In the classical literature we hear of the Milky Ocean, Sakadvipa and Svetadvipa along with Suvarnadvipa/Suvarnarupyakadvipa, Yavadvipa and similar locations. The strong cultural contacts that existed during the Hindu-Buddhist period and during the period of Islamization seem likely to have existed prior to these times also. The genetic and osteological signatures indicate close relationships and recent genetic flow through the mtDNA 9-bp and hemoglobin markers.

We know that during the Hindu-Buddhist period, there was mutual contact between the two areas although it is difficult to confidently detail the nature of this contact. Chinese and Muslim literature tell of travelers going in both directions. A number of grants from Suvarnadvipa kings have been recovered in India.

But classical texts indicate that the region was known long before this period. A detailed study of the notices of the

Milky Ocean, Sakadvipa and Svetadvipa in latter times (the Samba story, Sakadvipi Brahmanas, etc.) would likely increase our knowledge on this subject.

The evidence put forth here indicates that the cultural contact of India with Southeast Asia and 'Austronesia' during Vedic times was much greater than normally assumed. Suggestions like this have been made previously, particularly in regard to the Nasadiyasukta and other aspects of mythology. The sum of linguistic, biological, archaeological, literary, geographical, cultural and other evidence indicate that more research in this area will likely be very fruitful.

List of cultural correspondences between South and Southeast Asia

The following list is meant as a convenient reference for archaeological and cultural correspondences between the two regions studied in this work. However, it is not an exhaustive list on this matter.

Correspondences either occur early in the archaeological record or are found widely distributed among indigenous or isolated groups at present or in recent times. However, not all are suggested as necessarily dating back to 'Vedic' times.

Toolkits and artifacts

* Shouldered copper and stone celts with hard rounded edges used as hoes in both regions.

Flat copper bar celts with trapeze form

Hoe and digging stick

Plough based on hoe

Disc earplugs

Multiple bangles worn on arms and legs

Shell and stone beads

Flake copper technology with forge finishing. Copper hoard culture is associated with Munda areas and culture.

Copper Hoard anthropomorphic figures and Harappan female representations with hands on hips resemble similar "Mother Goddess" representations of the Jomon (a Stone Age Japanese culture with suggested southern Austric affinities) and Dong Son (Bronze Age Vietnamese) and Dong Son-related cultures.

Iron technology? Earliest iron sites are associated with Vindhya region and otherwise south and east of Northwest India. These early sites tend to be linked to a rice and pig culture and usually overlap with present or former areas of Austric influence (latest Copper Hoard sites extend to Madhya Pradesh and western Uttar Pradesh).

Ziggurat-like stone platforms or temples. The ziggurat-like marae of Polynesia and similar smaller platforms scattered through the Pacific islands and SE Asia. Also, it is suggested that the base ziggurat platforms of Borobudur and Angkor Wat predate Hindu-Buddhist influence.

Similar megalithic structures (also among Dravidians) associated with the same cultural milieu

Apical and lateral shell trumpets

Nose flute

Gourd whistle

Musical bow with stick or bone rasp, bow with centrally attached resonators

Bent copper rings, probably used as money, among Copper Hoard Culture and also in early Cambodia, Philippines and other SE Asian areas.

Miniature animal figurines with disproportionate representation of bovines (zebu, water buffalo, etc.) as in Harappa and Somrong Sen.

Tree and plank oil press

Cotton cleaning bow

Pellet bow

Scissors trap

Canoe outriggers

Similar motifs on artifacts including spiral, gammadion, sun wheel and 'Mt. Meru' motif of concentric circles.

Agriculture and livestock

* Rice farming, probably in early times with alternating crops of coix (gavendhuka), coix-sorghum hybrid, sorghum and millet.

Coconut, betel, areca, yam, banana, dhal, mung, tumeric, gourd, brinjal and sugarcane cultivation.

Common cultivated or wild spices include cinnamon, black and white pepper, ginger, tumeric, nutmeg and mace?, cassia, bamboo.

Related cattle, horse, water buffalo, pig, chicken and canine domesticated species.

Elephants trained for service

Irrigated terrace agriculture

Religion, mythology and social aspects

* Similar pantheistic concepts (Pangu/Purusa/Rangi-Papa, cosmic egg, etc.)

Physical universe and living beings formed out of being from cosmic egg.

Transmigration of the soul. Usually related to deeds in former life.

Totemistic beliefs such as Naga incarnations, animal avatars, belief in common biological descent of animals and humans from Kasyapa, horse as kin of Devas, etc.

Similar animistic beliefs regarding trees, stones, pots, mountains, rivers, ocean, etc.

Gourd birth or salvation from world flood through gourd.

Great sea flood often associated directly or indirectly with firestorm.

Generative wind/breath/prana.

Intermarriage, interdining and other taboos, especially for religious castes/classes, based on protection of *mana*

Similar *atman* concept of personal and universal self.

Reverence of many of the same animals: zebu, serpent, monkey, etc.

Separation of heaven-earth, yin-yang, purusa-prakriti, siva-sakti, etc. usually after emergence from cosmic egg.

Place of women in society. Matrilinear alongside patrilinear lines of descent. Mother right. Female inheritance of property.

Sacred view of sex. Ritual sex accepted.

Ascent into heavens during one's lifetime as a spiritual goal.

Use in religious and social rituals of rice, durva grass, coconut, betel, areca, banana, tumeric, vermilion, bamboo, pipal tree, etc.

Use of loincloth wrapped in a similar manner.

Eating with hands. (compare wooden spoons of early Teutons, shells of early Mediterraneans, metal and other spoons of Greeks and Romans)

Flora, fauna and climate zone

* Most of the subcontinent falls in the tropics or sub-tropical region with a monsoon weather pattern

Among the common flora include the pipal, coconut, banana, silk cotton, teak, bamboo, sandal, banyan, coral, betel, areca, wild rice and mango.

Some of unusual common wildlife species include the Asian elephant, rhinoceros, wild water buffalo, tiger, gaur, freshwater and saltwater crocodile, cobra, peacock and junglefowl.

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Padma Purana

Matsya Purana

Skanda Purana

Varaha Purana

Laghubhagavatamrta

Brhat Samhita

Siddhanta Siromani

Brhat Parasara Horasastra

Asvasastra

Magavyakti

Samba Purana

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[8]Image Gallery

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Ancient Southeast Asian nephrite trade confirmed (2007-11-19 22:37)

A new article on Sa-Huynh-Kalanay type jade ornaments – the lingling-o and the bicephalous pendants – are often made of nephrite from Taiwan. I think the researchers though are wrong in discounting Vietnam, which is a major source of both nephrite and jadeite, two widely-traded materials throughout the region in ancient times.

Regards,

Paul Kekai Manansala

Sacramento

Jade earrings open door on ancient trade

Tuesday, 20 November 2007 Dani Cooper

ABC



[1]

This 2000-year-old jade earring is made of Taiwan nephrite, unearthed in Vietnam and the Philippines .
(Source: PNAS/Yoshiyuki Iizuka)

Taiwan was at the centre of a one of the most extensive sea-based trade networks in the prehistoric world, new research shows.

The network, which traded in Taiwanese jade, has been uncovered after mineral analysis determined the source of jade used in two types of earring.

Lead researcher Hsiao-chun Hung, of the [2]Australian National University in Canberra, says since the 1930s archaeologists have noticed two very specific styles of ancient jade earring common across South-east Asia.

These are the three-pointed, so-called lingling-o earring, and the double-headed animal ear pendant.

Hung says mineral analysis of a number of these has shown most are made from Taiwanese jade.

Her finding overturns the long-held theory that the earrings originated in northern Vietnam and spread to the Philippines and Taiwan.

It also suggests, she says in the latest [3]Proceedings of the National Academy of Sciences journal, the existence of a small group of highly skilled jade craftsmen who carried or acquired the jade from Taiwan.

They then travelled the region, with or without the help of transporting middlemen, making "extremely uniform jade ear ornaments to suit the demands of the local elites".

As part of the study, Hung and her colleagues created a mineralogical database for nephrite deposits in regions across East Asia and the Pacific.

Nephrite is one of two minerals, the other is jadeite, that are commonly known as jade.

And it is the nephrite that's found in artefacts studied from Taiwan, the Philippines and Vietnam.

The team developed a way of identifying Taiwanese jade based on the mineral chemistry of the nephrite and the zinc chromite inclusion minerals.

Of 144 jade artefacts from 49 sites the researchers analysed using non-invasive scanning equipment, 116 specimens from 38 sites were made from Taiwan jade.

Contact

"This is very strong evidence that ancient populations in different regions had very frequent contact and communication," says Hung, of the university's Department of Archaeology and Natural History.

She says this shows contact between Taiwan and the Philippines stretches back 4000 years.

Hung says the findings also help in understanding how skilled and technologically advanced the populations were at that time.

The ear ornaments, which were highly valued by the elite, required high levels of skill, but also considerable labour input, she says.

Hung says experimental archaeological research has shown eight hours of sawing jade using a stone knife and sand creates a groove only 11 millimetres deep.

And one hour of drilling using a hollow bamboo with sand and water cuts only 10 millimetres below the surface.

"We are very sure they had no iron tools," Hung says.

"But at the moment we cannot reconstruct the whole process of [jade earring] production."

Hung says she will now try to understanding the production techniques and how items such as bamboo drills and slate cutting tools are used.



[4]Buy now!

[5] ❌

1. http://www.abc.net.au/reslib/200711/r201433_772628.jpg
2. <http://www.anu.edu.au/>
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"the Dude" (2007-12-11 16:17:00)

Paul, I thought that Southern China had a significant relatively ancient diamond dust mining industry, which if I recall correctly was employed for polishing hard stone axes/adzes and thus likely for boring through jade and other ornamental stone as well. Sand quartz is very hard, but diamond is incomparable. Perhaps lack of diamond on Taiwan was an incentive for the jade trade to and from China and south east Asia? Although diamond dust would not rot/rust/decompose, it would be unlikely to find much if any at an archaeological site. Perhaps also, diamond dust was mixed with hard silica sand, this would produce both a fast grinding and smooth polishing effect. (copied to Austric yahoo group by DDeden)

Equus sivalensis (2007-11-27 13:24)

Sir John Marshall first suggested that Aryans introduced the [1]horse in 1930 as part of the [2]Aryan Invasion Theory. Since that time, it has been near taboo in the Western academy to go against this kind of thinking. Before that though, equine specialists studying the taxonomy of [3]horses favored the idea that *Equus sivalensis* and the probably derived *Equus namadicus* of India were ancestors of modern domesticated horses. A few citations:

One of these, which flourished during Pliocene times, was a slender-limbed species, standing about 15 hands high, and having a broad forehead and tapering face, and certain peculiarities of the molar teeth. This type is represented by the Siwalik horse (*Equus sivalensis*). The Arab may be a descendant of this stock.

– John Arthur Thompson, *The Outline of Science*, 1922.

Another possible contributor to the breeds of domesticated horses is an animal of the *E. sivalensis* type in the Upper Pliocene of the Siwaliks of India...

– Henry Fairfield Osbourn, *The Age of Mammals in Europe, Asia and North America*, 1921.

A possible contributory to the desert breed of the Pleistocene and of the modern domesticated horses is the animal of the *E. sivalensis* type of the Upper Pliocene in the Siwaliks of India. This animal is tall, with long, fairly slender limbs, long neck, well elevated tail, long face, which is strongly deflected on the cranium with a slightly convex profile and broad brow, and teeth with a narrow protocone.

– New York Academy of Sciences, *Annals of the New York Academy of Sciences*, 1916.

Mr Lydekker has suggested that horses of the 'Oriental' or blood-horse type are modified descendants of *E. sivalensis*, while M. Boule believes the 'Occidental' varieties to have sprung from *E. stenonis*.

– George Walter Prothero et al., *The Quarterly Review*, 1907.

There is also a species of horse (*Equus namadicus*) which seems to be a survivor from the Siwaliks, and is allied to the existing species of the genus.

– Geological Survey of India, *Records of the*

Geological Survey of India, 1909.

It used to be said that *E. sivalensis* could not be regarded as an ancestor of domestic horses because of the shortness of the anterior pillar of the cheek teeth. I find, however, that in some modern horses, the anterior pillars are decidedly shorter than in *E. sivalensis*, and that in some of the short-pillared domestic horses the face is nearly as strongly deflected on the cranium as in *E. sivalensis*. There is hence no longer any reason for assuming that this ancient Indian species had no share in the making of domestic breeds. But in the absence of a large and representative collection of skulls of domestic horses, it is impossible to say which modern breeds are most indebted to the large-headed, long-limbed race, which in Pliocene times frequented the area to the east of the Jhelum River, now occupied by the Siwalik Hills. Mr. Lydekker thinks *E. sivalensis* or some closely allied race "may have been the ancestral stock from which Barbs, Arabs and Thoroughbreds are derived."

– American Association for the Advancement of Science, *Science Magazine*, 1909.

Evidence tend to show that in all probability the latter is an offshoot of one of the Indian horses (*Equus sivalensis*) since physical characteristics such as pre-orbital depression, large development of the first premolars of the upper jaw and the presence of but 17 pairs of ribs inherent to the prehistoric Indian horse occasionally appear in the anatomy of the Sulu horse.

– Pacific Science Association, *Proceedings – Pacific Science Association*, 1967.

Some paleontologists believe that the Indian species (*E. sivalensis* and *E. nomadicus*) became extinct, and that *E. stenosis* through *E. robustus*, gave rise to the modern breeds. But the presence in the Java, Sulu, and Borneo horses of the above-mentioned vestiges of the preorbital depression and the large premolars make it appear that some modified descendants of *E. sivalensis* survived, and that that species was the lineal descendant of the *Hipparion*.

– D.V. Mackie, *The Philippine Agricultural Review*, Sept, 1911.

Mr Lydekker has recently discovered in the skull of the modern Indian horse a vestige of the pre-orbital depression or pit which must, as in living deer, at one time have sheltered a tear-gland. He regards the Arab and the English thoroughbred as distinct from the *Equus caballus* of Western Europe, of which the original tint seems to have been dun with black marking on the legs, and sparse development of hair on mane and tail, like the Kathiawar breed. The Arab variety, with a bright bay colour, white star on forehead, and not infrequently a black bar round the fetlock, is quite different. It is almost certain that the Indian horse is a descendant of the fossil horse of the Siwaliks, in which the skull pit is larger. A similar pit was found in the skulls of "Eclipse," "Bend Or" and "Stockwell," and hence it has been concluded that the Arab stock from which our thoroughbreds are derived was originally imported in ancient times from India.

– William Crooke, *Things Indian: Being Discursive Notes on Various Subjects Connected with India*, 1906, p. 253.

E. sivalensis is also known for its large head in proportion to its body, and for a convex facial profile. The convex facial profile is strongly evident in the front horse in the Sunga era sculpture below from the [4]Huntington Archive, and in the horse of the following image from Konarak.





[5]Buy now!

[6] ✕

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4.12 December

Nan'yo and the Search for the Japanese Homeland (2007-12-11 17:20)

Yanagita Kunio, known as the "founder of Japanese folklore studies" and the "father of Japanese ethnography," popularized the idea that the ancestors of the Japanese migrated from the South Seas to Okinawa and then to Japan using the Kuroshio Current.

Reportedly he was inspired when he found a palm nut washed ashore by the Kuroshio while walking on Iragomisaki beach in Aichi Prefecture.

Studying the movement of cowrie shells from the South northward, he linked the shell [1]trade with rice cultivation in his books *Takaragai no Koto* (The Cowrie) and *Kaijo no michi* (Ocean Road).

The South Seas were divided into two parts, Uchi Nan'yo (Inner South Seas) consisting mainly of Micronesia, and Soto Nan'yo (Outer South Seas) referring to [2]Southeast Asia and especially the [3]Philippines and Indonesia. Interestingly, the Southeast Asian countries were seen as an expansion of the Pacific island ones, rather than vice versa.

Cultural anthropologist Shinji Yamashita wrote concerning Japanese conquests in the 20th century that "colonization of the Nan'yo differed from European colonization in that it entailed the return of the ancestors to their homeland" in Japanese minds of that period.

Earlier in this blog, I have written of how the Japanese prized aged earthenware jars from Southeast Asia, and particularly Luzon, since about Sung Dynasty times. This near obsession with old, earthenware jars may stem from ancient beliefs in ancestral homelands like [4]Takamagahara and Tokoyonokuni overseas to the South in Japanese legendary history. It was from the earth of Takamagahara that earthenware, handmade (ta-kujiri) "Heavenly Jars" were fashioned and sacrificed by the first Emperor Jimmu.

The [5]hidden Christians of Japan came to regard [6]Luzon (Roson) in the [7]Philippines as a sacred land apparently conflating Christian and Shinto beliefs after the government crackdown on foreign missionaries. The fabled Southeast Asian [8]Namban jar [9]trade dissipated probably due to the response of Christian colonial governments in Southeast Asia.

When Japan took over Taiwan in the latter part of the 1800s, interest in Nan'yo began to blossom anew. Writers like Suzuki Tsunenori and Shiga Shigetaka ventured into the Pacific islands and their journals captured the public imagination. The new interest in the Pacific and [10]Southeast Asia went against the grain of the Meiji Era idea of *datsua nyuo* or disassociation with Asia in favor of Westernization.

One researcher rebelling against these new ideas was Kimura Takatora who fiercely rejected any association with South Sea Islanders, Koreans, Chinese, etc., but instead argued that the Japanese were a "Graeco-Latin" race whose homeland Takamagahara was in Armenia.

However, these ideas did not catch on much not only because of the difficulty in distance and culture, but in the near complete lack of evidence mustered by proponents of a Japanese Caucasian race theory.

In comparison, the Nan'yo theory was logical and quite a bit of convincing evidence could be mustered up to support the idea. Nan'yo was more harmonious with the descriptions given in Japanese traditional origin texts. And the cultural milieu, especially with reference to rice culture was quite similar in a number of ways.

Rice was a key element in beliefs found in Japan and Okinawa concerning the 'divine visitor' as seen in the folklore of the Marebito and "Miroku's boat" (Maitreya's boat).

Especially in coastal regions of eastern Japan, special dances and songs were performed to drive away evil and welcome the cult-like cargo of Miroku's boat that was prophesied to bring enough rice to initiate the millenarian Miroku no yo "Age of Miroku." These beliefs appear linked with celebrations of the divine ancestors who first brought rice agriculture to Japanese shores from the South.

Just before and during the outbreak of World War II, the Japanese government began a huge campaign aimed at promoting [11]Southeast Asia as the Japanese ancestral homeland. Attention was also focused on Micronesia, and the sentiments of Takano Rokuro, a Ministry of Welfare bureau chief, 'We are Nan'yojin (South Sea Islanders),' carried much weight among nationalists.

More than 7,000 books and articles were published on the subject of a Southeast Asian homeland in 1942 alone, and between 1942 and 1943 a series of government sponsored lectures brought the new ideas directly to the Japanese

public.

Japanese capitalists were enthusiastic about promoting such ideology. Nan'yo Boeki (South Seas Trading Company) which dated back to early trade with the Spanish colony in the Philippines, and Nan'yo Kohatsu (South Seas Development Company) founded in 1921 were deeply involved in Japanese imperialistic ventures.

In 1943, under the guidance of Masao Oka, the Institute of Ethnology was opened dedicated to studying the cultures of Southeast Asia. Important researchers were sent into the field, for example, Tadao Kano became head of museums in the [12]Philippines where he played an important role in saving historical artifacts from destruction during the war. Reading the works of Yanagita Kunio and some of his followers, it is not difficult to believe that at least some Japanese did in fact believe that the expansion and development of the "Greater East Asia Co-Prosperity Sphere," was nothing less than the liberation of the original Japanese homeland.

Interestingly, the formation of the first Kamikaze Group was at East Mabalacat Airfield, between Mt. [13]Arayat and Mt. Pinatubo. "Kamikaze" or "shin-pu" both represented by the same characters refer to the "Divine Wind," the typhoons that saved Japan from Mongol invasions. The Kamikaze storms helped develop the idea of Japan as Shinkoku "Divine Land," and it might be taken that the Kamikaze pilots of World War II believed they were also defending another divine land in addition to Japan – the Nan'yo homeland of the South.

Regards,

Paul Kekai Manansala

Sacramento

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[14]Buy now!

[15] ✖

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Mog (2007-12-13 11:15:00)

This is truly an education thank you.

My father in law's house in Mabalacat (West) is supposedly in an area where many Japanese were buried after the retaking of Clark Field. And my father in law was 7 or 8 years old and was caught at either the edge of Clark Field or East Mabalacat Airfield when the Americans strafed the field. He climbed up a tree and hid there and unfortunately witnessed Japanese casualties from strafing.

From my standpoint we are all human and the historical movements (though often muddled by reactionary perspective) are necessary to see the complex dependent arising of this war (and the karma of colonialism) and arise from the unconsciousness of the agonies and prejudices which arose from the war.

Thank you.

For the most part the locals, including my father in law did witness some brutalities of the Japanese, but I've heard that in fact the Japanese had studied the American Philippine War and strategies, which included American run concentration camps and what were termed "kill zones" around them. Most of my father in law's contemporaries, did not take the Japanese occupation lightly, but it was interesting to meet one of my father in law's friends who actually preferred it when the Japanese were there. We must be thankful we live in a time with greater freedom and openness to discuss such things, and acknowledge the common pain of coming out of the rapacious colonial era, and confusion of place and identity within the former Eurocentric industrial dominating views.

Peace.

Paul Kekai Manansala (2007-12-14 10:40:00)

Thanks for your comments, Bill.

5. 2008

5.1 January

Pinatubo-Arayat: Impact on Philippine culture/history since World War II (2008-01-02 14:06)

The mountains of Pinatubo and [1]Arayat and the area between the two peaks have played an important part in Philippine culture and [2]history since World War II.

The folklore of the two mountains was brought to light in print probably for the first time by writers like Isabelo de los Reyes who wrote *El Folklore Filipino* in 1887.

Pinatubo had been the constant focus of worship among the native Pinatubo Ayta up until today although these indigenous traditions have been fading since the volcano's eruption. One of the most important Ayta rites to Apo Namalyari (Apung Mallari), the deity of Pinatubo, is the "curing ritual" focused on bringing good health to the community.

Ayta guides thought usually perform a variety of rituals when taking visitors to the [3]mountain including the annual "March for Peace and Tranquility" held on Nov. 30 to commemorate Pinatubo's eruption.

Kapampangan folklore involving Pinatubo and [4]Arayat has come to the fore over the last century influencing many cults from both inside and outside Pampanga province. One of the most well-known sects revering Mt. [5]Arayat are the Rizalistas, a group of organizations that worship national hero Dr. Jose Rizal as a divine being.

A female healer who claimed to be an incarnation of Mariang Sinukuan, a Tagalog take on the local [6]Arayat deity, started an annual ritual in the 1940s honoring the national hero at the foot of the [7]mountain every December.

Guerrilla bases

Both Pinatubo and [8]Arayat are famed as bases for guerrilla fighters during different phases of Philippine history. During World War II, Mount Pinatubo was the headquarters and one of the primary staging grounds for guerrilla operations during the Japanese occupation. The third president of the Philippine Republic, Ramon Magsaysay, was one of those guerrillas operating out of Pinatubo and later he named his presidential plane "Mt. Pinatubo." It was this plane that later crashed near Cebu killing the president.

[9]Arayat was also used by guerrillas during World War II, and after the war became the main staging ground for the communist Hukbalahap movement led by Luis Taruc. Later, the New People's Army would use both Pinatubo and [10]Arayat as bases of operation.

The tradition, in fact, goes even earlier for Felipe Salvador led a [11]messianic movement against American colonizers with his headquarters on Mount [12]Arayat during and after the Philippine Revolution.

Kamikaze shrines

The area between Pinatubo and [13]Arayat was the location of the American strategic Clark airfield (later Clark Air Force Base), which was also used by the Japanese during World War II. It was from Clark Field and the linked Mabalacat airfield that the first Kamikaze missions of the war originated.

Today, two shrines exist in memory of the Kamikaze that are the focus of regular pilgrimages by Japanese tourists. One in the Lily Hill area of Clark consists of a statue of Kannon, the Japanese Goddess of Peace. Kannon is a variant of the Chinese bodhisattva goddess [14]Kuan Yin.



The 15 ft. high Goddess of Peace Shrine (Kannon) at Lily Hill, Clark Field in Pampanga, Philippines donated by Japanese Buddhists.

At Mabalacat, a torii and a statue of a Kamikaze pilot mark the spot of the first Kamikaze airfield, which been the site of ceremonies involving Japanese visitors hoping for world peace, but at the same time memorializing the suicide

pilots.

X

Mabalacat Kamikaze Memorial **Quezon and Arayat**

Manuel Quezon, the first Commonwealth president of the Philippines, took a liking to Mount [15]Arayat and established an estate there.

He busily worked to convert [16]Arayat into a tourist area, and he eventually declared an area at the foot of the [17]mountain a national park.

Since the 1992 eruption, Pinatubo has also become a tourist destination. In addition to trekkers, health tourists come to Pinatubo for spa treatments. One well-known Korean-owned spa offers sulfur baths using Pinatubo ash as part of their treatment.



Volcanic ash treatment at Pinatubo spa Maybe most interestingly, the Clark Field region between Pinatubo and [18]Arayat is part of a plan to form a new constitution in the country. Current President Gloria Macapagal-Arroyo formed consultative groups to look into the possibility of the [19]Philippines becoming a parliamentary system.

Dr. Jose Abueva, the head of the group tasked with writing the new constitution, offered a plan in 2006 for a federal republic that would transfer the national capital to Clark Field renaming the site "New Manila."

Regards,

Paul Kekai Manansala

Sacramento



[20]Buy now!

[21] 

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russelltehri (2008-04-08 23:56:00)

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The Whale and the Millenarian Cycle (2008-01-16 06:52)

In my book, [1] *Sailing the Black Current*, I discuss the motif of the whale or other giant sea creature and its connection with the "navel of the sea," and natural disasters including the millennial Great Flood and the coming millennium.

In the 1987 film *Whale Rider*, Witi Ihimaera tells the story of a Whangara Maori [2] prophecy in which a recurrent golden age is ushered in by the coming of a leader riding on a whale.

From [3] Southeast Asia throughout much of the Pacific, tales of whale riders and otherwise helpful whales are commonly found. In coastal central and south Vietnam, whales are seen as protectors of fisherman and sailors who rescue those at sea by allowing them to ride on their backs. A dead whale is seen as a sign of coming prosperity, a type of golden age if you will.

These Vietnamese beliefs appear to originate in the Cham whale cult of Po Rayak. Whale temples house the bones of dead whales who are given royal funerals by coastal peoples. The person who finds the dead whale takes on the role of the cetacean's first-born child and performs formal mourning. After the whale carcass has been interred for three years, the bones are recovered for placement in a temple. During the Nguyen Dynasty, the dead whales were granted titles by the emperor usually with rank of a "general" or "admiral" of the highest order.

Whales were considered incarnations of Thanh Nam Hai "God of the South Seas," and were sometimes called Nam Hai Dai Vua "Great King of the South Seas." Revolutionary heroes like Nguyen Trung Truc and Marshall Nguyen Huynh Duc are often seen as incarnations themselves of the whale god Ka Ong.

Whales and the Ebisu Cult of Japan

The Japanese patron deity of fishing, Ebisu, is often viewed as a whale in coastal regions of Japan in a cult that Sakurada Katsunori believes originates in southern Kyushu.

Ebisu is a form of the "divine visitor" also known as Miroku and as Marebito in the Ryukyus. When Ebisu visits, an age of prosperity ensues. This may be viewed naturally, outside of other considerations, in two ways, either the whale chases fish toward the shore or beaches itself providing the bounty of a whale carcass.

Whaling is seen as a sacred venture, and as in Vietnam, whale monuments dot the Japanese coast. About 25 matsuri festivals are held yearly as memorial festivals for whales many with the purpose of helping the whale spirit reach enlightenment to become a Buddha in Paradise. Traditional whalers are known to say the Namu Amida Butsu prayer at the death of a whale in hopes that the whale will become a Buddha.

The whale is also sometimes seen as the great fish Namazu-e (literally 'catfish'), who causes earthquakes and brings about world destruction and renewal.

Whales and the Navel of the Sea in the [4]Philippines and Indonesia

Among the Maranao of the South Philippines, there is giant fish called Lumbang, probably a whale, that dwells at the "navel of the sea" that causes earthquakes when it moves around. The Maguidanao know this huge fish as Limbo. In some languages of the Philippines, lumba-lumba means "dolphin" or "tuna."

The Batak of Palawan tell of a great dragon known as Tandayag who causes floods by closing up the navel of the sea, which they call *burungan*. The word *tandayag* means "whale" or "giant fish" in various other Philippine languages like Waray and Maguindanao. Marcos de Lisbon, writing in 1754, defines tandayag in the Bicol language as 'a very great snake, that they say went to the sea, and returned there as a whale' ("una culebra muy grande, que dicen se iba a la mar, y se volven alla ballena").

In other Philippine mythologies, the creature associated with the navel of the sea and the linked Earth pillars is a dragon, giant serpent, giant crab, giant eel, etc. The great animal or fish causes earthquakes or floods often because of the wrath of the Supreme Deity at the sins of humanity. The Great Deluge of yore in Philippine mythology is usually associated with this creature stopping up the navel of the sea, and thus renewing the age.

Usually the same creature, attracted by the Moon is said to cause the ebb and flow of the tide by moving in and out of the navel of the sea, and also the eclipse of the lunar and solar orbs. It is sometimes thought to be female in gender and is known as the lord of the sea or waters, the king of fishes or even as the Supreme God itself.

In some cases, if God's anger is not propitiated, the destruction of the world ensues. This is known at times by the Malay Muslim word Harikiamat "Day of Judgement" (alikiamat, Tiruray; harikama, Maranao; harikiamat, Maguindanao).

However, among the indigenous peoples, Harikiamat is not associated with the Islamic prophecies of the al-Mahdi, the descent of Isa (Jesus) and the final war with the Antichrist. Instead, we find the native beliefs in the destruction of the world by flood or earthquake associated with the navel of the sea and the great whale, dragon, serpent, etc.

Leviathan

Speaking of whales and the end of the world, the great biblical sea creature Leviathan, often also thought of as female, is identified as a whale by many commentators. In Jewish lore, Leviathan's massive carcass provides the fare for the great [5]messianic feast at the end of the age.

Leviathan is also often associated with the "beast" that John of the Book of Revelation sees rising out of the sea as he stands on the shore. This beast is not a carcass but has a deadly wound that is healed by a "dragon" before the great apocalypse.

Of course, one also needs to think of the story of Jonah when thinking about whales. Jonah is swallowed by a 'great fish' and spat up on a beach to warn Nineveh of impending doom. Back in 1837, FC Baur studied the similarity of the Jonah motif with that of Babylonian Oannes, the fish-man who also comes from the sea to the shore at the start of a new age. Oannes is one of the abgal, [6]messengers who come regularly from the sea to Mesopotamia at the start of a new kingdom.

Thus, Oannes like Jonah, the doomsday prophet, has [7]millenarian aspects. Some have even suggested that the etymologies of the two names are linked.

Herman Melville, in his 1851 American classic Moby Dick, identifies Leviathan with the whale and specifically the great albino sperm whale of his story. He further makes a connection with the Hindu Matsya Avatara, the first cyclic incarnation of the god Visnu. The Matsya Avatara is described as a great fish (matsya) that rescues the Hindu Adam, known as Manu, from the Great Flood that ushers in the new age (Satyayuga).

Interestingly, Melville describes among the crew of the whaler Ahab the "Manila men" with "tiger yellow" skin who when rowing Ahab's boat seemed "all steel and whalebone; like five trip-hammers they rose and fell with regular strokes of strength."

The phantoms, for so they then seemed, were flitting on the other side of the deck, and, with noiseless celerity, were casting loose the tackles and bands of the boat which swung there. This boat had always been deemed one of the spare boats, though technically called the captain's, on account of its hanging from the starboard quarter. The figure that now stood by its bows was tall and swart, with one white toothe evilly protruding from its steel-like lips. A rumpled Chinese jacket of black cotton funereally invested him, with wide black trowsers of the same dark stuff.

But strangely crowning this eboness was a glistening white plaited turban, the living hair braided and coiled round and round upon his head. Less swart in aspect, the companions of this figure were of that vivid, tiger-yellow complexion peculiar to some of the aboriginal natives of the Manillas; – a race notorious for a certain diabolism of subtilty, and by some honest white mariners supposed to be the paid

spies and secret confidential agents on the water of the devil, their lord, whose counting-room they suppose to be elsewhere.

Ahab's [8]ship passed the [9]Philippines while searching for Moby Dick along the Kuroshio Current and the final encounter with the whale occurred near the equator somewhere southeast of Japan.

The writing style of Moby Dick certainly invites the search for hidden meanings and it has been described as following the apocalyptic archetype with Ahab even identified as St. John the Divine, author of the Book of Revelation. The whale itself seems to alternately symbolize good and evil, God and Satan (or the beast of Revelation). Melville writes:

All that most maddens and torments; all that stirs up the lees of things; all truth with malice in it; all that cracks the sinews and cakes the brain; all the subtle demonisms of life and thought; all evil, to crazy Ahab,

were visibly personified, and made practically assailable in Moby Dick. He piled upon the whale's white hump the sum of all the general rage and hate felt by his whole race from Adam down; and then, as if his chest had been a mortar, he burst his hot heart's shell upon it.

Moby Dick is seen by some as symbolizing the human and specifically American obsession with destroying evil. Although an early supporter of the new doctrine of Manifest Destiny to some extent, Melville strongly rebelled against the treatment of Polynesians and other Pacific Islanders. He considered the Pacific as the new frontier that was being destroyed by the coming of "snivelization." He chided Americans for their ruthless colonialism:

The Anglo-Saxons – lacking grace
To win the love of any race;
Hated by myriads dispossessed
Of rights – the Indians East and West.
These pirates of the sphere! grave looters–
Grave, canting, Mammonite freebooters,
Who in the name of Christ and Trade
(Oh, bucklered forehead of the brass!)
Deflower the world's last sylvan glade.

Clarel 4.9.117-25

Journey to the Navel of the Sea

Although most descriptions of Philippine and Indonesian myths of the navel of the sea are rather cursory, Dario Novellino has conducted a significant study of this theme among the Batak of Palawan.

The Batak believe that once this navel known as burungan is open, if the Tandayag dragon is not appeased the universe will eventually dissolve following the great floods.

To help prevent this occurrence, the Batak shaman (babailan) undertakes a spirit journey to the burungan to "renew the world."

To then 'renew the world', the most important phase of the ritual is the trance performed by the shaman. The shaman holds coconut oil in one hand, while dancing. During the trance the kiaruwa' of the shaman will move in search of selected spirit guides, and will require their help to reach the burungan. These spirit guides are associated with animal species, and they represent their 'spiritualised' version. They are the kiaruwa' of animals 'of the water' and 'of the higher up', and include the swallow, the otter, the monitor lizard, and the river turtle. The kiaruwa' of the river turtle is considered the most enduring and capable of confronting the fury of the water at the burungan. It will also play a shamanic role by dancing the same dance as the shaman, thus fostering the closing of the two boulders over the burungan. While the turtle's kiaruwa' dances, the shaman smears the two boulders with coconut oil, facilitating the coming together of the two stones above the burungan opening, thus stopping the water outflow. According to the informants, a particular malevolent panya'en appears at the burungan site in the form of an attractive woman, and she will try to call on her the shaman's attention. It is said that if the shamans looks back at the malevolent panya'en, he may be hit by the water outflow, and fall inside the burungan hole. Finally, with the assistance of the spirit guides, the shaman will try to place the rooster claw back on the metal bar. In so doing the rooster will stop flapping its wings and, the storm will end.

When the burungan is closed, offerings of chickens, ceramics and human blood (but not sacrifice) are made to the Tandayag, the guardian of the burungan.

The [10]millenarian idea of "healing" or "renewing" the world is quite interesting. Possibly related to this is the old practice of the Igorots of Kagubatan who regularly fed the sacred eels of the Kagubatan lake. If these eels are not fed, it is believed a drought would ensue and crops would fail. The eels are so accustomed to the feeding that they rise to the surface like goldfish when the Igorots sang specific songs meant to summon them. The eels here could have been seen forms of their supreme god Lumauig's python that controls the waters at the navel of the sea.

In studying the importance of the whale or some similar large sea creature in millenarian myth, we can note that the whale or sea serpent is often conflated with the sea boat in totemic cultures. The cargo cult mentality places much emphasis on the "treasure boat," and thus the boat-whale symbolism would take on special importance. Indeed, the whale itself brings abundant cargo when it lands on a beach. In addition to acting as a tutelary god, the whale is sometimes seen as an ancestor. For example, the Maori Paieka, ancestor of the Ngāti Porou, is sometimes described as riding a whale, but at other times as a whale himself.

I explore the connection of the whale-dragon and the navel of the sea with natural disasters and apocalyptic beliefs in *Sailing the Black Current* focusing on the area of the Philippine Trench near the beginning of the Kuroshio Current (Black Tide).

Regards,

Paul Kekai Mananasala

Sacramento

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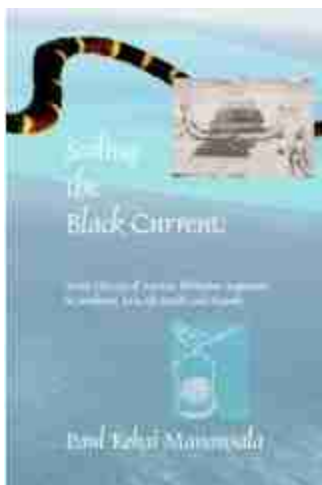
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[14]Buy now!

[15]

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News: Unearthing an ancient Pacific capital (2008-01-26 13:25)

The most recent research suggests the location of the Polynesian urheimat (homeland) was located in the modern kingdom of Tonga.

Regards,

Paul Kekai Manansala

Sacramento

Unearthing an ancient Pacific capital

Randy Boswell , Canwest News Service

Published: Monday, January 21, 2008

A Canadian archeologist's discoveries in the South Pacific kingdom of Tonga are rewriting the [1]history of a vast portion of Oceania and tracing the common origins of a host of island peoples – including Hawaiians, Tahitians, Samoans and New Zealand's Maoris – to a remote peninsula that he believes was once the site of a large and lasting "capital" of ancient Polynesia.

Simon Fraser University's David Burley says his latest finds from the Nukuleka archeological site on one of Tonga's southern islands shows it was the principal "founding settlement" of Polynesia about 2,800 years ago, and endured long enough for a genetically and culturally distinctive people to evolve and begin spreading across the immense "Polynesian triangle" bounded by Hawaii in the north, New Zealand in the southwest and fabled Easter Island in the far southeast, not far from the coast of South America.

Burley's finds at Nukuleka first made headlines in 2001 after he published a study showing it was the oldest archeological site in Polynesia. Elaborately decorated pottery shards recovered from a layer of shoreline nearly 3,000 years old indicated it was the earliest known encampment by ocean voyagers from ancient Melanesia - the Pacific island group to the west that includes New Guinea, Fiji and New Caledonia. But the latest excavations at Nukuleka, conducted last summer by Burley's team, revealed a much richer array of artifacts and a revised theory about the importance of the site.

The Tongan outpost, says Burley, became a "major village" that appeared to prosper for generations and, eventually, serve as a seedbed for the peopling of all of Polynesia.

Critically, he adds, the settlement at Nukuleka lasted long enough for distinctively Polynesian physical traits, pottery styles and chieftain-based social structures to develop, differentiating these people from their Melanesian ancestors.

"It's not a small little site as we originally thought," Burley told Canwest News Service. "It becomes the central place from which the population at Tonga begins to spread out across Polynesia. This site is so different in scale that it truly must have been a node from which people got settled and came back, and so on - like the capital."

The SFU team's evidence that Nukuleka was "the cradle of Polynesia" has already prompted a renewed push by Tongan officials to win UNESCO World Heritage Site recognition for its islands' archeological treasures.

Chile's Easter Island, a UNESCO site believed to have been first reached by a small party of Polynesians less than 1,000 years ago, is famous for its massive carvings of stone heads and dramatic civilizational collapses.

Solving the "Polynesian problem" - explaining how and when these ancient Asians migrated across such immense stretches of ocean to populate so many far-flung islands - has been a central challenge for generations of anthropologists and archeologists.

Burley said the new finds will be of particular interest to Polynesian populations throughout the Pacific and their diaspora around the world.

"Nukuleka," he said, "becomes a village to which all Polynesians in some way can probably relate their heritage to."

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[2]Buy now!

[3] X

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5.2 February

Austronesian genetic connection between Madagascar and Tonga (2008-02-26 08:17)

The following abstract discusses a study that verifies a genetic connection between populations in Madagascar and Tonga far to the East.

Regards,

Paul Kekai Manansala

Sacramento

[1]

[2]J Hum Genet. 2008;53(2):106-20. Epub 2007 Dec 14.



[3]

[4]Links

Austronesian genetic signature in East African Madagascar and Polynesia.

[5]Regueiro M, [6]Mirabal S, [7]Lacau H, [8]Caeiro JL, [9]Garcia-Bertrand RL, [10]Herrera RJ.

Department of Biological Sciences, Florida International University, University Park, OE 304, Miami, FL, 33199, USA.

The dispersal of the [11]Austronesian language family from [12]Southeast Asia represents the last major diaspora leading to the peopling of Oceania to the East and the Indian Ocean to the West. Several theories have been proposed to explain the current locations, and the linguistic and cultural diversity of [13]Austronesian populations. However, the existing data do not support unequivocally any given migrational scenario. In the current study, the genetic profile of 15 autosomal STR loci is reported for the first time for two populations from opposite poles of the [14]Austronesian range, Madagascar at the West and Tonga to the East. These collections are also compared to geographically targeted reference populations of [15]Austronesian descent in order to investigate their current relationships and potential source population(s) within Southeast Asia.

Our results indicate that while Madagascar derives 66.3 % of its genetic makeup from Africa, a clear connection between the East African island and [16]Southeast Asia can be discerned. The data suggest that although geographic location has influenced the phylogenetic relationships between [17]Austronesian populations, a genetic connection that binds them beyond geographical divides is apparent.



[18]Buy now!

[19] 

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Solheim on Nusantara Voyages to the Americas (2008-02-27 16:14)

Archaeologist Wilhelm Solheim has proposed lately that Jomon-like Valdivia pottery of Ecuador and other pottery resembling the Sa-Huynh-Kalanay tradition has its ultimate origin in [1]Southeast Asia.

Solheim quotes the seminal work of the late James Ford, *A Comparison of Formative Cultures in the Americas: Diffusion or the Psychic Unity of Man* :

At about 3000 BC after a long sea voyage from the southwestern Japanese Islands, a group of fisherman landed on the coast of Ecuador. Meggers, Evans, and Estrada (1965), who have presented the evidence in support of this happening, so novel in terms of currently accepted theory about New World cultural development, have modestly suggested that perhaps this was a single boatload of fishermen, lost at sea in a storm, who were unwillingly brought to the shores of America by the North Pacific ocean current.

There is reason to suspect, however, that this might have been more in the nature of an exploring and colonizing expedition involving a number of individuals of both sexes and varied skills. Subsequent events in the Americas suggest that these people had a seafaring, exploring and colonizing tradition, similar to that of the later Polynesians and Vikings. Solheim (1964[a]:360, 376—84) has offered statistical evidence to show that one of three sources of Malayan and Polynesian ceramic traditions was influenced from the Japanese Islands at an estimated date of 1000 to 500 BC. The extensive spread of this 'Sa-Huynh-Kalanay' tradition in the southwestern Pacific certainly implies a seafaring tradition. Most of the ceramic shapes, decorative elements, and design motifs are similar to those postulated to have spread to the Americas between 3000 and 1000 B.C.

The remarkable variety of the Valdivia ceramics suggests that more than one or two individuals, or lineages, founded and maintained this tradition. The highly selective fashion in which certain elements of the complex were spread to other parts of the Americas, also argues that specialization in this craft had already developed. Furthermore, as varied as it is the Valdivia ceramic complex does not represent the entire range of pottery manufactured at 3000 B.C. in southwestern Japan. As with the early English settlement at Jamestown in Virginia, the products manufactured corresponded to the experience and training of the craftsmen brought from the mother country (Ford 1969: 183-184).

Solheim believes based on the similarities of the Valdivia and other assemblages in decoration and form with the Sa-Huynh-Kalanay complex that [2]Nusantao voyagers from were making infrequent visits to the west coast of the Americas starting around 3000 BCE using the Kuroshio (Japan) Current.

[3]



Some examples given by Wilhelm Solheim of pottery decoration showing relationship with Sa-Huynh-Kalanay designs.

Top row: The third from the left is from Puerto Hormiga, Columbia with the rest from Valdivia, Ecuador.

Second row: The third from the left is from Barlovento, Columbia with the rest from Valdivia, Ecuador.

Third row: Valdivia; Machalilla, Ecuador; Veracruz, Mexico.

Bottom: Veracruz, Mexico.

Redrawn by Ric de Guzman in John N. Miksic, *Earthenware in Southeast Asia: Proceedings of the Singapore Symposium*.

Regards,

Paul Kekai Manansala

Sacramento

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[6]Buy now!

[7] ✖

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siripoo (2008-05-08 09:00:00)

Just surfing and came across this. Dr. Solheim is my dad. It's nice to see people using his books as a reference.

Aloha,

Siri Solheim

5.3 March

PMP Quadripartite Social Structures (2008-03-03 08:54)

In 1980, Robert Blust, following Otto Dempwolff, suggested that the Proto-Malayo-Polynesian (PMP) reconstruction *rumaq meaning "house," also referred to descent groups in that early society. He further suggested that these descent groups were based on bilateral kinship and that the PMP term *datu originally applied to the leaders of the *rumaq

descent groups. Over time according to this theory, *datu came to apply both to chiefs-kings and priests-shamans, or to leaders who combined both sacred and temporal functions.

Blust suggested that originally there was a form of dual organization based on an "upper half" or male datu and a "lower half" or female datu, although his conclusion was based on only two examples from Sulawesi and Ambon.

In the classic fashion of Austronesian recursive dualism, it is suggested that this dual system bisected into a sociopolitical structure based on four groups. Alkire and Fujimura, describing Micronesian organizational systems state:

The Micronesian world view, like that of many Austronesian speakers, emphasizes dualistic oppositions, quadripartite divisions and mid-points as loci of control and mediation...When more than two units occur, they frequently derive from earlier dualistic divisions that have been further subdivided into quadripartite units.

Van Wouden, in his study of Eastern Indonesian marriage practices, states:

Because both the patrilineal and the matrilineal clans form exogamous groups, pair by pair, a double two-phratry system is also entailed. The entire society is divided into four main classes. The consequent cooperation of the system is thus wholly identical with a simple four-class system with reciprocal affinal relationships. One belongs both to the matrilineal moiety x or y of the mother, and to the patrilineal moiety I or II of the father. Class XI stands in a relationship of reciprocal connubium with yII, and the children are xII or yI, which likewise are related to each other by reciprocal connubium. The first and third matrilineal or patrilineal generations belong to the same main class. The difference between this system and a genuine four-class system is constituted by the unilaterality of the affinal relationships between the clans and by the feature of same generation marriage.

Dempwolff had suggested PMP *suku "limb; quarter (quarter of a people= kin group)." Blust suggests that *suku was a quadripartite division of the "total society" in Proto-Malayo-Polynesian times. Fourfold social divisions have been described in detail among many groups in eastern Indonesia; among the Pasemah, Toba Batak and Minangkabau of Sumatra; among the Maranao of Mindanao; among the Tagalogs of Luzon; in Tonga; Fiji; Belau (Palau); Tikopia; Hawai'i; the Kiriwina Islands (Trobriand Islands) and other areas of the Austronesian domain. Blust asserts:

Perhaps most striking of all is the reference to a fourfold social grouping under the literal designation "four council halls" or "four houses" (= four lineages) in Western Malayo-Polynesian, Central Malayo-Polynesian, and Eastern Malayo-Polynesian languages. Thus, in describing the semisacred Jangdipatuan, the highest traditional ruler of the Minangkabau, de Josselin de Jong (1951:13) notes that we "should really speak of three Rulers, all belonging to the same House. The Jangdipatuan . . . was the Radjo Alum, 'King of the World'; he appears to have dealt with political affairs, and it is he whom officials of the Dutch East India Company used to designate as 'emperor of Minangkabau.' The other two members of the royal trio were the Radjo Adat, 'King of Custom,' and the Radjo Ibadat, 'King of Religion.' Important dignitaries in the royal entourage. . . were the Basa Ampe' Balai, the Great Men of the Four Council Halls. These four, whom we might designate as ministers . . . were not members of the royal family, but in all probability were prominent headmen of the nagari that formed their residences." (Blust, 1980: 218)

Using the designations for "four council halls" and "four houses" mentioned in the quote above, Blust reconstructs PMP *na xe(m)pat na balay "four houses."

Four Stones

From the island of Belau in western Micronesia, Richard J. Parmentier has studied local myths related to the founding of the quadripartite sociopolitical system there.

These myths revolve around the goddess Milad who, after the Great Deluge, gives birth to four children in the form of stones named in birth order Imiungs, Melekeok, Oreor and a daughter Imeliik, on the mountain Ngeroach. These stones were distributed to the four corners of the island and marked the major political districts.

These districts were ranked by precedence, the order of birth, with Imiungs having the highest rank. Interestingly, there is a lithic representation of Imiungs at Ngeroach called Imiungselbad (Imiungs Stone) consisting of two stones – one a circular mortar-like stone with hollowed-out center, and a smaller round stone placed on the mortar's rim

called Imiungseldui (Imiungs Title).

Parmentier mentions in his notes similar mortar stones found elsewhere in the Austronesian-speaking regions:

Imiungselbad is one of several mortarlike stones reported in Belau; similar stoned are widespread in Indonesia and Melanesia; see especially Kaudern 1938:8, fig. 3, and 25, fig. 16; Fox 1924:223. Risenfeld (1950:246) cites a stone from Maevo villatge in the New Hebrides which resembles Imiungselbad in that a second stone, corresponding to Imiungseldui, sits on top of the larger mortar stone. Also, the symbolic unity of the female Imiungselbad and the male vertical pillar Ngartemellang, both located traditionally at the Orukei square, is echoed in a similar pair of stones found in Bali described by F. A. Liefrinck (in Swellengrebel 1960:28), and a pair found in an Ifugao village in northern Luzon (Christie 1961: plate 13). (Parmentier, 1987:163 n. 25)

Previously, I have suggested that the mortars known as lusung, lusong, lesong, etc. in the Philippines and Guam, and throughout much of Island Southeast Asia, were often used by certain Nusantara trading clans to symbolize a central [1]volcanic axis mundi, according to my theory the dual volcanoes of Pinatubo and Arayat on [2]Lusung (Luzon).

The island of Lusung-Luzon is thus named after these central cosmic volcanoes.

In the myths of the Bagobo goddess Mebuyan in Mindanao, southern Philippines, the deity sits on her rice mortar placed at the "center of the world." In some versions, this mortar is located on a "mound" which may represent the cosmic mountain or hill. The mortar begins to spin drilling a hole to the Underworld and the subterranean Black River, where Mebuyan becomes overlord of the dead.

Interestingly, in the Belau myths, at the mountain where Milad gives birth to her children, and from which she sends them to the four quarters, stands a massive 50 ft. high volcanic plug known as 'Milad's House' or 'Milad's Cave.' According to one version, Milad even throws one of her sons, Oreor, to his respective district. The thought of Milad in her volcanic house or cave throwing her sons/stones can conjure up imagery of a volcanic eruption.

Some of the Semang people of Malaysia believe in a giant stone pillar known as Batu Herem at the "center of the Earth" that reached to and supported the sky. The Batu Herem rested upon a dragon found at the source of the Perak River. According to Semang chants, there appeared to be an opening at the end of the Batu Herem that opened and closed.

The opening created by Mebuyan's mortar and the opening at the end of the Batu Herem could symbolize the volcanic crater, often believed to lead to the Underworld. The same symbolism might be found in the hollowed center of the symbolic mortar-like stones of Belau and elsewhere.

Four corners of the House

Parmentier describes the assigned seating according to rank, at one of the four corners of the Belau meetinghouse, of the four highest-ranking title holders .

In some Austronesian societies, the house is seen as a model of the cosmos and the four corners or four corner-posts of the house can represent the extent of the world. For example, among the Manobo of the southern Philippines, the Earth is supported by four posts. In the Philippines in general the pillars of the world are associated with the common name of the house post. In Hawai'i and among some Tahitian groups, the sky dome was supported by four pillars or poles. Belau society and political units were compared to the four corner posts of a house.

We find a situation similar to that described by Parmentier at Belau meetinghouses in the Wajo Bugis kingdom of South Sulawesi. During the inauguration of the Wajo Bugis Rajah, the king sits in the corner of the room assigned the highest precedence. Senior officials are seated in the other three corners advising the king to carry out the four pillars of Wajo administration,

ade' covering ethics; bicara , the criminal and civil justice system; rapang dealing with kinship and political relationships; and wari' , which classified and ordered society.

Concepts of the world divided into four parts are also found in the fixed wind compasses scattered widely throughout the Austronesian regions. The simplest type of this compass indicates the four cardinal directions named after the corresponding wind blowing from that direction. Using the principle of recursive dualism, these directions are further bisected resulting in wind compasses with eight, 16 and 32 directions. In nearly all cases each direction is named

after the corresponding wind. In Madagascar, the name of the eight point wind compass translates to "corners of the Earth."

We've seen the notion that the earth or the sky is supported by pillars or posts, sometimes four in number matching the four piles of the classic Austronesian house. In Panay island in the central Philippines, the highest mountains are seen as pillars supporting the sky and are called *hagiri sa kalibutan* "pillars of the world." The ancient Chinese also viewed four pillars as supporting the sky in the northeast, southeast, northwest and southwest, a belief that apparently originates at least by the time of the Shang Dynasty. Later on, these pillars were viewed as four mountains and the number was eventually increased to eight supporting mountains.

In some cases, a central pillar is added and this usually takes on the highest order of precedence. Here we may find an effort to assign the concept of centrality to the highest order of rank. In the Philippines, where the world pillar concept is widespread the central pillar is often directly linked with the myth of the "[3]navel of the sea."

In Belau, while the mortar-like *Imiungselbad* would represent the center, the island polity became divided into two sides, the "Sides of Heaven," represented by *Imiungs* brothers, *Oreor* and *Melekeuk*.

I have suggested previously that a major magnitude eruption at Pinatubo, located centrally along the [4]Nusantao trade and communication routes of the time, was interpreted by certain trading clans as indicative of the primal location, the first cause, the highest mundane order of precedence. A rift developed between some of these trading clans resulting in a "[5]war in heaven," and corresponding competition in the Nusantao merchant trade.

The dualistic ideology and the "news" of the new discovery was spread along the trade and communication routes by messengers of the different clan confederations. There was a major expansion of these routes during this time in different directions. In the areas of Southeast and East Asia, and the western part of the Indian Ocean, this expansion would correlate with the diffusion of [6]Lungshanoid, Proto-Lungshanoid and Lungshanoid-like elements.

In many cases, the histories, traditional histories, mythologies, etc. distributed over wide areas by the Nusantao messengers give geographic directions to their claimed world center/axis mundi. These directions usually agree in general terms with each other, even if sometimes conflicting localization exists, and in some cases navigational indicators like zenith stars may give more precise coordinates. Even some of the legendary chronologies can agree rather closely with the archaeological hypotheses. For example, Chinese traditional dating of the influences brought by the maritime Dongyi people who inhabited the eastern province of Shandong, agree fairly well with early datings of Lungshanoid, Proto-Lungshanoid and other coastal evidence of Nusantao influence as interpreted, for example, by Wilhelm Solheim.

Across the Austronesian-speaking world, one repeatedly finds indigenous forms of [7]political districts in which authority revolves around a central mountain. The centrality of this mountain is not so much geographical as based on sacred precedence. The leader in these districts is generally hereditary belonging to the traditionally oldest family associated with the mountain, and having priest-king type functions. When Hindu-Buddhist influences arrived in Southeast Asia, the older and newer views merged to produce the "[8]King of the Mountain" and "Devaraja" type theater states and galactic polities.

Quadripartition in Art

We know that many cultures express their cosmologies, worldviews and philosophical concepts through their artistic forms. For example, the elemental philosophy of China is graphically represented by the *bagua* octogonal template. The Chinese yin-yang principle is expressed in the well-known *Taijitu* symbol.



[9]

Taijitu, the traditional symbol representing the forces of yin (dark) and yang (light). (Source: [10]Wikipedia) In Tantric art, many types of thought are symbolized in geometric forms. In the Austronesian domain, the meanings of many symbols are still retained in the indigenous textile and tattoo art forms, for example, the tree of life and the bird as a symbol of the soul.

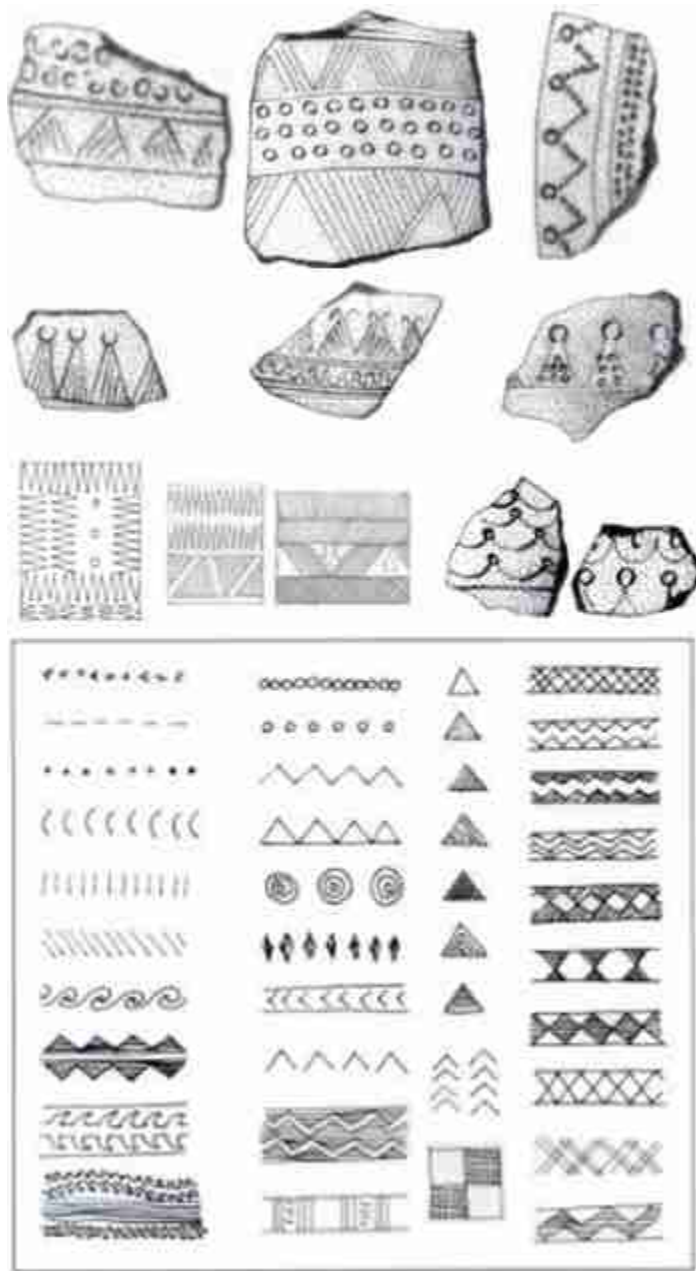
Therefore, it could be useful to see if there are any artistic indicators of the concepts of quadripartition and duality in the proposed PMP and Malayo-Polynesian language regions during the times these languages likely dispersed.

Red-slipped and lime-impressed pottery provides probably the first example of symbols used by Nusantara peoples, who according to theory were largely composed of Malayo-Polynesian speakers. The earliest examples of this pottery date back to about the middle of the 6th millennium BCE from Balobok Rockshelter in the southern Philippines. These early examples possess as decoration only impressed circles that often filled with lime powder.

Later on, we find throughout much of Southeast Asia, and eventually extending out to the Marianas in western Micronesia, the use of triangular and dentate patterns and often triangles topped with circles or semicircles. In Luzon, Masbate, Sulawesi and the Marianas, we also see some rectangular designs. This type of decoration was found most commonly during the fourth and third millennia BCE.

Rectangular patterns could potentially represent the four corners of the Austronesian house that in turn modeled the four quadrants of the cosmos. The use of triangles together with circles might be related to dualistic thinking if we see the two geometric forms as opposites. Decorations of linked triangles or dentate patterns are still used by present-day folk artists who in Southeast Asia often use the word *tumpal* to describe the motif. According to many of these artists, *tumpal* represent mountains or hills.

If we accept the mountain explanation, then the triangles with circles or semicircles at their apex could possibly be seen as early forms of the primordial mountain or "[11]mountain of fire" motif that I have suggested was a symbol of the cosmic volcanoes.



Types of early Southeast Asian and Pacific pottery designs. Note in the first three rows at the top examples of triangular patterns with circles or semicircles. The figure in the middle of the second row from the top could be seen as a fair representation of a volcanic eruption.

In the first figure of the second row of the graphic above, the triangles topped with semicircles might also be seen as types of the "Crescent Sun" motif displaying the upright "horns" of a Sun in near full eclipse by the Moon. The same Crescent Sun motif seems also to appear on Liangzhu Culture jades near the mouth of the Yangtze River in China.



Crescent sun-like motif on jade ring from Liangzhu Culture (3500 BCE-2250 BCE), bottom left; bird on cartouche and possible Crescent Sun on *bi* disc, right top and bottom, Liangzhu. Source: Wu Hung, "Bird Motifs in Eastern Yi Art."

Even the impressed, lime-filled circles on the earliest Nusantara-related wares could have some volcano symbolism. The impressed circles remind us of the hollowed out mortarlike stones of Belau and elsewhere in Austronesia. The Chamorro of Guam formerly carved out mortars from natural stone formations near rivers. And there is also the case of [12]cupmarks carved into [13]megaliths and natural rocks discussed here previously. The lime in the impressed circles using this hypothesis could then represent the [14]ash from the volcanic crater that may have been associated with the whiteness ascribed to sacred locations like [15]Svetadvipa and Penglai in Indian and Chinese classical literature respectively.

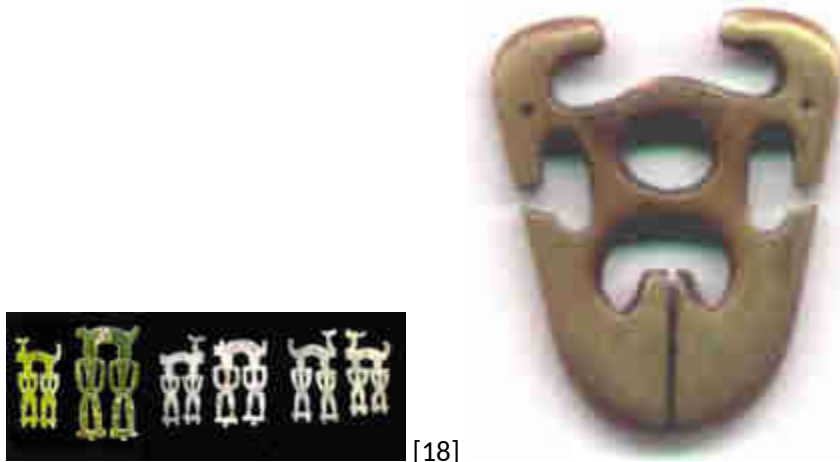
We first encounter rather clear examples of possible artistic representations of quadripartite thinking in the artifacts of the Sa-Huynh-Kalanay culture of Southeast Asia and the earlier Peinan culture of Taiwan, which appears to have strongly influenced the former. It was from Taiwan that most of the nephrite used by the Sa-Huynh-Kalanay culture originated.

Possibly as far back as 3000 BCE, the Peinan culture made nephrite earrings-pendants with four projections located at each quadrant. In the latter Sa-Huynh-Kalanay culture, one projection of the pendants known as *lingling-o* is omitted, possibly to prevent poking of the skin, but the three remaining projections retain a square angular relationship to each other.



Peinan proto- *lingling-o* ornaments, left, with four projections at right angles (Source: [16]<http://www.tpg.gov.tw/e-english/historic/link13.htm>). On the latter Sa-Huynh-Kalanay ornaments, which date back to about 2000 BCE, one of the projections – probably the one facing the neck when used as an earring – is omitted, but the others are still separated at quadrants (Source: [17]<http://www.nature.com/doifinder/10.1038/450588a>). Another ornament

associated with Sa-Huynh-Kalanay culture is the bicephalous pendant. We find that the Peinan culture may also have a prototype at least conceptually in pendants consisting of dual anthropomorphs side-by-side connected at the top of the heads by a zoomorph. In some examples, the zoomorph heads bear some slight resemblance to the zoomorphic heads of the Sa-Huynh-Kalanay bicephalous pendants.



[18]

Dual zoo-anthropomorphs from Peinan culture, Taiwan, left (Source: [19]<http://www.twhistory.org.tw/20010319.htm>), and a bicephalous lingling-o as still traditionally made in present times by Igorot blacksmiths in Northern Luzon. Although Sa-Huynh-Kalanay-like bicephalous ornaments are still made today by the Igorot peoples of the Philippines, I have not come across any connection between the double-heads and the pervasive Igorot dual classification system. The usual explanation is that the pendants are simply good luck charms or fertility charms, the latter view though possibly having some binary implications.

In Melanesia and Polynesia, double-headed carvings and figures are fairly common. The double-headed frigate bird image found on Easter Island is said to represent the Supreme God Makemake, a solar deity. Double-headed bird figures are also common in the Solomon Islands.

Among the Hawaiians, there was a belief that children could be sired by two different fathers and such progeny were known as po'olua "double-headed." In such cases, both fathers acknowledged the child resulting in a union of clans.

Austronesian Quadripartition and the Indian Varna System

In 1995, I wrote an article "Austrian Influence in the Brahmana and Rishi Traditions," in which I examined the Austrian contribution to the formation of the varna, or four caste system, and also to the linked brahmin and rishi (seer) traditions of India.

My view was that the varna system was mainly an indigenous development with major contributions from Dravidian and Austrian societies rather than something brought in by Indo-European invaders, which is the more common position in Western scholarship.

The mainstream Western view is that the Aryan invaders or migrants into South Asia retained the Proto-Indo-European system of three classes, conceived by Georges Dumézil as consisting of clerics, warriors and husbandmen/agriculturalists. Upon arriving in India, they supposedly forced those aborigines who adopted their religious system into a fourth lower class known as Sudras. A strong racial component is evident in this theory with some asserting the Sudras were originally slaves and they were darker-skinned than the other three classes composed of the Aryan invaders. According to this theory, these four classes eventually evolved into the four varnas.

To support this theory, it is argued that the supposedly oldest parts of the Rgveda, considered the oldest literary work of India, do not mention the Sudra caste. Sudras though are mentioned in Purusa-sukta section of the book. Also, supporters of this view point out that the Sudras were not considered "twice-born" and worthy of pursuit of Brahman, a mana-like spiritual power or asset.

Here are a few of the main problems with this theory:

- The Vedas, which supposedly cover the period of Aryan invasion/migration into India do not mention the

mass conversion process of aborigines into Sudras or the conversion of the old Indo-European husband-man/agriculturalist class into, presumably, the Vaisya or merchant caste. Such a conversion process would have been messy to say the least. In comparison, latter works mention the adoption of foreigners like the Sakas and Cinas into the caste system.

- According to present-day mainstream Western views, a relatively small number of Aryan speakers were involved in a migration and elite dominance scenario upon arriving in South Asia. However, how successful could a small number of people be in converting an entire indigenous population into slavery or servitude? More recent history shows that the process of caste assimilation involved introducing people into the brahmin system according to their position and rank in the previous society. Thus, we have Dravidian Brahmins and Dravidian Kshatriyas (warriors) and Yavana brahmins and Yavana Kshatriyas.
- Neither genetic nor physical anthropology studies support ideas that the upper castes are composed of recent (post-Neolithic) migrants to India or that the Sudra caste is more aboriginal than the upper castes. As caste is determined by patrilineage, the genetic evidence suggests that upper castes consist overwhelmingly of Y chromosome types that have been in India long before the Neolithic. The only male haplogroups that show strong evidence of relatively recent arrival are J haplogroup and O haplogroup, neither of which appear linked with the theory of an Aryan invasion/migration into Northwest India. In most parts of India, forensic science can not reliably distinguish upper castes from sudra castes based on craniofacial or other physical anthropology techniques.
- The most important aspects of the varna system are not reconstructible to the suggested Proto-Indo-European system.

Now let us turn to the theory of Austric influence. Austro-Asiatic culture shows evidence of dualism and it may be that both this worldview and that of the Austronesians ultimately originates from Austric social systems. However, I have not found anything written on quadripartite divisions in Austro-Asiatic society. It may be that such influence in India could have come directly from Austronesian speakers via the trade routes.

Varna in India and South Asia is a hierarchal social grouping loosely based on function and occupation. Another classification system known as jati really defines the occupational groupings in South Asia. Louis Dumont suggested that the caste system was based ultimately on a dualistic opposition of ritual purity vs. ritual impurity with the loss of purity resulting in the loss of mana. Now, the latter term mana may be appropriate for my argument as it is a word of Polynesian origin signifying in modern anthropology a sacred power, force, authority, essence, charisma, etc. that abides in a person or object.

A number of researchers have classified the Indian concepts of brahman and akasa as types or variations of mana. One increases or maintains brahman partly by maintaining ritual and sacred purity. The same relationship of purity and mana is found in many Austronesian societies. Taboos prevent certain types of defiling behavior especially with relation to intermarriage and any contact with objects or locations that cause loss of purity. The intermarriage taboo is natural because in both the Indian and Austronesian systems, mana is inherited.

Now, the caste system in India developed a complexity and severity well beyond that of Austronesian societies in general. For example, only rarely do we find outcastes and practices similar to untouchability in the Austronesian examples. Usually impurity was temporary as in the case of menstruation or contact with dead bodies rather than permanent as with entire "unclean" castes. Austronesian speaking peoples often did have rank-based endogamous groups similar to varna, although the rigidity of these groups based on birth was usually much less severe.

Still marital endogamy and exogamy was a common characteristic of the quadripartite systems in both regions.

While the varnas were endogamous, within each varna were exogamous groups known as gotra. These gotras appear to have been originally totemic in nature and the word itself originally meant "cowpen," an interesting fact considering the totem-like taboo against harming and killing cows in Hindu society. The names of many gotra ancestors including most of the earliest and most important ones were names of animals, plants, fish or other objects. Although gotra ancestors were considered human in not a few cases we find that the actual animal, plant or other object indicated by the gotra ancestor's name was actually revered sometimes to include taboos against harming or

killing. The gotras like totemic clans were exogamous and often showed other aspects of totemism like the existence of split totems. It has been suggested that the names of certain gotra ancestors that have meanings like "rabbit's ear" or "dog's tail" actually refer to split totems.

According to the Mahabharata (Santiparva: 296), there were, as with the varnas, originally only four gotras – another sign of quadripartition. Other classical works mention eight gotras, and by the time of the Mahabharata both varnas and gotras had multiplied rampantly. It can be suggested that the original number was four and this was bisected into the eight gotras, prior to the wholesale division leading to the highly complex system of today with an estimated 3,000 castes and 25,000 subcastes. In North India, a practice prevails of avoiding marriage with four gotras involving close kin, which possibly could be a remnant of the original four gotras.

Tradition states that the varnas and gotras originate with the pantheistic deity Purusa. The four varnas of humanity are said to come from the four parts of the Purusa's body. The gotra ancestors known as Rishis are also said to originate from the Purusa although some traditions state that they combined to form the Purusa and others that they sacrificed the Purusa in creating the cosmos.

Earlier in this blog, the relationship between Purusa and the [20]pantheistic cosmologies of Southeast Asia, South China and the Pacific were discussed. The latter examples include themes of the creation of the world using the body of the pantheistic deity. In some cases, we find evidence of quadripartition in these myths.

For example, in Java, Bali and Sulawesi, there is a belief that every person is born together with "four siblings" consisting of the amniotic fluid, blood, vernix caseosa and the afterbirth. According to Stephen C. Headley this belief is linked with a wider Austronesian theme linking four siblings with the primordial being and the first creation.

With the four siblings an Austronesian myth and polythetic classification are at work here. The classificatory siblingship used in western Austronesian is well attested through the central section of the archipelago and has resisted "Indianization" and Islamization. The anthropomorphic identification of parts of the world with parts of the body or of siblingship did not await the advent of Samkhya philosophy from India to be used in Java and Bali. All personhood is relational and the society is built out of such relationships and not individuals. One's body is not the innermost point in one's identity, for an invisible world inhabits it and has relationships from the oriented cosmos in which it moves.

In the Philippines, the pantheistic deity from which all things originate is in some cases considered a [21]deity or personification of time. In this same region, we often find the generations of a clan are expressed in the form of a human body i.e. a representation of generational time. In most cases, five generations of a clan are likened to sequential parts of the human body with the waist sometimes representing the current generation. Also, the Proto-Austronesian words for "body," "year," and "season" may be related.

Body metaphors find wide use in the Austronesian sphere (emphasis added):

Body metaphors are also used widely for the imagery of social space in the Austronesian world. In highland Bali, for example, differently ranked members of the village council of elders are associated with specific body parts of sacrificial animals, which are divided among them to be consumed during the ritual meals. Indeed, some of the titles of elders are derived from body parts, especially from the divisions of the forelegs (Reuter 2002a, 2002b). The 'head' of domains is often associated with the most upstream inhabited locations at the source of river systems. Left and right body halves are often associated with ceremonial moieties or other forms of dual social categories. The

four extremities of sacrificial animals, finally, tend to be associated with some form of fourfold division of space and society (see Mosko, this volume), which is also a common pattern within the region. (Reuter, 2006: 25)

Milad's story also has what may be remnants of pantheistic belief. Her four children/stones become the dominant villages of Belau's quadripartite society. Her afterbirth is also said to become a village, and Milad herself is said to

have turned into a stone landmark.

Cross Cousin Marriage

While the North Indian practice of four gotras may be a relic of an original quadripartite system of exogamy, the current system prevents any marriage of close kin. In South India, where gotras are rampant we find, however, that cross cousin marriage is the rule even among the high brahmin caste. This has led some to suggest that the "Aryan" system restricted cousin marriage as compared to the aboriginal system. However, the literary data does not really support such a theory.

The Vedas are mostly silent about the subject but the little they say would suggest that cross marriage was accepted at that time. Arthur Maurice Hocart noted that a Rgvedic verse supported bilateral cross cousin marriage. The hymn was apparently so controversial that commentator Sayana skips over it, but Yaska includes it in his commentary. The verse suggests that the mother's brother's daughter (matrilateral) and the father's sister son (patrilateral) as the "share" or "portion" for marriage. The use of the word "portion" as Hocart notes was also found in distant Fiji even seems to suggest prescriptive cross cousin marriage.

Now, we should note that Blust suggested that the Proto-Malayo-Polynesian quadripartite divisions arose out of a system of bilateral cross cousin marriage groups with reciprocal exchange!

Later on in India history, the genealogy of the Buddha (Prince Siddharta) suggests that among the Sakya people of his kingdom, cross cousin marriage was either prescriptive or preferred. In classical Hindu literature, we hear of cross cousin marriages – Arjuna with Subhadra, Sahadeva with Vijaya, Pradyumna with Rukmavati – indicating that while not particularly common the practice was still acceptable at the time, at least among the Pandava and Yadava clans. All in all, I would have to say that the similarities between and the likely genesis of the quadripartite systems in the two regions deserve further study especially when linked together with other collaborative [22]evidence.

Regards,

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[25]Buy now!

[26] 

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Mog (2008-03-07 17:50:00)

Dude,

Very well done. I just was thinking of you this morning, after reading "Taliesin: last Celtic Shaman" by John and Caitlin Matthews.

Actually was able to link up the shamanic "incubation" in ritual Celtic saunas, sweat lodge systems of native americans (Y-DNA Haplogroup R and Haplogroup Q are ancient cousins via P, a reminder), with the very well researched "Pedra Formosas" in Celtiberian Spain.

First off the zoomorphic figurines of Taiwan, just couldn't help but be reminded of the designs of Guro masks of west Africa, as well as "Dogon" primordial couple...

http://i57.photobucket.com/albums/g233/mogrhod/Dogon_Primordial_Coup.jpg

And when meditating on the Quadrapartites, it is something that is in my photoarchive as well, from the

Egyptian Quaternity

<http://i57.photobucket.com/albums/g233/mogrhod/0000Egyptian-quat00.jpg>

To the **Highland Sword Dance** (possibly related to after battle dance after severing heads of enemy) which has kept an "apana mudra" hand sign, or waterbuffalo/bull sign.

<http://i57.photobucket.com/albums/g233/mogrhod/JSS0386.jpg>

To the clear mandala, sumeru like, quadrapartite of Ogham, related to **Book of Ballymote** of Ireland...

http://i57.photobucket.com/albums/g233/mogrhod/Book_of_Ballymote_170r.jpg

Now personally, and there is some getting into trouble about this, but the Bel-taine, and Bal, or Ba'al bonfire jumping, really and truly how far away is this from **Bali** or goddess offering fires (in Kali tantras, or Vajrayogini).

And I really think the proto-world language hypothesis points to **East Central Khoisan** with **KAM** being penis (or lingam, or Karma, or Kamma, or action) and **SAM** being word for female breasts.

As much as it is so very extremely cool that Arayat and Pinatubo and YOU have unlocked this mystery, it is really all around us, two mountains of Sumeru, or SHAMASH, are really SAM

or female breasts

they are everywhere

<http://i189.photobucket.com/albums/z26/unadawnwolf/Oddball/cc38.jpg>

So really

SAM BALI

or Shambala, is historically linked to fire offerings to SHE with the soft pillows (irregardless of color, class or creed).

The earliest oracle in Egypt was identified with Nekhbet, vulture goddess, white (moon, color of death too) whose main center of worship was a NECROPOLIS, and this African Khoisan **SAM** has continued, and is even in epithets of Shiva at the CREMATION GROUND, **Shmashanavasin** etc etc etc

So I really buy Eden in the East, and Man(men and women) of the East finally unlocking common denominators of humanity, but the truth is all around us.

Have you seen LEGONG: DANCE OF THE VIRGINS yet?

Jiwa/Diwa (psyche - breath) Mutia (Pearl - Freedom)

Pearl divers were first one's to discover breathless state, Nirvikalpa Samadhi

Bows friend

Paul Kekai Manansala (2008-03-07 18:30:00)

Hi Bill, I've seen the Jakarta Legong performed live, and the famed Bali version on the tube.

Mog Rhod (2008-06-23 06:29:00)

Hi Paul,

Some friends and I have been meditating on recent history channel and discovery channel programs on "emergence", or how life began.

Of course the mystics have already intuited this, and the basic life structure my in fact have formed the earliest structures of society.

What I'm saying is that the BUILDING BLOCKS OF LIFE, or CHON (Carbon-Hydrogen-Oxygen-Nitrogen), and the more advanced expression in DNA, the FOUR base pairs...

As that dude Jesus said, kingdom of heaven within (Luke 17:20-21), eden (the cross of 4) is within. And of course the first advent of Yoga to the West was Yogananda on the heels of Sri Yukteswar's HOLY SCIENCE (i.e. science and religion are one).

How much further within can it be than CHON or four base pairs?

<http://en.wikipedia.org/wiki/Emergence>

http://en.wikipedia.org/wiki/Base_pair

<http://www.loverofstrife.com/2006/07/enter-life-stage-right.html>

CHON

<http://www.welltempered.net/adinkra/htmls/adinkra/mmus.htm>

<http://en.wikipedia.org/wiki/Brahmavihara>

As above, so below

On earth, as it is in heaven

Mog Rhod (2008-06-23 10:46:00)

Emergence, biology again...and it's various expressions...

<http://www.plyojump.com/courses/biology/week02.html>

Basic material of life (CHON)

Carbon - forms backbone of bio-molecules

Hydrogen - part of carbon-bearing molecules, energy transfer

Nitrogen - forms part of protein structure

Oxygen - part of carbon-bearing molecules, energy transfer

LOL,

It is also a bit odd, but in addition to Varna-SE Asian-Polynesian quadrapartite society structure (as above, so below) was reflecting on...Lord of the Rings again...

CARBON-DWARVES-STEEL SMITHING-STRUCTURE-RAJAS-VAISHYA

HYDROGEN-ELVES-MAGIC-ENERGY TRANSFER-SATTVA/RAJAS-KSHATRIYA

OXYGEN-GANDALF-MAGIC-ENERGY TRANSFER-SATTVA-BRAHMIN

NITROGEN-HOBBITS-FARMING(SOIL) HOLES (SOIL) - TAMAS (FAT, INDULGENT, BUT UNSTOPPABLE INERTIA) - SHUDRA
??????

jenny (2008-07-16 00:35:00)

Sirs,

Consider the re-creation (they posit no annihilation) story as told by the Brahma Kumaris. It is the most wonderful version I ever heard, and seems the kernel beneath fictional, legendary, mythical, religious, and fairytale descriptions of the world's transformation.

In the centre of the transformation process is Shiva the Truth. Shiva means the Mother/Father of all souls and the Benefactor. It also means the Point. Shiva, being incorporeal, is at one and the same time a symbolic, actual and subtle Truth. By subtle I mean understanding attained through the heart's experience.

The work of transforming the world - like a labrys, or snow angel movement, involves the simultaneous creation of the new (via Brahma), deconstruction of the old (via Shankar), and the sustenance of the existing (via Vishnu) - since in any reconstruction project it is advisable to cause as little disruption to the public as possible. These also seem to exist in the three modes of experience.

Brahmin souls are created through the mouth and are thus twice-born - being "born again", as well born in the usual way. The Brahmins then through huge effort become liberated in life. They recreate themselves through the process of mastery over their minds - like Zen Buddhists, or Sufis, and through inculcation of Shiva's qualities - through Remembrance - like saints, of any creed. The first part is like a Mahabharata war and the second part is like having Krishna - though it's God, not the first deity - in your chariot. They are then able to help souls of the world become likewise. They become heroes of the earth.

This time of transformation is also called the Ascent, because all human souls gradually self-actualize. Eventually the world gives birth to itself - all the facets of sorrow, shame, fear and suffering are left behind, and truth, self-mastery, beauty and purity remain. (The vibration of human souls influences matter constantly, and so matter too, is transformed.)

This new world, or golden age (heaven, paradise, Shangri-la, Eden, Behesht, etc.) is the first corner of the world. As time goes on and more souls come down from Nirvana (the Sweet Home of souls) to the earthly field of action, entropy ever so

slowly erodes the pristine purity, truth, beauty and self-mastery of souls, matter too thus slowly decreases in its harmony with humanity, and the silver age is born. All souls on earth are now ever so slightly not full. Just a sliver into waning. Still there is true love, true peace, true abundance. It is still heaven. The souls that come down from the soul world now, into the second corner of the world call this time heaven.

All souls attain purity to go back Home by the end of the time of transformation, but souls born into the silver age were still battling with their old sanskars (personality traits) for most of the Time of Transformation and attained purity later than Satyug or Deity, souls whose karmas were able to be spent more altruistically. Thus these souls are known as Warrior caste.

Gradually more souls come down, the cycle still slowly turning, time gradually eroding the sweetness of existence here on the earthly plane, and Copper Age is born, the third corner of the world. Now all the souls of the world are searching for something they feel they've lost, except for the souls who are coming down into the world at this time. For them it is heaven. Souls whose home is here love following, and during the time of transformation are still in dependency to various negativities, the seed of which is not understanding that in essence human are souls, not bodies. Thus most interactions with their God (because they love God too) are transactions. They are known as Merchant clan.

Still, things are pretty good on earth for the main, though sorrow does exist and humanity does know it is lost. The prophets started coming in this Age of Devotion - each one bringing the vital message of the time, in the hope of transforming that part of the world for the better.

The corner of the world that is heaven for the shudras is the fourth corner, the Iron age. Other souls would be feeling quite estranged from the world by now, experiencing a lot of anguish, but for souls fresh from the soul world at this time it is heaven. Shudras are slaves to their bodies throughout the time of transformation, and achieve purity through quick successions of rebirth - they drive fast, eat fast, live fast and die fast during this time of transformation. Thus social conditioning in worlds of ascending purity as transformation proceeds would be their main means of transformation.

Bit by bit souls decline in their self-mastery and purity. Harmony and trust decreases, everything tarnishes easily, population starts overtaking the environment, and the world begins to suffer at human hands - we lose our understanding of the interconnectedness of all things.

It's the end of the iron age now, so this fast living and mass production is at its extreme. There are no souls left to come down. We are all here now, in post-modernism, past the end of the world as social philosophers call it. Yet no-one has completed the ascent to purity or returned home to the sweet world of souls. At the same time it's the pre-dawn of the golden age so the first inklings of spiritual purity are starting to sprout. It's a confluence now of the old world and the new world. This is the time of transformation now. The big show-down (like in Mordor) is just ahead; every soul is taking part in this - every soul is unique and has a tailor-made part to play. This leap time is like a once-upon-a-time, when all the myths of ourselves are made. We create ourselves and our part for the entire cycle in this magic time where a minute holds the same value as a year in any other corner. So this time of transformation is like the still centre of the four corners of the world, and also like the soul world, Nirvana, which is beyond time.

I hope you agree with me that this journey of us family of souls with our one hero-of-transformation parent, is worth hearing. We are all heroes and beautiful in our own way, whether by transforming ourselves or by living our life to the full. I hope you agree with me also that the essential journey of souls through the 4 corners of the world cycle adds richness to the understanding of all tales.

Datura transported from 'New' to 'Old' World in Pre-Columbian Period (2008-03-15 06:44)

A study released in December, 2007 suggests that at least one species of the plant Datura (D. metel) was transported by humans from the "New World" to the "Old World" at least by the early first millennium BCE.

The researchers believe the transfer to India was either transpacific through Southeast Asia or transatlantic through Africa. At a later date, the plant was diffused from India to North Africa and the Middle East during Muslim times and from there to Europe. They suggest further research in the Southeast Asia/Pacific and African regions to determine the route that Datura took to reach India.

The full article can be found here in pdf form:

[1]<http://www.ias.ac.in/jbiosci/dec2007/1227.pdf>

Regards,
Paul Kekai Manansala
Sacramento

J Biosci. 2007 Dec;32(7):1227-44.

[2] 

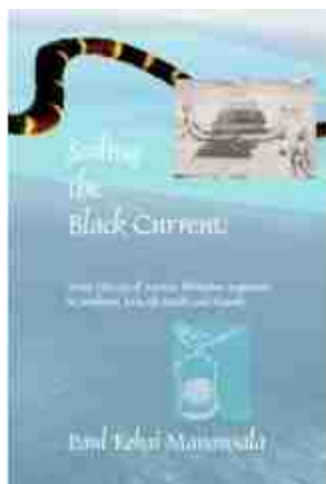
Links

Historical evidence for a pre-Columbian presence of *Datura* in the Old World and implications for a first millennium transfer from the New World.

[3]Geeta R, [4]Gharaibeh W.

Department of Biotechnology and Genetic Engineering, Faculty of Science and Arts, Jordan University of Science and Technology, PO Box 3030, Irbid 22110, Jordan, geeta@life.bio.sunysb.edu.

Datura (Solanaceae) is a small genus of plants that, for long, was thought to occur naturally in both the New and Old Worlds. However, recent studies indicate that all species in the genus originated in the Americas. This finding has prompted the conclusion that no species of *Datura* could have been present in the Old World prior to its introduction there by Europeans in the early 16th century CE. Further, the textual evidence traditionally cited in support of a pre-Columbian Old World presence of *Datura* species is suggested to be due to the misreading of classical Greek and Arabic sources. As a result, botanists generally accept the opinion that *Datura* species were transferred into the Old World in the post-Columbian period. While the taxonomic and geographic evidence for a New World origin for all the *Datura* species appears to be well supported, the assertion that *Datura* species were not known in the Old World prior to the 16th century is based on a limited examination of the pre-Columbian non-Anglo sources. We draw on old Arabic and Indic texts and southern Indian iconographic representations to show that there is conclusive evidence for the pre-Columbian presence of at least one species of *Datura* in the Old World. Given the systematic evidence for a New World origin of the genus, the most plausible explanation for this presence is a relatively recent but pre-Columbian (probably first millennium CE) transfer of at least one *Datura* species, *D. metel*, into the Old World. Because *D. metel* is a domesticated species with a disjunct distribution, this might represent an instance of human-mediated transport from the New World to the Old World, as in the case of the sweet potato (*Ipomoea batatas*).



[5]Buy now!

[6] ✖

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More on Tantric Influence in Grail Legend (2008-03-15 20:15)

Let's take a deeper look at the suggestion of "[1]Tantric" influence on the [2]Holy Grail legend.

Much research exists on the "Oriental" influences in Grail literature. German scholars have long supported the idea that the Grail epic was modeled on one or more Persian tales. Most of the theories involved pre-Islamic influences. One of the champions of direct Islamic influence was P. Ponsoye in his book *L'Islam et le Graal*.

Various etymologies were suggested, all open to question, for the unusual names in the Grail legend. The 19th century German writer Josef von Gorres suggested that Parzival was derived from Arabic Parsi-fal meaning "Pure Fool," a suggestion later followed by the composer Richard Wagner. Fridrich von Suhtshek explained the true form of the name as Parsi-wal meaning "Persian flower" or "pure, chaste flower."

Suhtshek also offered Persian prototypes for just about every other character in the Grail epic. Max Unger and Theodore Baker suggested that word "grail" was derived from Persian gohar "pearl" compounded with al "coruscating color." The latter also identify the location of the Grail Castle with the Persian fortress of Kou-i Kouadja. Swedish scholar Lars Ivar Ringbom suggested the Takht-i-Suleyman "Throne of Solomon" in Azerbaijan, which closely matched the descriptions given by Albert von Scharfenburg in *Jüngere Titurel* written around 1270.

Henry Corbin and Pierre Gallais have done an enormous amount of work equating the Grail with the Iranian Xvarenah jewel, and seeking roots of Grail concepts in Persian dervish-inspired Islamic mysticism.

Other Near Eastern influences have been suggested, but possibilities from further East are treated only more rarely. Alfred Nutt in the 19th century explored the possibility that the Holy Grail originates from the Patra, the Buddha's alms dish. Scholars though have generally avoided comparisons of Grail mysticism with Tantric beliefs except to mention such possibilities. There is however a fair amount written on this subject in popular and "New Age" literature.

One though can piece together two different areas of research to construct a framework for such influence. The area of origins and exchange between Islamic mysticism and Tantra is dealt with fairly thoroughly. In the same sense, the links between Shi'ite, Sufi, Ismaili and similar Muslim groups with European culture at the advent of Grail literature and the direct impact on the latter is equally well-studied.

Indian Influence on Dervishes

Many a scholar has suggested that the Persian dervish, rather strange to ancient Iranian religion, originates from the begging ascetic of India.

W. Ivanow suggested that the group known in Islamic literature as Zutt, originally from the Sind in [3]India, helped spread these practices throughout the Middle East. The Zutt are thought to be related to the present-day Jats and are almost always mentioned in the literature together with the [4]Sayabiga, a group thought to have originated in [5]Zabag but to have domiciled in the Sind and along the Persian Gulf.

The Zutt have been linked both with the Islamic underworld group of entertainers, artisans and con artists known as

the Banu Sasan, and with the [6]origin of the Dom Gypsies. Ivanow found an element of Dervish jargon words used both among the Banu Sasan and all Middle Eastern Gypsy groups. The Qasida Sasaniyya of Abu Dulaf mentions that the Zutt were members of the Banu Sasan and we see a number of Indian words mixed in with this jargon speech. Groups of Zutt and Sayabiga were relocated to the region of Antioch by the Islamic Caliphate, just north of the area that would later become the stronghold of the Syrian Assassins. This fact will become important when we examine the time frame of the first Grail stories.

Previously in this blog, it was suggested that the people of [7]Zabag, or Suvarnadvipa as it was known in [8]India, were deeply involved with groups in Tibet and India in the development of the [9]Kalacakra Tantric doctrine. Thus, the Sayabiga along with the Zutt would have played a role in diffusion of Tantric-like ideas in the Middle East.

In [10]India, where the Sind region was the early major stronghold for Islamic mysticism in South Asia, the mingling of Tantrism with both Sufi and Ismaili sects is historical and beyond doubt, but the early story in the Middle East is more fuzzy.

We find that one of the most important elements in Tantric doctrine in India is the importance of the feminine principle as compared to the situation in the previous brahmin-dominated system. In the Mahacinatantra, it states:

According to the Brahmayamalatantra, after meditating for a thousand years on the shore of the ocean Vasistha was visited by Devi who told him "he had adopted an altogether wrong path; her worship was unknown in the Vedas; it was known only in the country of Mahacina; and that Vasistha would gain his object if he received instruction from Vishnu now residing there as Buddha.

The word "Devi" above refers to the female divinity, which in the Tantric view was not sufficiently recognized in Vedic religion. In Tantrism we also find a more important place for women in ritual, and just an overall better treatment of women in general.

We can see then that the most powerful male Tantric deities, including the supreme Kalacakra Deity, appear in icons embraced together with their female consorts. In addition, there are important independent female deities like Tara and Prajnaparamita, and a host of lesser goddesses like the Dakinis that are considered important for spiritual development. In many places in India associated with Tantrism, the worship of the goddess Sakti prevails especially among the royal families and in the villages.

While the place of women in Tantric religious ritual has declined, due probably to the "shocking" nature of some rites, a few more politically-correct remnants survive. For example, among the Newars of Kathmandu we find the ritual marriage of the specially-chosen goddess-child known as Kumari to the King of Nepal was practiced until very recently. Also found among the Newars is the symbolic marriage of young virgin girls known as Gauris to Suvarna-kumara of Suvarnabhumi (Golden Land), the latter represented by a bel tree fruit or a golden coin.

While there was no universal dictate against the disabilities that existed for women at the time, in many areas women achieved rights nearly equal to men in areas where Tantrism dominated. However, in some other areas, only marginal changes were made despite the increased stature of women in religious life in which all areas of initiation and worship were open to them.

Further to the West, we find that the Sufi mystics focused much more attention on the feminine principle in theology than was previously the case. Sufism produced great women saints like Rabia, a tradition that continued for centuries. The importance of marriage for both men and women was stressed less than in orthodox Islam. However, it was among the Ismaili sects that we witness some of the most marked developments in divine feminine thinking. Here we see the recognition of the dual principles – the Kuni as the female and the Qadar as the male principle. Kuni was predominant and she is said to actually create Qadar from her own light. Ismaili women in many areas can lead prayers and religious ceremonies, and they pray and worship alongside their men.

Now even farther to the West, with the advent of the romance cycles we find that the [11]Holy Grail, that was seen by some as a relic of Christ or as a manifestation of Divine Grace, was tended by Grail Maidens and borne in procession by a female Grail Bearer. Even the Grail itself as a cup, chalice, bowl, platter or stone had a decided female imagery. Even more important may be the identity of Cundrie, the woman from the East Indian kingdom of [12]Tribalibot, as the Grail Messenger. Cundrie teaches, chastises, guides and even at times sustains not only the [13]quester Parzival

but also the entire Grail company.

Although this outlook as found in Grail literature had little impact on the role of women in the Catholic Church, the rise of "courtly love" and chivalry as present in medieval epics did signal a generally more favorable position and better treatment at least for women of the noble classes.

Human Body as Microcosm of Cosmos

Earlier in this blog, the Kalacakra belief that [14]cosmic time cycles were mirrored in the human body was discussed. This is part of a strong Tantric belief that the human body represents the universe in microcosm.

We find the same sentiments in Islamic mystic tradition. Corbin discusses various beliefs that can be categorized as pantheistic, panentheistic, monist, etc. among the Dervish-inspired sects. Self-realization can be described as discovering one's own Oneness with the Cosmos and even with the Deity.

Among the Ismaili we find a belief in a pattern of history that is both [15]cyclic and linear. There are seven Ismaili eras, each inaugurated by a prophet known as Natiq. Each era was further subdivided into periods related to a Samit "Silent One" and seven Imams, the last of which becomes the Natiq of the new Era. The seventh Imam of the seventh Era is the Mahdi or Qa'im who ushers in the Resurrection. The six previous Natiqs are Adam, Nuh, Ibrahim, Musa, 'Isa, and Muhammad.

In Kalacakra Tantrism, although there is an underlying belief in infinitely repeating time cycles as found in classic Buddhism and Hinduism, the predominant focus is in the progression of Kulika Kings each connected with a century long period. The final Kulika King or "Rigden" conquers the evil forces of the world bringing in a new Golden Age.

Both the Kalacakra and Ismaili cycles are rife with astrological linkages. In Kalacakra thinking, the planetary cycles are further mirrored within the human body. The Muslim astrologer [16]Abu Ma'shar al-Balkhi, known in Europe as Albumasar, developed a concept of world ages based on [17]conjunctions of Saturn and Jupiter. These ideas were translated into European languages from Muslim Spain beginning in the mid-12th century with the works of John of Seville, not long before the first Grail stories appeared.

In Wolfram von Eschenbach's Parzival, one of the most highly-lauded scenes occurs when Cundrie relates Parzival's destiny through the seven planets using Latino-Arabic nomenclature.

"Mark now, Parzival:

The highest of the planets, Zval,
And the swiftly moving Almustri,
Almaret, and the bright Samsi,
All show good fortune for you here.
The fifth is named Alligafir.
Under there the sixth is Alkiter,
And nearest us is Alkamer.

I do not speak this out of any dream. These are the bridle of the firmament and they check its speed;
their opposition has ever contended against its sweep.

"For you, Care now is an orphan. Whatever the planets' orbits bound, upon whatever their light is shed,
that is destined as your goal to reach and to achieve. Your sorrow must now perish. Insatiety alone will
exclude you from that community, for the Grail and the Grail's power forbid false friendship. When young,
you fostered Sorrow; but Joy, approaching, has robbed her of you. You have achieved the soul's peace
and waited amid sorrow for the joys of the flesh.

These verses have been interpreted widely as applying to everything from the announcement of a new age marked by the World Year to the declaration of world dominion for the new Grail King. More to the point for this work, Cundrie's words are thought by some to imply that Parzival's destiny represents a microcosm of events in the greater cosmos. Whatever the case, given that Wolfram admits his use of an Oriental source from Toledo, it seems likely that at least there are some connections with the ideas of Albumasar if not with those of the Ismailis.

Now is a good time to return to the theory offered here for the transmission of the Grail legend, or at least the related

source materials, from East to West.

Sources for the Grail Epics

Three authors are connected with the beginning of the Grail literature – Chretien de Troyes, Robert de Boron and Wolfram von Eschenbach.

All three appear to have been contemporaries to some extent as they all wrote their works around the end of the 12th and the beginning of the 13th century. Chretien's work is generally thought to be the oldest, and Wolfram mentions it in his own book. However, some scholars have suggested that Boron had no knowledge of Chretien and he does not mention either of the other two authors.

All three attribute their works to external sources. Chretien states that he based his version on a book given to him by Philip, Count of Flanders. Boron states that he received a "great book" from "great clerics." Wolfram mentions the bard Kyot who obtained the story from Flegatanis, a "heathen" from Toledo. He also claims to have researched the archives of the House of Anjou.

There is some linkage between Chretien's source and Wolfram's research in Anjou. Earlier it was already suggested that von Eschenbach's tale contained veiled references to the [18]House of Anjou with Gahmuret representing Geoffrey Plantagenet with Parzival as his son Henry II. Gahmuret was an Angevin not in the line of succession who becomes a king through his marriage to the emperor's widow.

There was of course one historical Angevin who fits this description – Geoffrey Plantagenet.

As it turns out, Philip the Count of Flanders was the son of Sibylla de Anjou, Geoffrey's sister. Philip ventured to Jerusalem to visit his first cousin, Baldwin IV, the last King of Jerusalem from the House of Anjou, a leper with no male heir. He came with the express purpose of marrying his vassals to Baldwin IV's daughter but was rejected and insulted by competitors among the nobility of Jerusalem. He left the city to fight the Muslim enemy in the principality of Antioch instead.

When Philip returned to Europe, he employed Chretien to render his mysterious source book into verse. Using the hypothesis offered here, Wolfram's Anfortas, the Grail King of Montsalvat (Jerusalem) would be Baldwin IV's father, Amalric I of Jerusalem. Baldwin IV, the heir-less king and last Angevin to rule the city would then be represented symbolically by the wounded leg of Anfortas. Wolfram probably threw in some inconsistencies as to maintain a degree of deniability that his story applied to real people. Thus, it is Gahmuret rather than his wife who is a sibling of Anfortas. Parzival states that the celibate knights who guarded the Grail are Templars and that the first Grail King Titurel established the order. Thus it would have been Baldwin II of Jerusalem, who first accepted the Knights Templar, who answers to Titurel. The latter's son Frimutel is Fulk V, who in reality was the son-in-law of Baldwin II becoming the Angevin King of Jerusalem through his marriage to Melisende.

When Chretien wrote his Grail work between 1180 and 1191, Baldwin IV may have already died and Jerusalem may have fallen to Saladin (1187), although the fall of the city is never hinted at in any of the three early Grail books. Instead we find the development of a cycle of literature that introduces a new concept – that of the Holy Grail.

Grail kingship is linked originally with the title of King of Montsalvat-Jerusalem, and King of the Grail Temple/Palace in the same location. The Grail was guarded by Templars and previously in this blog it was noted that the object had some of the same characteristics of the [19] pusaka or sacred heirlooms of Southeast Asia tied to the succession of royalty, chiefs and clan leaders. The Grail kingship had hereditary components but was not entirely linked to male primogeniture. One fascinating similarity is the animistic character of both the Grail and the pusaka heirlooms.

Like the [20]talking jars of the sultans and datus of Insular [21]Southeast Asia, the Grail communicated with and guided those in the Grail company. This is one facet that did take hold as much in South Asia or the Middle East. However, it may be that such ideas were retained by the Sayabiga who along with the Zutt were relocated to Antioch. These Sayabiga may have maintained some contact through the trade routes with their former home of [22]Zabag. The Templars appear to have borrowed much in terms of their own organization and structure from the Ismaili Assassins of Syria located directly to the south of Antioch principality. They also maintained unusually close political relations with the Assassins. In 1165, emissaries from [23]Prester John, who is linked here with the King of Zabag, delivered a letter from the latter king to the Pope and Christian emperors. Parzival and other Grail legend authors closely connect Prester John with the [24]Holy Grail, albeit anachronistically.

Even Chretien seems to have borrowed from Prester John's letter, which mentions a table in the king's palace with legs of ivory. Parzival and Jüngere Titurel

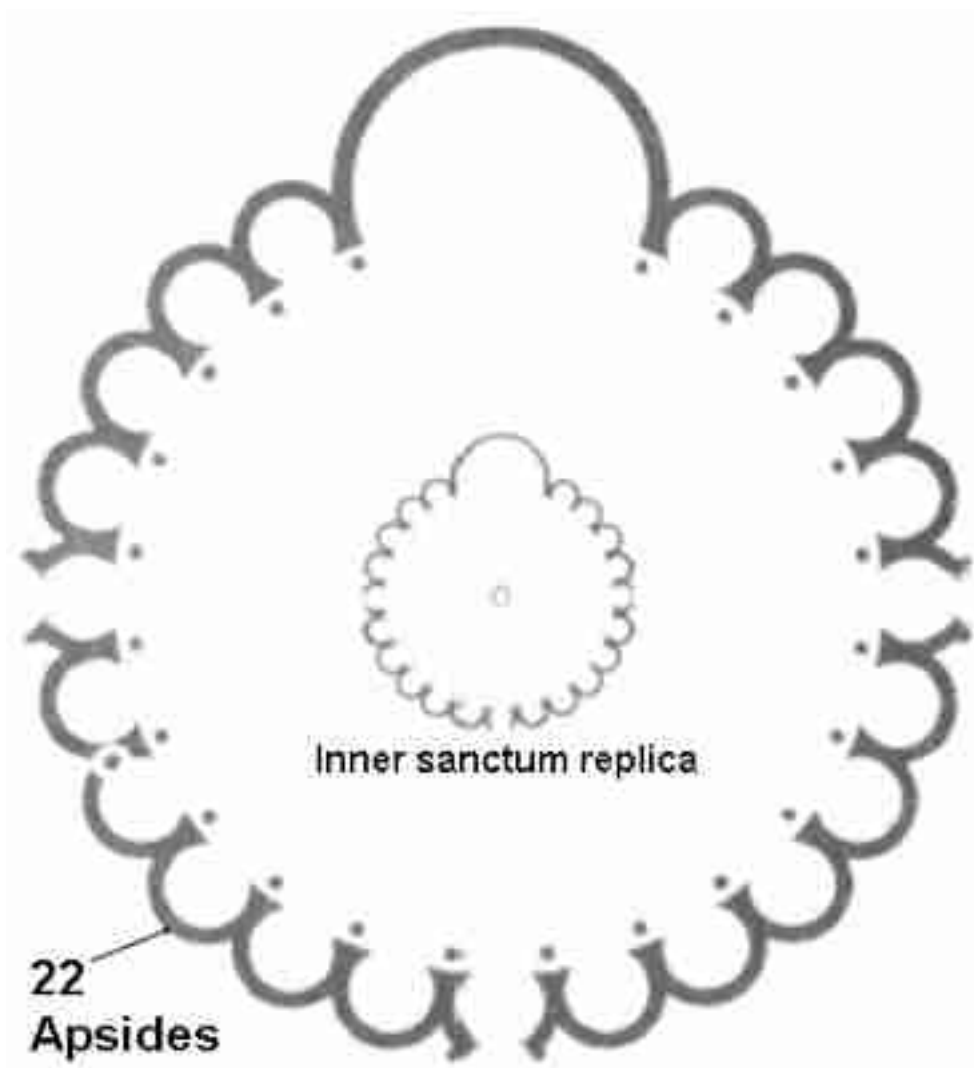
describe the table bearing the Holy Grail in the Grail Castle as having ivory legs. Chretien says the same table has ebony legs and an ivory top. The palace of [25]Prester John, like that of the King of [26]Shambhala and the Grail Castle, have strong mystical links.

The round churches of the Templars were said to have been modeled on the Dome of the Rock, the Al-Aqsa Mosque, sometimes referred to as the 'Temple of Solomon.' The Templar headquarters was originally located in or next to this mosque in Jerusalem. Ringbom has shown, quite conclusively I think, that the Grail Temple as described in Titarel was inspired by the Takht-i-Suleyman, the "Throne of Solomon" in Azerbaijan. In both cases, we find round, domed and lavish buildings with the stars, marked by rubies in the Takht and red jewels in Titarel, and heavens displayed on the domed ceiling. In both cases, the buildings have only three entrances, and the outer circle of the building is divided into 22 parts each marked by an ornamental tree.

The temple described in Titarel was probably inspired by the Takht as partially rebuilt by the Shi'ite and heavily Sufi-influenced Ilkhanate dynasty in the 13th century.

Ringbom has also shown that both the Grail Temple and the Takht are types of mandalas. A [27]mandala is a representation of the universe used in Tantric ritual. It usually consists of a circular design on the outside with usually a square design within, but also at times another circle. There usually is at least one instance in a mandala where an outer design is replicated in smaller form within the mandala, an example of the macrocosm-microcosm principle.

[28]



Grail Temple plan after Ringbom (A. A. Barb, 1956: 34) following descriptions in Titirel . Note mandala-like replica of building structure at central sanctum where Holy Grail was kept. The domed ceiling was said to display the celestial vault further giving the idea of a cosmic representation. Ringbom also found mandala-like features in the sanctuary of the Ismaili "Old Man of the Mountain," the leader of the Assassins at Alamut. Now with the Grail acting as the token of the holy kingship, even the looming loss of Jerusalem would allow a 'sacred lineage' to prevail at least in the eyes of those closely connected with the House of Anjou. Thus, it may not be entirely by coincidence that Henry II's son and heir (by force) Richard I would lead the efforts of the Third Crusade to retake Jerusalem, although he was forced by election to accept Conrad of Montferrat as King of Jerusalem. When the latter was killed by Assassins before his coronation, Richard was widely suspected in the plot. He married his nephew Henry II of Champagne to the widow Isabella eight days after the death making Henry II the pretender King of Jerusalem. Angevin hopes for the Holy City though ended as they could not persevere against Saladin's forces.

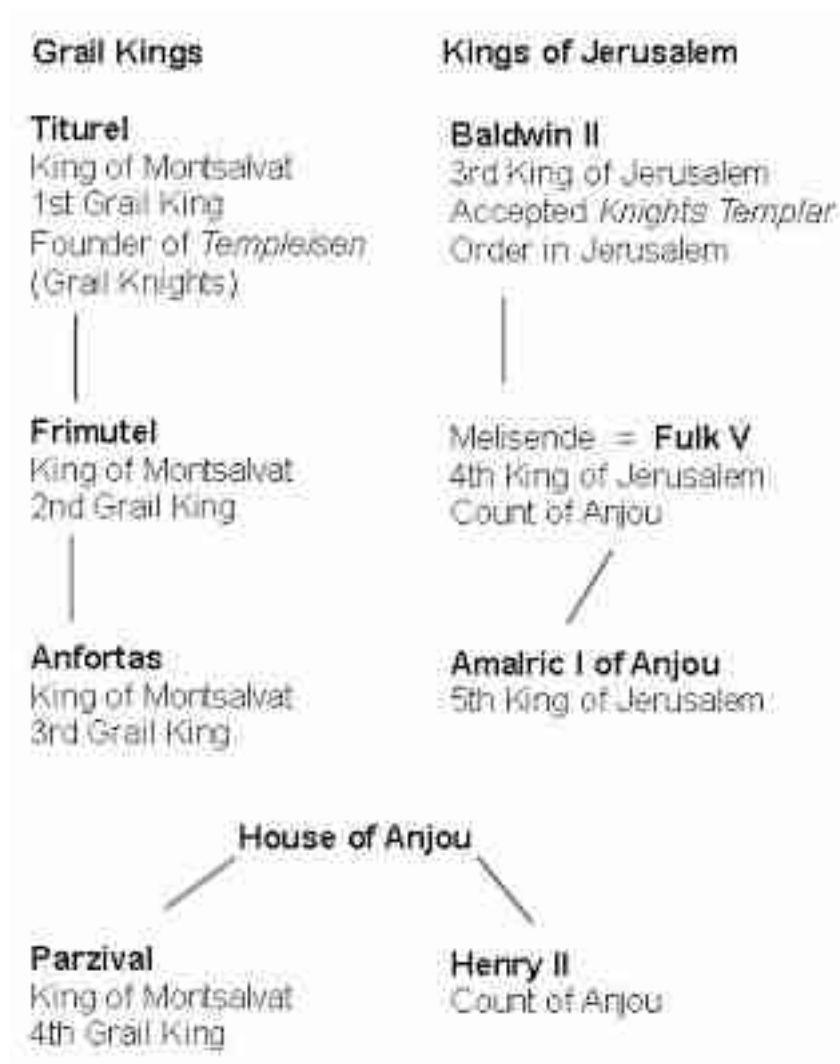
Quite likely some type of Holy Grail really existed, maybe first among the Templars who had shown they were quite amenable toward Eastern mysticism. However, such [29]ideas may not have been strange either to the House of Anjou.

Robert de Boron's "great clerics" who authored the source of his Grail book may very well have been Templar clerics. The Templar bond with the House of Anjou in Jerusalem was natural. The sources found by Wolfram at the county seat in Anjou may have consisted of the same or similar works as found with Boron. Philip, Count of Flanders, who gave Chretien his source book had obvious enough ties with Anjou through his mother Sibylla. He also helped mediate disputes between Henry II, on the one hand, and Louis VII of France and Thomas Beckett on the other. Henry II of course in addition to being the English king was also the Count of Anjou at the time.

Philip had shown keen interest in establishing marital ties with the Angevins in Jerusalem, at which time he could have easily come across the same source materials as Boron and Wolfram. It might be worth noting also that Henry II had close relations with the Templars and was the first to grant them land in England, and that Guy de Lusignan, the king who succeeded Baldwin IV in Jerusalem was Henry II's vassal.

From the Angevin and Templar connections, we can suggest that the eastern links of the Grail literature are quite likely. The Tantric influences would have come from the same sources that influenced Ismaili and other Islamic mystic traditions.

[30]



Regards,
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Qingtong, Lord Lad of the East (2008-03-19 18:01)

In the mid to late 4th century CE, [1]messianic Daoist texts particularly those of the Shangqing sect mention the Divine King known as Qingtong, whose island home known as Fangzhu was also the location of the Hot Water Valley (Tanggu) and the fabled [2]Fusang Tree. Qingtong means literally the "Blue-Green Lad" as qing is a blue-green color, but in scholarly literature he is usually referred to as Azure Lad, Green Lad or Blue Lad. He is also called the "Blue-Green-Clad Lad."

The Qingtong theme developed from older beliefs in [3]Dongwanggong the "King Father of the East." Indeed, Qingtong took not only most of the roles of the Eastern King, but also of his consort [4]Xiwangmu "Queen Mother of the West." His home region is also known as the "Eastern Florescence" or the "Blue-Green Florescence" as blue-green is the color of the East in Wuxing cosmology. So, "Blue-Green Lad" is synonymous with "Eastern Lad."

Early texts place Dongwanggong not only in the Eastern seas but decidedly in the southern regions, i.e., to the southeast. In the Zhouli ("Rites of Zhou") redacted around 130 BCE, but containing material mostly from the Zhou Dynasty, Dongwanggong, known by one of his alternate names, Mugong ("Wood Sire"), is said to reside at Chien-mu "the Determining Tree."

The Huainanzi (2nd century BCE) says of the Chien-mu Tree:

The Chien-mu is in Tu-kuang. All the gods ascended and descended by it. It cast no shadow in the sun and it made no echo when someone shouted. No doubt this is because it is the center of Heaven and earth.

As the Chien-mu tree [5]casts no shadows at some point in the year, we should suspect an equatorial location. The Shanhaijing, from about the same period as the Huainanzi, confirms the statement of the Chien-mu Tree casting no shadow and adds:

Beyond the South Sea, between Black River and Green River. . . There is a tree with green leaves, a purple trunk, black blossoms, and yellow fruit called the Chien-mu tree. For one thousand feet upward it bears no branches, and there are nine tanglewoods, while underneath there are nine root twinings. Its fruit is like hemp seed; its leaves resemble bearded grass. T'ai Hao used to pass up and down by it.

In the Shangqing and other medieval texts, the Chien-mu "Determining Tree" is equated with the [6]Fusang Tree, and this probably was also the case in more ancient times judging from the similar geography and characteristics. Medieval sources also place Dongwanggong's home on the island of Penglai suggesting a further equation with this fabled location.

Penglai along with the other paradise islands was famed for its location to the east, but ancient sources also confirm that this should be specifically to the southeast. According to Liezi

(4th century BCE), there were originally five paradise islands beyond the eastern seas that floated on the backs of great turtles. A giant caught two of these islands with a fishing line to sacrifice them for tortoise shell divination

causing two islands to float away. The remaining three isles of the blest led by Penglai were located near the Ta-Ho a great abyss into which "the waters from the eight points of the compass and from the uttermost parts of the earth, and from the streams of the Milky Way all flow." And it is further states that "this they do without causing any appreciable change in the depth of the 'Abyss.'"

Zhuangzi from about the same period as Liezi calls this cosmic drain into which all waters flow the [7]Weilu and notes that "it never empties."

In the Chuci , a collection of poems from the state of Chu dating to the Warring States period, this "gap" in the ocean is located to the southeast where the waters drained after Gong Gong caused the earth to lean in that direction.

Kang Hui [Gong Gong] was enraged, and the land leaned southeast [why?]

The nine provinces were askew; the river valleys were fouled [how?]

The eastward flow never fills the sea [who knows why?]

(John S. Major, 1993:64, emphasis added)

Zhuangzi also mentions a geographical feature known as the 'Southern Stygia,' to which the Phoenix (Feng) flies regularly with the south-blowing monsoon in the sixth month. This deep or underworld location is also called the "Stygian Sea," and is located a great distance to the South. The 4th to 5th century CE geographical work Hai Nei Shih Chou Chi associates the dark waters of the Southern Stygia with Penglai. During the T'ang Dynasty, the Southern Stygia was located in the midst of the South Sea (Nanhai) where the goddess Lady of the Southern Stygia (Nan ming fu jen) dwelt. Medieval texts also locate the Weilu clearly in the [8]southeastern regions of the ocean.

The Chen Kao dated to about 489 CE states that Qingtong's home of Fangzhu, described as having a square shape, is located in the ocean southeast of Kuai-chi county, the latter corresponding approximately to modern Shaoxing in Zhejiang Province. The name "Fangzhu" has been translated "Square Speculum" and probably is linked to a bronze mirror that was thought in ancient times to collect lunar dew drops during the Full Moon. There was a Greater Fangzhu proper and two Lesser Fangzhus on the eastern and western sides of Greater Fangzhu. There were two great mountains among the ranges of Fangzhu, the Great [9]Mountain of Lasting Light and the High Mound of Night's Moonlight. Qingtong's palace was located on the Mountain of Eastern Florescence. The Lesser Fangzhus were described as circular in shape. The western Lesser Fangzhu had a large Buddhist population with many prominent stupas and tiered buildings. The eastern Lesser Fangzhu was a storehouse of treasures and the plants of immortality. Interestingly with reference to Buddhism in western Fangzhu, the Liangshu states that in 458 CE just 31 years earlier than the Chen Kao , Buddhist monks introduced their religion to the country of [10]Fusang. In 520 CE, emissaries from Fusang are said to have brought to China a gift of a semi-transparent jewel or crystal about a foot in circumference used for gazing at the Sun (Joseph Needham, 1962: 114).

Messianic [11]background

Qingtong plays an important role in Daoist [12]millenarian texts through his connection with Li Hong, the end-times savior believed by some sects to be a reincarnation of the sage Laozi.

Daoist messianism traces its roots back to the earliest sages. Confucius, Laozi and Mencius all believed in a type of savior king who ruled, and shall rule, in the Teh "the age of perfect virtue. Daoists know this virtue as wu-wei and Confucianists call it jen . According to Mencius, a new savior sage or king appears cyclically every 500 years. Zhuangzi used the term "Great Peace" or Taiping to describe the golden ages, and "Perfect Ruler" or Zhenjun for the savior king. These terms would appear predominantly in latter [13]millenarian literature. Early in the Han Dynasty, Jia Yi and the father of Sima Qian expressed expectations of a new sage or king as the period of 500 years from Confucius was fast approaching. A Daoist book, "The Classic on Great Peace and on the conservation of the Origin according to the Calendar revealed by the Officers of Heaven" was presented to the emperor requesting that the dynasty renew the Mandate of Heaven. The author was promptly imprisoned and terminated. Rebellions broke out leading up to the first great millenarian Taiping revolt of 184 CE.

If we admit to a greater antiquity for the legendary [14]history, there are also cosmological cycles of destruction and creation that may have helped in the development of later [15]millenarian views. The great deluges caused by Gong

Gong and the battle between the fire and water gods are examples of such upheavals. These world catastrophes are usually followed by golden age periods. The Wupian Zhenwen of Ge Chaofu (400 CE) describes the deluge as the most important element in the turning of the great ages. Medieval punning on the sound "hong" as in the savior Li Hong's name is believed to be linked with the word hong "flood, vast, e.g., the first Ming emperor uses the word in his first year title with suggested millenarian motivations (David Ownby, Mary F. Somers Heidhues, 1993: 167).

By at least the mid-T'ang period, we also see the Daoist idea of the geological formation known as the "Mulberry Fields" in the eastern Ocean that undergoes cyclical catastrophic change. Due to changing sea levels and/or rising land formations, the Mulberry Fields would periodically rise above the ocean allowing people to cross on the resulting land bridge to Penglai. In latter times, [16]messianic Buddhists believed that Prince Moonlight would lead the elect across this land bridge to hide in caverns under Mount Penglai during the apocalypse, which is characterized by a great world flood.

Among Daoists, Qingtong leads the 'seed people' across the Mulberry Fields to Fangzhu during the end-times tribulation.

During the Six Dynasties period, texts like the Spirit Spells of the Abyss suggested that a sage during the Former Han Dynasty known as Muzi Gongkou, the cryptic four character spelling of Li Hong, was an avatar of Laozi. The Shiji (2nd or 1st century BCE) of Sima Qian states that Laozi had the surname of Li and it became a Daoist tradition that future messiahs would have the same surname. Some also suggested they should have the same name as the Han dynasty sage Li Hong. Shangqing texts make Li Hong the deity of the Golden Porte in Heaven, to whom Qingtong visits to obtain [17]millenarian scriptures.

It is Qingtong, acting as a mediator, who delivers these texts to humanity. In some versions, he must deliver them twice because people cannot decipher their hidden meanings. As mentioned, Qingtong also leads the elect over the Eastern Sea dryshod via the Mulberry Fields to his island Fangzhu, and from there to the heavenly Golden Porte of Li Hong during the latter's return.

Solar symbolism

Another example of cosmic cycles in Chinese myth may be found in the story of the archer Yi's shooting down of nine of the [18]Ten Suns. The superfluous Suns rose from the [19]Fusang Tree and fell into the Weilu. Although the legends do not connect the events directly with cyclic periods, the geological and climate upheavals associated with this myth and similar ones in neighboring regions indicate catastrophic and cyclic thinking. The Ten Suns are related to the cyclical [20]ten celestial stems used in astrology and calendrics that originate from at least Shang Dynasty times.

With his residence near the [21]Fusang Tree and "Sun Valley" (Yanggu), Qingtong has clear solar associations. He is called the Lord and Master of the brilliance and "florescence" of the dawn, and one 6th century text states that his given name is Yang "Sun." Thus, it is not surprising that Qingtong along with other residents of Fangzhu practice a type of [22]alchemical mediation known as 'ingesting the rays of the Sun and Moon.'

Performing the Way of holding the sun in the heart, the moon in the "[23]Clay Pellet," is referred to as "Reducing Change" (sheng i). If one is able purposefully to perform it, there will be no marantic or knotted things within. It is a Way of eradicating the Three Corpses of the body, the hundred diseases, and the thousand malevolences, of refining the cloud-souls and constraining the white-souls. If sun and moon constantly illuminate the interior of your physical form, demons will then have no form in which to hide. The Azure Lord performs it (i.e., this exercise) now as he did in the past. We pattern ourselves on his person.

- Chen Kao (translated in Paul W. Kroll, 1985: 82)

Another important aspect about Qingtong is his youth. The theme of the precocious child and the child prodigy date back to some of China's oldest extant literature including what is believed to be the most ancient layers of the Book

of Odes. Possibly this theme, which became very popular during the Han Dynasty, helped in the development of Qingtong. The Buddhist savior Prince Moonlight, who appears somewhat later, is also portrayed as a youth. In the case of Qingtong though he is only young in appearance as his age in years is great.

There appears to be a good argument for Prince Moonlight developing out of the Qingtong theme. The latter originating from legends of Dongwanggong "King Father of the East" who lives in the region of the Chien-mu "Determining Tree." The Chien-mu is not only to the East but to the South, i.e. to the Southeast in the South Sea and the equatorial region where the Sun casts no shadows at certain times. The Chien-mu acts as an axis mundi and in latter literature is equated with the [24]Fusang Tree. Also in latter literature, Dongwanggong's home is specified as Penglai.

Qingtong's home is said to be in the region of the Chien-mu/[25]Fusang Tree, while Buddhist literature says Prince Moonlight resides on Penglai. Both lead the elect across a land bridge to their paradise islands in the latter days. From Fangzhu, Qingtong leads the seed people to the Golden Porte of Heaven, an obvious reference to the Chien-mu axis mundi. In a similar sense, Prince Moonlight in some versions escorts the chosen people to Penglai but in others to the Tushita Heaven. The following passages, translated by Kroll, from the Chen Kao describe a flight through the heavens that starts from Qingtong's home in the Eastern Florescence.

Relaxed and rested in the stillness of Eastern Florescence,
I take aloft the screened carriage, circumvolve the
Eight Directions.
Looking down peer amidst mounds and ant-hills,
Not at all aware of the Five Marchmounts' eminence.
Those numinous hursts are the equivalent of abyssal
springs;
Larger and smaller follow one another in exchange.
"Length" and "brevity" are lacking in any "more" or
"less";
The great cedrela in just a moment is come to its end.
-So why not commission the compliance of Heaven,
And take office as an unleashed spirit in the Hollow
of space?

The geologic [26]catastrophism associated with Qingtong's home region in the Southeast is noteworthy. In the tales of the loss of two of the original five paradise islands, the catastrophes of the Mulberry Fields, the shooting down of the multiple Suns and the resulting fiery water-consuming Weilu, we could have significations of the "[27]Ring of Fire" environment.

The floating away of the two isles of the blessed could possibly preserve ancient oral remembrance of times when rising sea levels submerged whole islands. The reference to the forming of land bridges at the Mulberry Fields could also possibly refer to the [28]climate cooling phase that started about 5,000 to 5,500 years ago in which sea levels dropped before stabilizing to current levels. During that time, land bridges could have indeed formed among some small island chains.

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More on Qingtong (2008-03-26 18:17)

More on Qingtong (2008-03-27 11:06)

Details of [1]Qingtong's realm in Fangzhou described in the Chen Kao (489 CE) coincide with a series of notices about the country of [2]Fusang in other works. The Liangshu , the annals of the Liang Dynasty compiled in the 7th century, tell of a priest or shaman named Huishen who comes to [3]China in 499 CE as an envoy from Fusang. The same source mentions that in 458 CE, missionaries from Ki-pen brought the Buddhist religion to Fusang. The Liang Si Gong Zhi written in 695 tells of envoys from Fusang who bring official gifts in 520 CE.

Given the timing and the fact that one of Qingtong's titles is "[4]Fusang Great Emperor" (Fusang Daidi , 扶桑大帝) , one can say that Qingtong's domain was intended by the Daoists to refer to the contemporary political entity known as Fusang that had sent two missions to [5]China. And again there is the coincidence also of the introduction of Buddhism to Fusang described in the Liangshu and the mention in the Chen Kao of Buddhism in western Lesser Fangzhu.

Huishen's directions to [6]Fusang are rather confused and have led to a great many theories connecting the legendary land to the Americas across the Pacific Ocean. However, as we have noted earlier the older descriptions of Fusang's location are quite different than those given by Huishen. The Fusang priest states that Fusang is tens of thousands of li to the east of Japan. However, at the same time he mentions the Lieu-kieu (Ryukyu) islands as existing to the north of Fusang.

Also, Huishen in attempting to relate the positions of the Kingdom of [7]Dogs and Kingdom of Women, both linked in his story with [8]Fusang, states that these countries had been visited by a [9]ship from a Fujian port that was blown off course. Therefore it seems that even in Huishen's account, we get an idea of the more traditional location of Fusang. The Kingdom of Dogs (Kou kuo) is described in the contemporary (5th century CE) Hou Han Shu as an island located to the southeast of Zhejiang (Kuai-chi county) matching the geographical location for Fangzhu in the Chen Kao. Possibly the journey to the east of Japan mentioned by Huishen is related to some indirect route to Fusang using the Kuroshio Current.

Buddhism appears to have been introduced to Cambodia, known to the Chinese at the time as Chenla , around about 500 CE. Possibly this what is referred to in the Liangshu and the Chen Kao about the existence of the Buddhist religion in the southern regions.

In the Liang Si Gong Zhi , Prince Yukie interrogates the [10]Fusang envoy of 520 CE about his distant kingdom. In the following passages derived from the Marquis d'Hervey de Saint-Denys' translation, the gifts from Fusang are described.

The envoy from [11]Fusang wept, and responded with respectful ardour. The offering which he presented consisted principally of three hundred pounds of yellow silk, spun by the silkworm of the fusang tree, and of an extraordinary strength. The emperor had an incense-burner of massive [12]gold, of a weight of fifty kin. This could be lifted and held suspended by six of these threads without breaking them. There was also among the presents offered to the emperor a sort of semi-transparent precious stone, cut in the form of a mirror, and of the circumference of more than a foot. In observing the sun by reflection by means of this stone, the palace which the sun contains appeared very distinctly.

The silk from the [13]Fusang Tree is probably barkcloth and that would agree with Huishen's account in which the people make writing paper from Fusang Tree bark. The envoy goes on to describe the Kingdom of Women, where he says the female inhabitants marry serpents rather than [14]dogs as in other accounts.

In this kingdom there are no books, and they know nothing of the art of writing. They believe firmly in the efficacy of certain forms of prayers or maledictions. The women who act uprightly prolong their lives, and those who swerve from the right are immediately cut off. The worship of spirits imposes laws that none dare to violate. To the south of Ho-cheu (the Island of Fire) , situated to the south of this country, is the [15]mountain Yen-kuen (Burning Mountain), the inhabitants of which eat locusts, crabs, and hairy serpents, to preserve themselves from the heat. In this land of Ho-cheu, the ho-mu (trees of fire) grow ; their bark furnishes a solid tissue. Upon the summit of the mountain Yen-kuen there live fire rats (ho-shu), the hair of which serves also for the fabrication of an incombustible stuff, which is cleansed by fire instead of by water. To the north of this Kingdom of Women is the Black Valley (He-ko), and north of the Black Valley are mountains so high that they reach to the heavens...The attendants of the court were much amused at these stories. They all laughed and clapped their hands, and said that better stories had never been told. A minister of the emperor, named Wang-yun, interrupted Yu-kie with this bantering objection: 'If we believe the official accounts which have been collected regarding the Kingdom of Women, situated to the west of the country of Tsan-yai and to the south of the Kingdom of [16]Dogs (Keu-kwoh), it is merely inhabited by barbarians of the race of the Kiang-jong, who have a woman as their sovereign; but there has never been any question of serpents filling the office of husbands. How do you account for that?' Yu-kie responded with pleasantry with a new explosion of extravagancies, in the midst of which there appeared here and there a true idea, burlesqued for diversion.

These passages indicate that as in almost all ancient and medieval accounts, reliable facts are interspersed into a great deal of legend and hyperbole meant to amuse the listener or reader. The knowledgeable were expected to know how to discern the reliable information from entertainment. Of interest above for the themes of this blog is the mention of the "Island of Fire," and the "[17]Burning [18][19]Mountain."

Religion in Fangzhu

In the last post, the meditation known as 'ingesting the rays of the Sun and Moon' was mentioned. The name of Fangzhu itself might relate to the reverence of the solar and lunar luminaries.

In Daoism, the fangzhu mirrors were believed to capture the essence of the Sun and the Moon in a manner similar to Cinnabar [20]Gold (danjin), which was used to make dishes and cups.

Further, take one pound of this elixir and place it over a fire. Fan it, and it will transmute itself into a flowing scarlet [21]gold, called Elixir-Gold. If you smear daggers and swords with this Gold, they will keep the other weapons ten thousand miles away. If you cast plates and bowls with the Elixir-Gold and take food and drinks from them, you will live a long life. Just as you can collect a liquid from the [the essences of] the sun and the moon, and obtain their liquor. If you drink it, you will be free from death.

– Ge Hong (3rd-4th century CE) , Baopu zi , 4.83, (Fabrizio Pregadio, 2006: 117)

In the article on [22]alchemy in this blog, we discuss the story in the Shiji in which the fangshi wizard Lin Shaojun advises the Qin Emperor to use drinking and eating vessels of cinnabar transmuted into [23]gold to prolong life.

Li Shaojun then advised the emperor, "If you sacrifice to the fireplace you can call the spirits to you, and if the spirits come you can transform cinnabar into [24]gold. Using this gold, you may make drinking and eating vessels, which will prolong the years of your life. With prolonged life you may visit the immortals who live on the island of Penglai in the middle of the sea. If you visit them and perform the Feng and Shan sacrifices, you will never die."

The name "Fangzhu" referring to the square mirror basins that absorb the energies of the Sun and Moon, may thus relate to the importance of the Sun and Moon in local spiritual techniques including those practiced by Qingtong. Qingtong is also specially charged with the duty of distributing to the realized seed people a powerful charm known as the "Bell of Flowing [25]Gold and Fire" (liu-chin huo-ling) . This amulet is apparently modeled on the small globular ornamental bells that appear in the region as early as the Late Ban Chiang and Dongson periods.



Bronze bracelet with small pellet bells from Late Period Ban Chiang.

The Dongson variety of these bells, often worn on the ankles or on the fringes of clothing, is decorated with the signature Dongsonian motif of rows of circles joined by tangents. The well-known "[26]tiger bells" that continue to be made today originate from these more ancient grelots and are still used as charms against danger and demons. Considered one of the most powerful amulets in Shangqing tradition, this bell is considered to consist of the "elemental essence of the Nine Stars [of the Dipper]," and it allows the adept to magically transport away from danger to a place of safety. Qingtong himself is said to be garbed in a blue-green damask with a small bell as his pendant.

Qingtong and Later [27] Millenarian Traditions

As already noted, the [28]messianic beliefs in Qingtong show obvious links with the Buddhist savior Prince Moonlight. In some of the Prince Moonlight texts, we find the term "Luminous King" or "Mingwang" used for the this messianic figure.

The title Mingwang would appear frequently in the latter development of [29]messianic sects. Two of the most important of these sects were the White Lotus Tradition and the Hong Society.

In both traditions, the concepts of a chosen elect, of a future paradise and of a bridge, as found in the Qingtong and Prince Moonlight texts, survive. A feature that is added to both the White Lotus Tradition and Hong Society is that of a boat that assists in the journey to the refuge of the elect.

In White Lotus lore this vessel is known as the "Dharma Boat" (fachuan) and the Hong Society version is naturally called the "Hong Boat."

Often we see earlier themes pop up in latter [30]messianic movements. Such is probably the case with the "Immortal Lad," who was originally named Liu Xi Gour (Liu Xi "The Dog") born in 1778. His deceased father was said to be either a Maitreya Buddha or an Immortal making him an Immortal Lad (xiantong). Around the same time, born in 1778, was Li Quan'er (Li the Dog) who was said to have the characters of the Sun and Moon on his palms together with the ideograph for the Ming Dynasty. Hong Society members believed that the messiah would be a prince from the Ming Dynasty lineage. In both these accounts, we can see motifs that may be related to that of the Blue-Green Lad, the

[31]Dog People of [32]Fusang and the Fangzhu reverence for Sun and Moon.

The divine boat that rescues the elect is said by Hong Society members to transport passengers to the "City of Wil-lows." The exact location of this city is not given but it involves an important journey over a body of water and it was located near the "[33]Mountain[34][35] of Fire" guarded by a deity known as the Hong Child. In White Lotus lore, Guanyin is often said to captain the boat of salvation. Sometimes this ship is said to take the elect to Putuoshan island, at other times to Mt. Ling, the Vulture Peak where the Buddha preached the Dharma, or to other locations. Guanyin is also often described as one of the divine passengers on the Hong Boat.

There may be an impulse from the regions south of [36]China in the introduction of the boat motif. Guanyin in her form as Guanyin Nanhai or "Guanyin of the South Seas" is often shown riding across the sea standing on a giant fish's head or on the head of a dragon. Alternatively she is shown standing in a boat. The giant fish and dragon could be forms of the whale boat found in [37]Southeast Asia and the Pacific. The [38]whale features throughout the region as a savior of people lost at sea, or as one who brings back people stranded on the Island of Women or some other distant place. Also, some researchers believe the Eternal Venerable Mother (Wusheng Laomu), the White Lotus supreme deity, originates primarily from Guanyin Laomu, who may appear earlier in the literature.

When Chinese migrants, mainly from the South – Fujian and Canton – began searching for the "Golden Mountain" and its riches in [39]Southeast Asia and western America, they were accompanied by secret societies. These are often known as triad societies, many of them [40]millenarian, although not all are involved in organized crime. Sun Yat-sen was surprised at the very high percentage of overseas Chinese who were members of these societies. He is believed to have become a member himself, of the Zhigongtang in Honolulu, and enlisted their aid in the fight against the Ching Dynasty.

Probably the reason for the strength of the triads among the Chinese diaspora lies in the fact that so many of the migrants were laborers for whom the attraction of the societies was great. We can not though discount any [41]mil-lenarian motivations among triad members to find the fabled overseas paradise – once known as the home of Qing-tong, the [42]Fusang Great Emperor.

Regards,

Paul Kekai Manansala

Sacramento

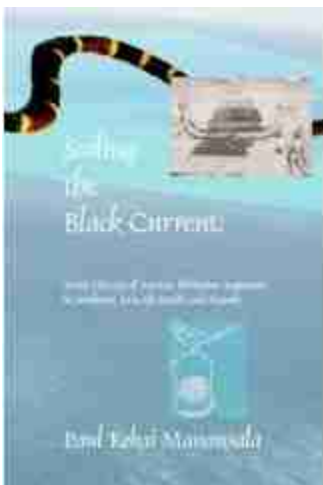
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5.4 April

Pre-Columbian Custard Apple in India (2008-04-03 06:14)

Another recent study suggests that an American crop, the custard apple (*Annona squamosa*) – was present in [1]India during pre-Columbian times. The discovery of custard apple seed at the Neolithic site of Tokwa is very early, but it would tend to confirm other previous identifications of fruit coat and seeds respectively at Kushan and Iron Age Punjab sites. Custard apples appear to be represented artistically at the 3rd-1st century BCE Sunga dynasty sites of Bharhut, Mathura and Sanchi, identifications made originally by Sitholey and Cunningham.

The authors also mention the archaeological identification of various American beans e.g., the kidney bean or common bean (*Phaseolus vulgaris*), sierra bean (*Phaseolus lunatus*) and phasemy bean (*Phaseolus lathyroides*) in peninsular [2]India and a weed Mexican poppy (*Argemone mexicana*) in Uttara Pradesh, all from very early sites. They conclude that the evidence argues in favor of pre-Columbian contacts between America and Asia.

Regards,

Paul Kekai Manansala

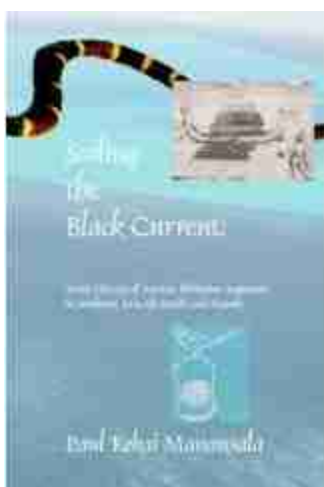
Sacramento

Palaeoethnobotanical record of cultivated crops and associated weeds and wild taxa from Neolithic site, Tokwa, Uttar Pradesh, [3]India

Anil K. Pokharia Birbal Sahni Institute of Palaeobotany, 53, University Road, Lucknow 226 007, [4]India Investigation of botanical remains from an ancient site, Tokwa at the confluence of Belan and Adwa rivers, Mirzapur District, Uttar Pradesh (UP), has brought to light the agriculture-based subsistence economy during the Neolithic culture (3rd–2nd millennium BC). They subsisted on cereals, viz. *Oryza sativa*, *Triticum aestivum* and *Hordeum vulgare*, supplemented by leguminous seeds of *Lens culinaris*, *Pisum arvense* and *Vigna radiata*. Evidence of oil-yielding crops has been documented by recovery of seeds of *Linum usitatissimum* and *Brassica juncea*. Fortuitously, an important find among the botanical remains is the seeds of South American custard apple, regarded to have been introduced by the Portuguese in the 16th century. The remains of custard apple as fruit coat and seeds have also been recorded from other sites in the Indian archaeological context, during the Kushana Period (AD 100–300) in Punjab and Early Iron Age (1300–700 BC) in UP. The factual remains of custard apple, along with other stray finds discussed in the text, favour a group of specialists, supporting with diverse arguments, the reasoning of Asian–American contacts, before the discovery of America by [5]Columbus in 1498. Further, a few weeds have turned up as an admixture in the crop remains.”

Full article at:

[6]<http://www.ias.ac.in/currsci/jan252008/248.pdf>



[7]Buy now!

[8] ✖

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Vinod Khare (2008-04-08 22:40:00)

Amazing!! I've recently become very interested in these pre-columbian connections between India and America. The topic is fascinating. Can you point me to more material on this subject?

Paul Kekai Manansala (2008-04-09 15:47:00)

Vinod, if you check out the full article in the pdf link, the footnotes have references to most of the literature that I'm aware of. Also another recent study was mentioned previously in this blog:

[1]<http://sambali.blogspot.com/2008/03/datura-transported-from-new-to-old.html>

1. <http://sambali.blogspot.com/2008/03/datura-transported-from-new-to-old.html>

Kuroshio Current and the Navel of the Sea (2008-04-03 08:01)

The earliest unmistakable description of the Kuroshio Current (Black Tide), also known as the "Japan Current," is given by Chou Ku-Fei (Zhou Chufei) in 1178.

Southwest of the four commanderies (chun) of Hainan there is a great sea called the Ocean of Chiao-chih (i.e., Vietnam or Tonking). In the midst of this sea there are three currents that carry the bubbling waves off in three directions.

– Ling wai tai ta , translated in TSCC , first edition, 3118, 9-10.

All these currents are found in the ocean off Vietnam. The southern current is said to flow toward the seas of the southern barbarian states. The northern current flows up the Taiwan Strait. The third current is obviously the Kuroshio Current and flows toward the "Great Eastern Ocean," i.e., the Pacific Ocean. The Ling wai tai ta states that east of the state of [1]Toupo is the Island of Women and then further east the [2]Weilu, the cosmic oceanic drain. Chau Ju-kua (Zhao Rugua, 1226 CE) claims that it is in this region that the waters begin to flow east, i.e., where the Kuroshio Current begins. Actually the Kuroshio flows toward the northeast at its point of origin and then turns toward the east near the Bering Sea.

An interesting at least partial confirmation of the idea of a great ocean drain can be found in the islands of Kiribati in the middle of the Pacific Ocean near the equator. The navigators of Kiribati divide the Western Ocean into four toki or boundaries. Arthur Grimble describes these oceanic zones:

Theoretically the western ocean is plotted out into four zones, of which two are named and two merely described. In the first zone beyond the Fish-trap of Kabaki, the sea is said to take a downward slope away from home, and a mariner's return becomes increasingly difficult as he progresses towards the second zone. The second is a region of dead calms, where the downward of the sea becomes sharper still, and wherein dwells the monstrous uu -fish. This dreadful creature is said to be able with one suck (uu) to engulf and swallow a canoe 'together with all its crew'. The third zone, wherein the strayed voyager abandons all hope of life, is called Te wenei-n-anti , shooting star (or wake) of spirits—and is described as the region where a man has two shadows. In the words of my informant: 'If the voyager looks at looks at the sail his shadow is there, and if he looks upon the water his shadow is upon the water'. The fourth zone is called Te-uabuki-te-re — The-capsize-the-somersault — and is haunted by a strange, lonely bird who cries continually, 'I a kaawa, I a kaawa ('I am unhappy, I am unhappy').' Here the doomed canoe is seized in a resistless current which sweeps it west for a day and a night until it reaches the edge of a tremendous maelstrom, where it is sucked into the depths.

The "Fish-trap of Kabaki" is delineated by a line from the Caroline Islands southeast toward Samoa. So the four toki refer to regions to the west of that line. Grimble thought the South Equatorial Current was meant, although it could just as easily be the North Equatorial Current that also flows toward the Carolines and then continues westward merging with the Kuroshio Current. This ocean current to the West is found mentioned in genealogical stories going back 15 to 20 generations.

In Sulawesi, the landlocked Toraja have a vague myth that might also preserve ancient memories of an oceanic current near an island to the north some 25 generations ago from which they believe clan ancestors ventured to their current home.

The Toraja state the creator god Puang Matua was located in the "center of the sky" across the ocean to the north of Sulawesi. The deity went to the "center of the sea" to fetch [3]gold that was used in creating Manturino, ancestor of water buffaloes; Golden Stem, ancestor of the rice plant; and Datu Laukku, the first human. All three are said to be split from the same "umbilical cord." Other than gold, the elements used to create these beings were the "yellow egg of the Earth," "the Prince of Water," and the "heat of fire." These were all located at the center of the sea at a place known as "River of the Earth" (Atena Padang) and the "source of foam." The ancestors of the Toraja descended from Heaven on a ladder to the island of Pongko directly below the Skyworld and north of Sulawesi.

The Atena Padang or "River of the Earth" near the "center of the sea" and located toward the north of Sulawesi might preserve the same ancient knowledge as found in the Chinese and Kiribati versions. The Bare'e-speaking Toraja know of the Puse Ntasi "Navel of the Sea" through which nine currents flow sometimes interrupted by the giant crab that causes the tides. Water evaporates there and turns into clouds. Here was the great mango tree, the Taripa Djandji or Taripa Djambi where we find various deities and animals dwelling.

Navel of sea, world tree, guardian, tides, ocean currents, earthquakes, etc.

We find scattered in [4]Southeast Asia, various myths related to the navel of the sea that often contain explanations for tides and currents. The associated motifs generally include:

1. Navel or center of the sea that drains waters of the world
2. A submarine tree, pillar, etc. at the navel linking to the underworld and/or the skyworld
3. An animal, fish, bird, deity, etc. dwelling at the navel or the base of the tree/pillar
4. Cause of ebb and flow of tides (usually due to a giant serpent, whale, crab, bird, etc. that covers the drain being attracted by the Full Moon)
5. Cause of ocean currents due to water flowing in and out
6. Cause of earthquakes caused by creature at navel that shakes world pillar
7. Relationship to Sun and Moon e.g., eclipses, tides, lunar months, etc.
8. The sea flood (rising sea levels) is associated with the navel of the sea.

Here is a sampling from the region in which a number of these motifs are contained. The myth is very diverse on the island of Mindanao.

In 1698, Gaspar de San Agustin gives one of the earliest accounts of these motifs in the insular [5]Southeast Asia and Pacific region in his *Conquista de las Islas Filipinas*. He describes the myth of the formation of the island of Bohol in the central [6]Philippines. A goddess falls from a hole in the skyworld to fetch the medicine of the cosmic balete tree growing at the bottom of the ocean. A toad helps her and happens to bring up some earth growing around the balete tree, which is deposited on the back of a giant turtle. This earth eventually grows into the island of Bohol.

The Manobo of Mindanao, [7]Philippines, believe that a great python guards the central mushroom-shaped pillar of the earth. They also have many variants of the navel of the sea (Pusod to Dagat) myth assigning to it the tides and the evaporation of water. The python shakes the pillar causing earthquakes.

The Bagobo of Mindanao conceived of a great eel known as Kasili that was wrapped around the base of the world pillar at the navel of the sea. His companion was the giant crab Kuyamang who when attracted by the Full Moon left the great hole causing the tides. Kasili or a great serpent causes earthquakes by shaking the world's pillars.

Among the Subanu of Mindanao, the hero Punbenua ventures to the Pusu Dagat "navel of the sea," to obtain the liver of the black snake that dwells at the base of the submarine Dangkal Bahal tree. The Pusu Dagat is responsible for the ebb and flow of the tide.

Also from Mindanao, the Tiruray believe that a great dragon known as Diwata or Naga lives at the Fused Dagot "Navel of the Sea," that swallows the Sun at its setting.

Among the Mandaya, the Sun and Moon had a child, the giant crab known as Tabanakaua . The crab went to live at the navel of the sea and caused the tides by moving in and out of the cosmic drain. His moving about causes the waves and ocean currents. When angry at his mother he tries to swallow her causing the eclipse.

A widespread myth among Malays and Javanese is that of the Pusat Tasik "Navel of the Sea" in the middle of the sea where the Pauh Jangg i tree grows. Here is a giant crab at the foot of the cosmic tree that causes the tides and currents

by moving in and out of the navel. A great Garuda or Roc bird is perched on the branches of the Pauh Janggi. Also, in Kelantan the deity

Si Raya , who appears to be the same as the Cham whale god Po Rayak (Po Riyak) is also thought to dwell at the Pusat Tasik through his identity as To Rimpun Alam . From at least Rumphius' day during the mid-17th century, the Pauh Janggi has been linked by some populations in the region with the coco de mer , although the word "pauh" refers to a wild mango tree species. The coco de mer occurs only in the Seychelles island group today but its fruit often float to the Maldives off the coast of [8]India. However, more than a century earlier than Rumphius, Pigafetta describes the location of the tree near the Island of Women during the voyage of Magellan.

He [the Maluku pilot] told us moreover that an island called Ocoloro, below Java Major, is peopled by women alone, who are rendered pregnant by the wind. Should they produce a boy they kill him immediately ; if a girl she is reared. If a man at any time tries to visit the island they put him to death. Other tales were likewise related to us. North of Java Major, in the Gulf of [9]China, called by the ancients Sinus Magnus, there is said to be a very large tree, called Campanganghi (cam panganghi), on which there are birds called garuda, of such immense size, and so strong, they can carry a [10]buffalo or an elephant to the place of the tree called Puzathaer (puza thaer). The fruit of the tree, which is called Buapanganghi (bua panganghi), is larger than a cucumber... This tree cannot be approached on account of the whirlpools about the island, which extend three or four leagues from shore.

Now as Pigafetta's Java Major is the island of Borneo, we can see that the myth relates to a location that agrees more with the Chinese account of the Weilu and Kuroshio Current, especially as the "Gulf of China" would mean all the sea opposite the coast of South [11]China. The description of the Island of Women matches much of the detail given by Chau Ju-Kua three centuries earlier of the location with the same name located southeast of Quanzhou.

In olden days, whenever a [12]ship was wrecked by a tempest on these shores, the women would take the men home with them, but they were all dead within a few days....The women of this country conceive by exposing themselves naked to the full force of the south wind, and so give birth to female children.

Also, Muslim literature generally locates the Roc or Ruk bird in [13]Zabag or Wakwak. From Pigafetta's Puzathaer, we get Malay Pusat Air "Navel of the Waters." The "bua" of "Buapanganghi" is likely one of the words, bua, buah, etc. derived from PMP *buak that are found throughout the region meaning "fruit." Some have suggested that Panganghi is a corruption of Pauh Janggi. The word "janggi" appears to probably be a corruption of Toraja "djandji" as mentioned above for the taripa djandji or djambi (taripa "mango," djampu "fruit"). Malay also has the word "djandji," so there must have been some miscommunication along the way. The evidence suggesting the Toraja name is the more original form is that among the Bare'e, taripa djandji is the common way of saying "mango tree," while in Malay, Pauh Janggi refers only specifically to the mythical tree. Also, since "pauh" is the Malay word for a wild mango tree, it is likely that at a late date the Pauh Janggi was conflated by some groups with the coco de mer. The Toraja's seafaring linguistic cousins, the Bugis, are known to collect giant mango stones, which they decorate in silver.

Maori legend tells of the Te Parata , a giant taniwha, a dragon or serpent-like creature, that creates a great whirlpool far beyond the horizon at "mid-ocean." The maelstrom sucks in passing canoes. Te Parata's inhaling and exhaling of the waters causes the tides. In Rarotonga, the great navigator Tangiia traveled with the Samoan Karika to 'Avaiki (Savai'i) in Samoa in possibly the 13th century. From there Tangiia ventured much further West to the original homeland known as 'Avaiki te Varinga or Atia te Varinga. Where exactly this was is hard to say, but on the return journey eastward he stopped at Uea (Wallis Island) . It was while traveling westward from Savai'i to Atia te Varinga

that Tangiia encountered the Fafa , a great whirlpool.

Regards,

Paul Kekai Manansala

Sacramento

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Setsuko Matoba: Zipangu and the Philippines (2008-04-12 08:43)

Setsuko Matoba has written a book *Zipangu and Japan*, after doing extensive primary research of sources in Europe, that suggests that Marco Polo's [1]Zipangu (Cipangu) was actually the [2]Philippines rather than Japan. I had missed the announcement of this book when first released about seven months ago.

Independently, I had come to the conclusion that Zipangu was a confused European conception of a continent that spanned the area from Japan, or at least southern Japan, southward through the Ryukyus, Taiwan, the [3]Philippines all the way to the nutmeg and mace producing lands of the Moluccas.

The "Golden Land" or [4]Suvarnavipa region of Zipangu would refer to the region now known as the Philippines.

Here is the review of *Zipangu and Japan* that was published in the International Herald Tribune (Herald Asahi) last September.

29 September 2007

The International Herald Tribune (Herald Asahi)

Although he never visited it, the Venetian voyager wrote about a land that was laden with [5]gold

It turns out he may have been wrong about the location

Setsuko Matoba, a Madrid-based author, raises the intriguing theory that Zipangu could be a reference to the [6]Philippines in her book *"Zipangu and Japan"* published last month by Yoshikawa Kobunkan Inc. Matoba arrived at the new interpretation after analyzing archives and maps from the Age of Geographical Discovery (the 15th century through the first half of the 17th century) that she came across during visits to libraries and convents in Spain, Portugal and Italy over the past 10 years. Most of the documents dated back to the 16th century. "I published the book because I hoped to bring to attention documents that were not familiar in Japan," she said. "Giving my own opinion was not what I intended to do." *"The Travels of Marco Polo"* was based on Polo's experiences and observations during his journeys across Central Asia and [7]China

Polo (1254-1324) was thought to have handed down the stories orally in Genoa, Italy, in 1298. They were then compiled into a manuscript, which was later translated into many European languages in and after the 14th century

About 150 original manuscripts of Polo's renditions survive. But there is no mention of "Zipangu" in the earlier versions, according to Matoba

Instead, the island that captured the imagination of medieval Europe was spelled in several ways, including [8]Cipangu, Cipango, Zipangu, Siampagu and Cyampagu

"The Travels of Marco Polo," published in Japanese by Heibonsha Ltd. in its Toyo Bunko (the Eastern Library) series, employs the term based on the spelling of [9]Cipangu. "Zipangu" apparently appears in documents for the first time in the early 17th century. In *"Chronicle of Churches in Japan,"* written in the 17th century, Jesuit missionary Joao Rodrigues of Portugal said there was no question that the Zipangu mentioned in *"The Travels of Marco Polo"* referred to Japan. He noted that Zipangu derived from "Jepuencoe" or "Jiponcoe," the Chinese way of pronouncing Japan. Rodrigues spent many years in Japan from the late 16th century

Subsequent Jesuit missionaries accepted Rodrigues' view at face value. In turn, it became a mainstream theory in Europe, according to Matoba. Japanese scholars later subscribed to it

To back up his claim, Rodrigues cited the fact that a huge armada of Mongolian [10]ships under Kublai Khan had come to grief in waters off Japan during a terrible typhoon. The incident, one of two attempted Mongolian invasions of Japan, was mentioned by Polo in his book But details do not match historical facts Matoba offers this viewpoint: "Mongolia dispatched its fleet elsewhere as well." She said Polo could easily have been referring to an incident in [11]Southeast Asia

So where was Zipangu? The documents Matoba gathered suggest the island known by the name of Zipangu is in the tropics

She noted frequent references to the [12]Philippines, which Spain colonized in the 16th century with the lure of [13]gold being a major factor. In contrast, there was no mention of gold in Japan. Moreover, ancient maps put Japan much further north. It was believed to be a peninsula, part of the Asian land mass, not an island nation, according to Matoba

Her findings spurred her to postulate that "Zipangu" actually referred to the [14]Philippines and its far-flung archipelago

Takashi Gono, professor emeritus of the [15]history of Christianity in Japan at the University of Tokyo, said he accepted her theory in principle. "It makes more sense if we think that (the island with gold) was a reference to a place other than Japan," Gono said. Charlotte von Verschuer, professor of Japanese history and philology at Ecole Pratique des Hautes Etudes in Paris, said Matoba's theory could answer longstanding questions among European scholars as to the location of gold-laden island if it was not Japan. But Masaaki Sugiyama, professor of the Mongolian history at Kyoto University, disagrees

"The compilation of 'The Travels of Marco Polo' was completed in the latter half of the 14th century, not in the end of the 13th century," he said. "Under the name of Marco Polo, experiences of other people and stories they had heard were incorporated into it." "That is why there are contradictions in it," Sugiyama said, referring to incidents that are at odds with historical facts

"It is possible that reports on Mongolia's expedition to the island of Java got mixed in with it. Still the outline matches that of the Mongolian expedition against Japan of 1281. There is no doubt that the island with gold was a reference to Japan." Sugiyama said that maps and documents pointing to the Philippines as the site of Zipangu referred to another location with a huge reserve of gold since Japan no longer produced the metal during the Age of Geographical Discovery. Matoba's theory has sparked a debate that may not die down easily. Even so, historians appear to agree on one thing: It raises questions about the veracity of the established theory.



[16]Buy now!

[17]

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Vinod Khare (2008-04-13 07:45:00)

Very interesting posts. The amount of rigor and detail in your posts is commendable.

(2008-04-12 13:47)

From [1]barackobama.com :

[2]Women For Obama Rally with Caroline Kennedy

by Amanda Scott

Saturday, April 12, 2008 at 11:13 AM

This morning, over 1,000 women of all ages gathered together for a [3]Women For Obama rally in Glenside, Pennsylvania before [4]hitting the streets to canvass for Barack.



The attendees were excited to hear Caroline Kennedy speak about why she is voting for Barack. Caroline said:

I keep being told that women are going to decide this election, and how great is that? But, we know that women decide all elections. And Barack Obama is the leader for us, and this time. Aren't we lucky that somebody has come along that can take this moment, and our history, to the place it needs to go? It is rare to find a leader who can inspire us and make us believe

that together we really can do great things. Inspiration is so important –it can transform this country. When each of us takes an action that is courageous it gives strength to those around us to face the next challenge and those acts can change history. And that is the chance that we have with Barack Obama. And it is our responsibility to put everything aside to help him fight for all of us.[5]

We need a president who will fight for [6]civil rights, [7]education, and [8]hold himself to the highest ethical standards. It's up to each of us to create a government that is close to our heart's desire, because if we don't do it, somebody else will. It is up to us to take this moment back – to take this country back – to create a government that our hearts desire. It's coming down to Pennsylvania and you are going to make a difference. Let's make history in Pennsylvania.

Maria from Upper Dublin was excited to see Caroline Kennedy this morning. Her support for Barack convinced her husband to change his lifelong Republican status and register as a Democrat to vote for Barack. She likes Barack's [9]view on the war in Iraq, and how he brings everyone into the political process. After the rally, Maria went home to [10]call undecided voters in Pennsylvania.



Christine of Ambler believes that the past 30 years of American government has gone backwards and that Barack can bring us into the future. She is supporting Barack because she says “the issues that affect women are the same issues that affect everyone: [11]the environment, [12]the war in Iraq, [13]family values, [14]energy and [15]the economy.” Christine was one of the many women who [16]went canvassing after being fired up at the rally.



Help Barack in Pennsylvania by [17]volunteering to Get Out The Vote!

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'Fire Pearls,' Tektites and Optics in eastern Asia (2008-04-13 04:14)

In the postings on [1]Qingtong, the Eastern Lad, the visit of an envoy from [2]Fusang was mentioned in which a special jewel was offered as an official gift. Joseph Needham describes the visit:

About +520 envoys of Fu-sang are said to have arrived in [3]China, bringing with them a precious stone suitable for observation of the sun (kuan jih yu) 'of the size of a mirror, measuring over a foot in circum-

ference, and as transparent as glass (liu-li); looking through it in bright sunlight, the palace buildings could be very clearly distinguished'.

In the centuries that followed, we hear of "fire pearls" (huo chu

'fire orb, pearl') repeatedly offered as gifts by various countries to the Chinese court. The Chinese texts identify prime sources of fire pearls as the countries of Lo-ch'a, Tan-tan and Po-li. While the exact location of these countries is open to debate, the texts clearly place them in [4]Southeast Asia. The Tang Shu says this about the fire pearls from Lo-ch'a and Tan-tan.

Their country produces fire-pearls in great number, the biggest attaining the size of a hen's egg. They are round and white (transparent), and emit light to a distance of several feet. When held against the rays of the sun, mugwort and rush (tinder) will be ignited at once by fire springing from the pearl. The material looks like rock-crystal.

The small size of the fire pearls and the fact that they are like but not rock crystal (clear quartz) suggest they could be tektites, the natural glass gems probably formed by the collision of some extraterrestrial body on the Earth's surface. Tektites are often globular in form and they can range from opaque to nearly as transparent as silica glass. Such transparent, orb-shaped tektites would have a natural magnifying ability.

As the fire pearls were natural, small, round and transparent, and apparently not found in China but common in regions to the South, it is highly probable that tektites were meant.

Tektites were used to make flaked tools in the Neolithic period of [5]Southeast Asia and polished tektites were apparently used as charmstones starting around the metal age. Some early Indochinese Hindu-Buddhist deity statues have polished tektites placed in the eye sockets.

During T'ang times, we see a close association between the huo chu and the dragon. A T'ang bracelet at the Shosoin in Japan has two facing dragons holding a fire pearl. This motif and a related one with a huo chu between the mouths of two facing dragons has continued until present times. Often the fire pearl in this depiction is decorated with a spiral or is surrounded by a wreath of flames. Pearls are said to be found in the mouths of dragons something possibly alluded to earlier by Zhuangzhi. It was common during this period to classify the whale (King 'male whale', I 'female whale') as a type of sea dragon. Probably in connection with this concept, the naturally phosphorescent eyes of the whale, particularly the female whale of the South Seas, were known as "moonlight pearls" having the "brilliancy of the night." There may be some connection here also with the use of polished tektites as "eyes" in Indochinese sculpture.

In latter times, one of the Dragon Kings of the sea is located along with his palace on the blessed island of Penglai, apparently a conflation with the King Father of the East. In Japanese lore, the land of Tokoyonokuni, linked in the Nihonshoki with Mount Horaisan (Penglai), is also the home of the Dragon King of the Sea. The Dragon King's palace is said to be made of rock-crystal (shui ching).

While the fire pearl was linked more with the sea, there is also a hint of heavenly origin as found in [6]Southeast Asia with reference to tektites, where the latter are known by names such as star dung, sun stones, moon stones, thunder dung, etc. The term "huo chu" was used in pre-T'ang literature to refer to fiery meteors, and we know that the Chinese dragon flies through the sky and is associated with storms, thunder and lightning. G. Elliot Smith, following Koh Hung, thought the spiral design on fire pearl iconography represented the rolling sound of thunder.



(Left) Three Australian button tektites and (right) three glass models ablated by aerodynamic heating; actual size ranges from 16 to 25 mm ([7]Encyclopædia Britannica)

The Gaozhang empress Wu Zhao had the great Mingtang ('Hall of Light') built to worship Heaven in 688 CE. A giant iron phoenix on the roof of the 85 meter wide, three-story octagonal structure was blown down by wind, and replaced with a fire pearl. The name was changed to Tongtianwu ('Hall that Connects with Heaven'). After Wu Zhao usurped the T'ang house to form the Zhou Dynasty in 690 CE, Wu Sansu, her nephew, along with some "tribal chiefs" set out to construct a massive pillar in honor of Wu Zhao.

Completed in 695, the Tianshu ("Heavenly Pillar") was 30 meters high and 5 meters wide and stood atop a [8]mountain of iron decorated with a bronze dragon and unicorn. On top of the pillar, four "dragon men" sculptures held up a fire pearl.

Optics in Ancient and Medieval China

Mirrors in [9]China appear in the oldest strata of literature, and references to the concave bronze mirrors, the yang-sui, that collects the Sun's rays; and the fang-zhu, that gathers the dew from the Moon, date back to at least the Zhou Dynasty.

The yang-sui is mentioned during Zhou times as a burning mirror capable of igniting kindling placed at its center under the light of the Sun.

Interest in burning lenses, rather than mirrors, perks up in the T'ang Dynasty with the importing of the fire pearls from [10]Southeast Asia and elsewhere. However, it was during the Sung Dynasty that we see a real upswing in optics research in [11]China. In the 10th century, the Daoist teacher Tan Qiao (Than Chhiao), wrote about lenses and mirrors. He describes four types and properties of lenses:

I have always by me four lenses. The first is called kwei (the 'sceptre', a diverging bi-concave lens). The second is called chu (the 'pearl', biconvex). the third is called chih (the 'whetstone,' plano-concave). The fourth is called yu (the 'bowl,' plano-convex).

With kwei the object is larger (than the image).

With chu the object is smaller (than the image).

With chih the image appears upright.

With yu the image appears inverted.

When one looks at shapes or human forms through such instruments, one realises that there is no such thing as (absolute) largeness or smallness, beauty or ugliness..."

Tan Qiao's work *Hua Shu* is dated to about 940 CE, so he predates the noted Arab physicist Ibn al-Haitham by several decades. In the 11th century, Shen Gua (Shen Kua) wrote of similar properties with reference to concave, convex and flat mirrors.

The ancients made mirrors according to the following methods. If the mirror was large, the surface was made flat (or concave) ; if the mirror was if the mirror was small, the surface was made convex. If the mirror is concave (wa) it reflects a person's face larger, if the mirror is convex (tieh) it reflects the face smaller. The whole of a person's face could not be seen in a small mirror, so that was why they made the surface convex. They increased or reduced the degree of convexity or concavity according to the size of the mirror, and could thus always make the mirror correspond to the face.

That a concave mirror could be used to view objects at a great distance was known to the Chinese. In 1225, Chau Ju-Kua (Zhao Rugua) wrote about the great lighthouse in Pharos.

The country of O-Ken-Tho (Alexandria) belongs to Egypt (Wu-Ssu-Li). According to tradition, in olden times a stranger (i jen), Chhu-Ko-Ni by name, built on the shore of the sea a great pagoda, underneath which the earth was excavated to make two rooms, well connected and thoroughly hidden. In one vault was stored grain, and in the other arms. The tower was 200 ft. high [Note: chang = 10 feet, chhih = 1 foot]. Four horses abreast could ascend (by a winding ramp) to two-thirds of its height. Below the tower, in the middle, there was a well of great size connected by a tunnel with the great river. To protect this pagoda from foreign soldiers, the whole country guarded it against all enemies. In the upper and lower parts of it twenty thousand men could readily be stationed as a guard or to make sorties. At the summit there was an immense mirror. There was an old story said that if warships of other countries tried to make an attack, the mirror detected them beforehand, and the troops were ready to repel it. But in recent years there came (to Alexandria) a foreigner, who asked to be given work in the guardhouse below the tower, and he was employed to sprinkle and to sweep. For years no one entertained any suspicion of him, but suddenly one day he found an opportunity to steal the mirror and throw it into the sea, after which he made off.

Chau Ju-Kua was relaying a story told in Arabic works of a great mirror on the Pharos lighthouse that allowed the ruler to see events throughout the kingdom and according to some versions to detect fleets more than 100 leagues away.

According to Abu-l'fida (1331), this mirror was made of "Chinese iron" or " kharsini ," indicating that the mirror was installed by Muslim rulers. Chinese mirrors are mentioned by al-Razi as being sold in 990 CE for up to several times their weight in silver in Baghdad. Al-Dimashqi in 1325, refers to "distorting mirrors" made of kharsini.

Concave mirrors up to three feet in diameter are described in the 4th century CE work Shi-I-Ki , and other sources tell of fabulous mirrors capable of casting light at distances up to 200 li.

We have noted earlier, that both the King of [12]Shambhala and [13]Prester John were said to have mirrors or lenses that allowed them to observe things throughout their kingdom or beyond. In the Letter of Prester John, this mirror is located in the tower of the king's palace. Edwin Bernbaum writes about the King of Shambhala: "According to descriptions of the King's palace in Kalapa, special skylights made of lenses act like high-powered telescopes to reveal life on other planets or solar systems. The King also possesses a glass mirror in which he can see scenes of whatever is happening for miles around."

Whether such a mirror existed is possibly not so important as the esoteric ideas involved. In this connection, we may also consider the crystal palace of the Dragon King of Penglai, and the relationship between whale (dragon) eye pearls, and possibly the eyes of deity statutes, with fire pearl lenses.

There is an interesting linguistic reconstruction with reference to the burning and observation lenses brought from

[14]Southeast Asia to [15]China starting in the T'ang era. There exists the suggested prototype * sjaLemin for Tagalog salamin 'mirror, spectacles, glass, crystal," Toba Batak sormin ; Malay chermin "mirror," Ngaju Dayak saramin "mirror, glass, Bisaya salamin "crystal, mirror," Kapampangan salamin "mirror, spectacles," etc.

Some have challenged this reconstruction suggesting instead that the words mentioned above are borrowed from Sanskrit carmin "made of leather,' via a rather convoluted argument. I would have to say the reconstruction has a better chance of being true.

Pigafetta speaking about the kingdom of Brunei in 1521 states:

The merchandise which is most esteemed here is bronze, quicksilver, cinnabar, glass, woollen stuffs, linens ; but above all they esteem iron and spectacles .

The quote above may be the first mention of eyeglasses as a [16]trade item. Up until Pigafetta's time, glasses were apparently quite rare anywhere in the world.

Chinese texts, in fact, state that the first spectacles (ai-dai) in [17]China were brought from Malacca (Man-la-chia) as a present from that kingdom's ruler. These were quite different than early spectacles from the West as they were made from rock crystal and were monoculars that could be attached together. The earliest use of rock crystal (shui jing) in China for such purposes was prior to 1117 by Sung Dynasty judges who used rock crystal magnifying glasses to decipher poorly-written or preserved documents. The ai-dai also came to have a 'tea lens' (smoky quartz) variation to protect the eyes from sunlight.

Regards,

Paul Kekai Manansala

Sacramento

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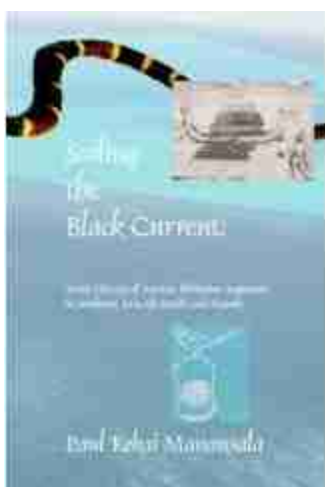
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"the Dude" (2008-04-26 09:59:00)
 Malay: cermin mata = eyeglasses

Image of a Ruson-tsubo (2008-04-17 07:55)

I found this image of a [1] ruson-tsubo , an earthenware jar from Luzon used in Japan for aging tea leaves, on Kenichi Tsunoda blog "[2]Ken's Green Tea Salon."

[3]



Click on image for full-size version The jar was imported in the 16th century and is made of lightweight, low density clay. The porous clay "breathes" making it ideal for tea leaf fermentation. Traditionally leaves were picked in the spring and aged until about November.

European observers in the 16th century noted that it was the 'homely' earthenware jars that were most valued often commanding outrageous prices. Luzon jars became popular in the Muromachi Period, and at least one source claims they were imported as early as Sung Dynasty times. Some of these [4]jars were considered magical and animate in the Philippines and neighboring Borneo.

Regards,
Paul Kekai Manansala
Sacramento



[5]Buy now!

[6] X

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Lung-t'sing 龍精 (2008-04-19 10:24)

In the Hirth and Rockhill translation of the Chu-fan-chi (Zhufanzhi) of Chau Ju-Kua, the title of the king of [1]Sanfotsi (Sanfoqi) is given:

They style their king Lung-ts'ing (龍精). He may not eat grain, but is fed on sha-hu; should he do otherwise, the year would a dry one and grain dear. He also bathes in rose-water; should he use ordinary water, there would be a great flood.

Various explanations have been offered to explain the title Lung-ts'ing (long jing) including translations of local Sanfotsi words. Suggested meanings include "Dragon Sperm" and "Perfected Dragon."

More likely the term is an attempt to transliterate a native word. Hirth and Rockhill suggest the first part "lung" might be related to Malay arung "kings."

If we take the southern pronunciations, merchants from Quanzhou may have used something closer to "Lungzing," while "Lungzeng" would be a possible Canton version. The character ts'ing or jing 精 in the South would be pronounced zing , zeng , zin , etc. Lungzeng or Lungzing could have been an early corrupt rendering of "[2]Lusung" or "Lusong." Otherwise the latter name appears correctly starting in the Ming Dynasty.

Thus, Lung-ts'ing may come from a title like "[3]King of Luzon (Lusung)."

The name Lusung, as we have discussed previously in this blog, would refer to the sacred mountain of the Sanfotsi kingdom. There exists today other mountains, hills and geologic formations in the region with names that are cognate to lusung "mortar" including Mt. Lusong in Benguet, northern Luzon; Mt. Lesong in Bali and Batu Lesong in Malaysia. These names probably derive from the mortar-like shape of the landmarks.

The lusung or mortar-shaped sacred volcano in this case would be Mt. Pinatubo (and Mt. Arayat) located in the region and kingdom known as Sambali, the latter word giving rise to the Chinese [4]name Sanfotsi (saam-bat-zi) in our estimation. The location was described as rich in alluvial gold. During the mid-10th century, Akbar al-Sin states that

"near Zabag is a mountain called the [5] Mountain of Fire , which it is not possible to approach. Smoke escapes from it by day and a flame by night, and from its foot comes forth a spring of cold fresh water and a spring of hot water."

The palace of the king of Zabag, again the Arab name for Sanfotsi, was described in Muslim texts as located at the water's edge of an estuary close enough to the "bay of Zabag" that saltwater flowed during high tide and freshwater during ebb. Such an estuary, it's been suggested earlier, was known in the local language as [6] sapa , sabang or sapang from which the Arab place-name "Zabag" would be derived. Abu Zayd said that the kingdom of Zabag faced China, probably referring to the southern port of Canton, which would have been directly across the Nanhai (South Sea) to

the northwest. This geographical description is confirmed by Mas'udi who states that the kings of the Khmer kingdom (Cambodia) face toward the kingdom of Zabag during their morning prayers i.e., toward the East, the sunrise. As an aside, on Chau Ju-Kua's statement above that the king must eat sha-hu (sago) and bathe in rose-water to avoid famine and flood respectively, this is an example of the sacred king seen as an embodiment of nature and the kingdom. We find this concept widely spread in the [7]galactic polities of Southeast Asia and the Pacific.

Regards,

Paul Kekai Manansala

Sacramento

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"the Dude" (2008-04-26 09:47:00)

sapa, sabang, zabag

reminds me of Sabah and Mt. Kinabalu, though I'm not claiming any connection.

Climate Change, Sundaland and Human Migration (2008-04-23 06:46)

A March 2008 study provides some of the first genetic evidence of human migration apparently caused by the submergence of [1]Sundaland starting at the beginning of the current warm Holocene period.

MtDNA haplotype E reached Taiwan and the Western Pacific from [2]Sundaland within the last 8,000 years. From a practical standpoint it would be difficult to conceive that the vast sea flooding of the continent would not have spurred extensive demographic movements. Stephen Oppenheimer, whose book "[3]Eden in the East," studied the evidence for such migrations, is one of the contributing authors of this study published in the journal *Molecular Biological Evolution*.

Regards,

Paul Kekai Manansala
Sacramento

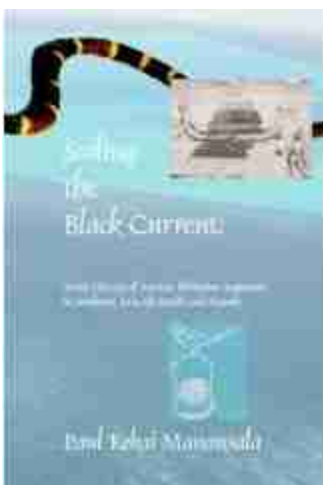
Mol Biol Evol. 2008 Mar 21

Climate Change and Post-Glacial Human Dispersals in [4]Southeast Asia.

[5]Soares P, [6]Trejaut JA, [7]Loo JH, [8]Hill C, [9]Mormina M, [10]Lee CL, [11]Chen YM, [12]Hudjashov G, [13]Forster P, [14]Macaulay V, [15]Bulbeck D, [16]Oppenheimer S, [17]Lin M, [18]Richards MB.

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Modern humans have been living in Island Southeast Asia (ISEA) for at least 50,000 years. Largely because of the influence of linguistic studies, however, which have a shallow time depth, the attention of archaeologists and geneticists has usually been focused on the last 6000 years - in particular, on a proposed Neolithic dispersal from [19]China and Taiwan. Here we use complete mitochondrial DNA (mtDNA) genome sequencing to spotlight some earlier processes that clearly had a major role in the demographic [20]history of the region but have hitherto been unrecognised. We show that haplogroup E, an important component of mtDNA diversity in the region, evolved in situ over the last 35,000 years and expanded dramatically throughout ISEA around the beginning of the Holocene, at the time when the ancient continent of [21]Sundaland was being broken up into the present-day archipelago by rising sea levels. It reached Taiwan and Near Oceania more recently, within the last approximately 8000 years. This suggests that global warming and sea-level rises at the end of the Ice Age, 15,000-7000 years ago, were the main forces shaping modern human diversity in the region.



[22]Buy now!

[23] 

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(2008-04-23 06:46)

A March 2008 study provides some of the first genetic evidence of human migration

[1]Soares P, [2]Trejaut JA, [3]Loo JH, [4]Hill C, [5]Mormina M, [6]Lee CL, [7]Chen YM, [8]Hudjashov G, [9]Forster P, [10]Macaulay V, [11]Bulbeck D, [12]Oppenheimer S, [13]Lin M, [14]Richards MB.

Institute of Integrative and Comparative Biology, Faculty of Biological Sciences, University of Leeds, Leeds, UK.

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(2008-04-23 06:46)

A March 2008 study provides some of the first genetic evidence of human

Mol Biol Evol. 2008 Mar 21

Climate Change and Post-Glacial Human Dispersals in Southeast Asia.

[1]Soares P, [2]Trejaut JA, [3]Loo JH, [4]Hill C, [5]Mormina M, [6]Lee CL, [7]Chen YM, [8]Hudjashov G, [9]Forster P, [10]Macaulay V, [11]Bulbeck D, [12]Oppenheimer S, [13]Lin M, [14]Richards MB.

Institute of Integrative and Comparative Biology, Faculty of Biological Sciences, University of Leeds, Leeds, UK.

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Parasites as probes for transoceanic human migrations? (2008-04-25 13:35)

A new study supports earlier evidence from parasite studies suggesting a seaborne migration to the Americas. This study seems to mainly analyze data from previous research involving helminths found in mummies and coprolites (dung fossils). There has been a flurry of articles recently supporting the theory of transpacific or transoceanic Pre-Columbian contact and/or migration between Asia and the Americas. Helminths are not found in Siberia, Alaska or northern Canada. One South American mummy that contained helminth (*Ancylostoma duodenale*) eggs dated back to 1500 BCE.

Trends Parasitol. 2008 Mar;24(3):112-5.

Epub 2008 Feb 11.

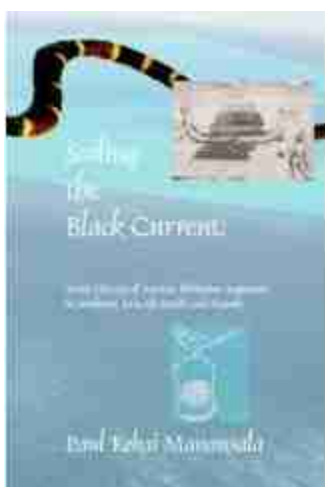


Parasites as probes for prehistoric human migrations?

[2]Araujo A, [3]Reinhard KJ, [4]Ferreira LF, [5]Gardner SL.

Fundação Oswaldo Cruz/Escola Nacional de Saude Publica; Rua Leopoldo Bulhoes 1480, Rio de Janeiro 2104-210, RJ, Brazil.

Host-specific parasites of humans are used to track ancient migrations. Based on archaeoparasitology, it is clear that humans entered the New World at least twice in ancient times. The archaeoparasitology of some intestinal parasites in the New World points to migration routes other than the Bering Land Bridge. Helminths have been found in mummies and coprolites in North and South America. Hookworms (*Necator* and *Ancylostoma*), whipworms (*Trichuris trichiura*) and other helminths require specific conditions for life-cycle completion. They could not survive in the cold climate of the northern region of the Americas. Therefore, humans would have lost some intestinal parasites while crossing Beringia. Evidence is provided here from published data of pre-Columbian sites for the peopling of the Americas through trans-oceanic or coastal migrations.



[6]Buy now!

[7] ✖

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5.5 May

First evidence of shell fish-hook technology in the Persian Gulf (2008-05-03 17:26)

A new article is out on the discovery of shell fish hooks in the Arabian Gulf (Persian Gulf). Previously shell fish hooks had been discovered at Indian Ocean sites on the Arabian peninsula but not in the Gulf. Here is the abstract of the article.

First evidence of shell fish-hook technology in the Gulf

Authors: Méry, Sophie[1]¹; Charpentier, Vincent[2]¹; Beech, Mark[3]²

Source: Arabian archaeology and epigraphy, Volume 19, Number 1, May 2008 , pp. 15-21(7)

Publisher: [4]Blackwell Publishing

Abstract: The technology of shell fish-hooks and line fishing is well attested in the coastal areas of the Indian Ocean during the Neolithic period (fifth-fourth millennium BC). Their presence in the coastal area of the Arabian Gulf is now confirmed by new findings from Akab (Umm al-Qaiwain) and Shimal (Ra's al-Khaimah) in the United Arab Emirates.

One of the article's authors, Mark Beech, wrote an article, [5]The Development of Fishing in the U.A.E.: A Zooarchaeological Perspective, in which he compares the use of shell fish hooks in the Gulf with practices in the Pacific (without suggesting direct links).

Shell fish hooks are found in the Neolithic kits of Insular [6]Southeast Asia especially in Taiwan and Timor, but are more abundant in Oceania. The word "fish-hook" has been reconstructed in Proto-[7]Austronesian as * kauil and in Proto-Malayo-Polynesian as * kawil .

Beech, citing Charpentier and Méry (1997), notes that the limestone tools found at apparent shell fish hook workshops in Oman resemble tools used for the same purpose in Polynesia at a much later period. He quotes Sir Joseph Banks' observation on the island of Tahiti:

. . . the shell is first cut by the edge of another shell
into square pieces. These are shaped with files of coral,
with which they work in a manner surprising to any one
who does not know how sharp corals are. A hole is then
bored in the middle by a drill [. . .] the file then comes
into the hole and completes the hook . . .'
(Best 1929: 32-3)

Other similarities between the shell mound fishing cultures of Oman and the Arabian Gulf with those of the Pacific and [8]Southeast Asia, although of different chronology, include the use of gorges and lures, and stone wall fish corrals. In both regions, we find that Neolithic cultures also practiced sea mammal hunting.

Regards,

Paul Kekai Manansala

Sacramento



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[10] 

1. http://www.ingentaconnect.com/search/article?title=neolithic&title_type=tka&year_from=1998&year_to=2008&database=1&pageSize=20&index=1#aff_1

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The impact of the Austronesian expansion: Admiralty Islands (2008-05-12 08:14)

A new study examines again the [1]Austronesian expansion from the view of migrating Austronesian speakers reaching Melanesia.

One problem with these studies is that they do clearly differentiate between [2]Austronesian and Malayo-Polynesian expansion. Even if we grant that Austronesian speakers originated in Taiwan, as the new study claims, it is highly doubtful that the Malayo-Polynesian expansion radiated from that region. There are no Malayo-Polynesian languages in Taiwan, and the general distribution of the linguistic branches do not jibe with a Taiwan location.

Another thing is we should not assume anything about the "race" of the [3]Austronesian speakers, or for that matter the "Melanesians" back in the Neolithic period when these expansions occurred.

[4]Austronesian speakers in the Pacific – Micronesians, Melanesians and Polynesians – for example, all have significant percentages of Y chromosome C2 haplogroup. In some Polynesian areas, C2 is the dominant haplotype. However, C2 has not been found in Taiwan so far.

Regards,

Paul Kekai Manansala

Sacramento

[5]Mol Biol Evol. 2008 Apr 3

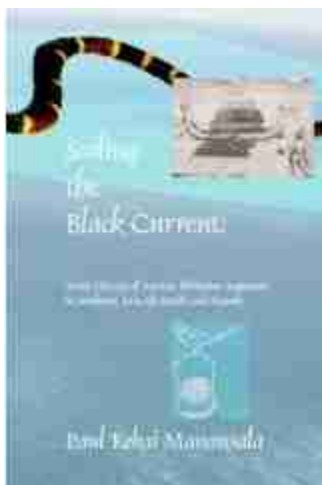
The impact of the [6]Austronesian expansion: evidence from mtDNA and Y-chromosome diversity in the Admiralty Islands of Melanesia.

[7]Kayser M, [8]Choi Y, [9]van Oven M, [10]Mona S, [11]Brauer S, [12]Suarkia D, [13]Schiefenhövel W, [14]Stoneking M.

Department of Forensic Molecular Biology, Erasmus University Medical Center Rotterdam, The Netherlands.

The genetic ancestry of Polynesians can be traced to both Asia and Melanesia, which presumably reflects admixture occurring between incoming Austronesians and resident non-Austronesians in Melanesia before the subsequent occupation of the greater Pacific; however, the genetic impact of the Austronesian expansion to Melanesia remains largely unknown. We therefore studied the diversity of non-recombining Y-chromosomal (NRY) and mitochondrial (mt) DNA in the Admiralty Islands, located north of mainland Papua New Guinea, and updated our previous data from

Asia, Melanesia and Polynesia with new NRY markers. The Admiralties are occupied today solely by Austronesian-speaking groups, but their human settlement [15] history goes back 20,000 years prior to the arrival of Austronesians about 3,400 years ago. On the Admiralties we found substantial mtDNA and NRY variation of both Austronesian and non-Austronesian origin, with higher frequencies of Asian mtDNA and Melanesian NRY haplogroups, similar to previous findings in Polynesia, and perhaps as consequence of Austronesian matrilocality. Thus, the Austronesian language replacement on the Admiralties (and elsewhere in Island Melanesia and coastal New Guinea) was accompanied by an incomplete genetic replacement that is more associated with mtDNA than with NRY diversity. These results provide further support for the "Slow Boat" model of Polynesian origins, according to which Polynesian ancestors originated from East Asia but genetically mixed with Melanesians before colonizing the Pacific. We also observed that non-Austronesian groups of coastal New Guinea and Island Melanesia had significantly higher frequencies of Asian mtDNA haplogroups than of Asian NRY haplogroups, suggesting sex-biased admixture perhaps as a consequence of non-Austronesian patrilocality. We additionally found that the predominant NRY haplogroup of Asian origin in the Admiralties (O-M110) likely originated in Taiwan, thus providing the first direct Y-chromosome evidence for a Taiwanese origin of the Austronesian expansion. Furthermore, we identified a NRY haplogroup (K-P79, also found on the Admiralties) in Polynesians that most likely arose in the Bismarck Archipelago, providing the first direct link between northern Island Melanesia and Polynesia. These results significantly advance our understanding of the impact of the Austronesian expansion and of human history in the Pacific region.



[16] Buy now!

[17] 

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Diffusion of Ancient Sea Fishing Culture (2008-05-12 10:45)

The recent [1]discovery of shell fish hooks in the Persian Gulf offers an opportunity to reexamine the ancient diffusion of sea fishing culture and general maritime culture and the possible Nusantara linkages.

Single-piece, curved shell fish hooks have a strong circum-Pacific distribution in the early Holocene period but also extend all the way to the Persian Gulf and northeastern Africa toward the West.

Distribution of Shell Fish Hooks beginning in Early Holocene

[2]



Click on image for full-size map

The sites shown in the map above are generally associated with shell mound cultures. In some of these areas the single-piece, curved shell fish hook is preceded by a straight, multi-piece hook made of non-shell material.

Even after exposure to civilization, the Nusantara Maritime Trade and Communication Network may have used the extreme maritime mode of living as exemplified by the shell mound culture for exploration voyages. Sea fishing/hunting and shellfish collection would allow the Nusantara explorers/merchants to quickly adapt to new, unknown territories

without carrying a lot of supplies.

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[3]View Full-Size

John Weinstein, © The Field Museum

Shell fish hooks, South Coastal Californians (3000 BC-AD 900), California

(From: [4]<http://archaeology.about.com/od/northamerica/ig/Ancient-Americas-/Shell-Fishhooks-California.htm>)

The early shell fish hooks from Timor were made from *Trochus niloticus*, and the same species was used for fish hooks at the Vanuatu and Tikopia sites. Latter peoples of the Pacific favored pearl shell to make fish hooks, and some early theorists had even suggested that the Pacific was colonized by peoples looking for new pearl fishing grounds. The earliest shell hooks predated the Austronesian expansion, but Proto-Austronesians appear to have adopted this item quickly as shown by the PAN reconstruction *kawil "fish hook." The Austronesian speakers generally used the single-piece, curved shell fish hook, either the angling or the trolling variety.

Proto-Oceanic also has another reconstruction for "fish hook" in the form of *kima "shell fish hook, clamshell" that appears to be related to a common word in Papuan languages kimai and its cognates that also mean "shell fish hook, clamshell." Possibly *kima and kimai are remnants of Pre-Austronesian words for these items.

Robert Blust has suggested a diverse set of roots – kug, kuk, kuy, kul, kel, ku(q), luk, luy, and tuk – all having the meaning 'to bend, curve.' Some of these roots appear similar to words constructed for Nostratic and other long-range families, but Torsten Pedersen has suggested that these forms may instead have been diffused at an early date by a

[5]'waterfront' people.

A number of words like bend, hook, curve, etc. at least appear related to Proto-Austrian *kun[k,q], 'bend', if not the Proto-Austronesian roots. And there are a few words that might relate direction to Proto-Austronesian * kawil such as ga:la "fish hook" and its cognates from the Dravidian languages, gaLa "fish hook" from Pali and Prakrit, and possibly kullab "hook, fish hook," Arabic.

S. Starostin has suggested a term for "fish trap, net" as found in his hopelessly large language family called "Borean" in which he combines an expanded Austric grouping together with Sino-Caucasian. Here again it's possible that an early long-range diffusion by a maritime culture may explain this term rather than genetic language inheritance. Here are some examples of the possible related forms:

PMP * saruk "type of fishing net"

Proto-Austrian * [ʒ]al "fishing net or basket"

UAN * zalah or * d'ala' "fishing net"

Proto-Sino-Tibetan * [ʒə]ön (~-t) "fish trap or basket"

Following is a list of Proto-Austronesian (PAN) and Proto-Malayo-Polynesian (PMP) fishing terminologies giving a good idea of the importance of sea fishing as an early source of sustenance in this region.

Fishing Terms PAN PMP

bait

banji

bait, trolling lure *paen *paen

fish basket trap *bubu *bubu

fish corral

belat

fish drive

kebuR

fishhook *kawil *kawil

fishing dip net

lawa(n,q)

fishing net

saruk

fishing line

hapen

fishing net float

apung

fishing pole

bitik

fish poison

tuba

seine net

puket

sinker

buliq

spear

saet

torch, torch fishing

damaR

Diffusion of Fish Poisons One of the most interesting areas of research is the widespread use of fish poisons to

stupefy and then catch fish, and its relevance to early migration and the development of early agriculture. For sea fishing, the poisons are usually cast into inter-tidal pools during low tide to stun fish, which are then easily scooped up by hand, net, etc.

Proto-Austronesian * tuba "fish poison, to poison fish" usually refers to either the *Derris* or *Tephrosia* species although many other plants are also used. Some species like *Barringtonia*, which has a waterborne seed, may have been diffused mainly by sea currents. However, other plants like *Derris uliginosa*, *Derris elliptica*, *Mundulea suberosa*, *Anamirta cocculus* and a number of *Tephrosia* species do not transfer well over water and are often found in areas where their wild progenitors are lacking or rare, suggesting human agency.

"... *Derris uliginosa*, is used as a fish poison from the Zambezi River in Africa, through India and Southeast Asia to the Philippines, Java, Australia, Fiji, and the Marquesas. This distribution is much more indicative of a possible human role in its dissemination because *Derris*, when used as a fish poison, is commonly a cultivated plant and may have been spread over some of its broad range by human action. A third fish poison, *Mundulea suberosa*, "probably as a result of age- long cultivation" (Howes 1930:133) is used throughout tropical Africa as well as in Madagascar, India, and Ceylon. Or again, *Anamirta cocculus* is reported from Brittany to the Philippines, including Palestine, Arabia, Persia, India, Malaya, and Java. Another widely distributed plant used in the same way is *Derris elliptica*, reported from India, Malaya, Indonesia, Borneo, Philippines, the Caroline Islands, and New Guinea."
(Quigley 1956:510)

A strong argument can be made for the distribution of these plants along the spice trade routes in the Old World and by the Lapita expansion in the Pacific.

Tephrosia purpurea (*Tephrosia piscatoria*) appears to have a pantropical range as a fish poison and often is cultivated without wild parents throughout much of its range. The plant is native to tropical Asia.

Many of the *Tephrosia* species used for fish poisoning are nearly identical and can often be distinguished only by experts. The same can be said for the *Derris* and *Lonchocarpus* species suggesting that these plants may have been mistaken by migrants for the same plants used as fish poisons in former habitats. Another possibility is that early voyagers sought out similar looking plants with the idea that they possessed similar properties.

Quigley lists a number of other fish poisons with spotty pantropical distributions:

Pantropical plants of other genera which are recorded as piscicides in at least part of their range are *Cissampelos pareira* L. (used in the Philippine Islands and the West Indies according to Quisumbing 1947:146 and Killip and Smith 1935:14); *Sapindus saponaria* L. (Killip and Smith 1935:14); and *Entada phaseoloides* L. (used in the Philippines, India, and South Africa, according to Quisumbing 1947; Chopra 1941; and Watt and Breyer-Brandwijk 1932).
(Quigley 1956:520)

Many of the fish poison plants are wasteland weeds and easily cultivated making them ideal for semi-nomadic seafarers to carry along with them. The fish poisoning method does not require as much local knowledge of fish habits and fish species for success as do most other types of sea fishing.

Seascape Proto-Malayo-Polynesian naturally has many reconstructed terms for the seascape. Here is a partial list of

PMP and PAN terms:

lahud 'downriver, towards the sea'

qarus 'current'

qalun 'long rolling wave, swell, billow'

budaq 'foam, froth'

busa 'foam'

ruab 'high tide'

lajay 'coral'

bunja ni batu 'coral sponge'

sakaRu 'reef, shoal'

namaw 'sheltered water: deep place in a river; cove, harbour, lagoon'

l(i,u)mut 'seaweed'

ma-qaCi 'ebb, low tide' (PAN)

sawaq 'channel, passage'

qaNud 'drifting on current'

Nabek 'breakers, surf, waves' (PAN)

Remember that the early seafarer did not have the same technologies as those in medieval times or during the Age of Exploration. The vessels were generally smaller with less storage space and lacking waterproof compartments. The sails and materials of those early boats generally necessitated going along with the wind and currents as much as possible and not fighting against these elements. The ability to live as much as possible off the sea itself would have been of great advantage to early explorers and sea traders.

We find that even into the late period that the large kingdoms and empires of Southeast Asia still maintained communities that lived on the water. The king of Sanfotsi exempted these people from taxes, possibly a recognition of their importance to the ancient maritime culture of the region.

Regards,

Paul Kekai Manansala

Sacramento

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[8]Buy now!

[9] 

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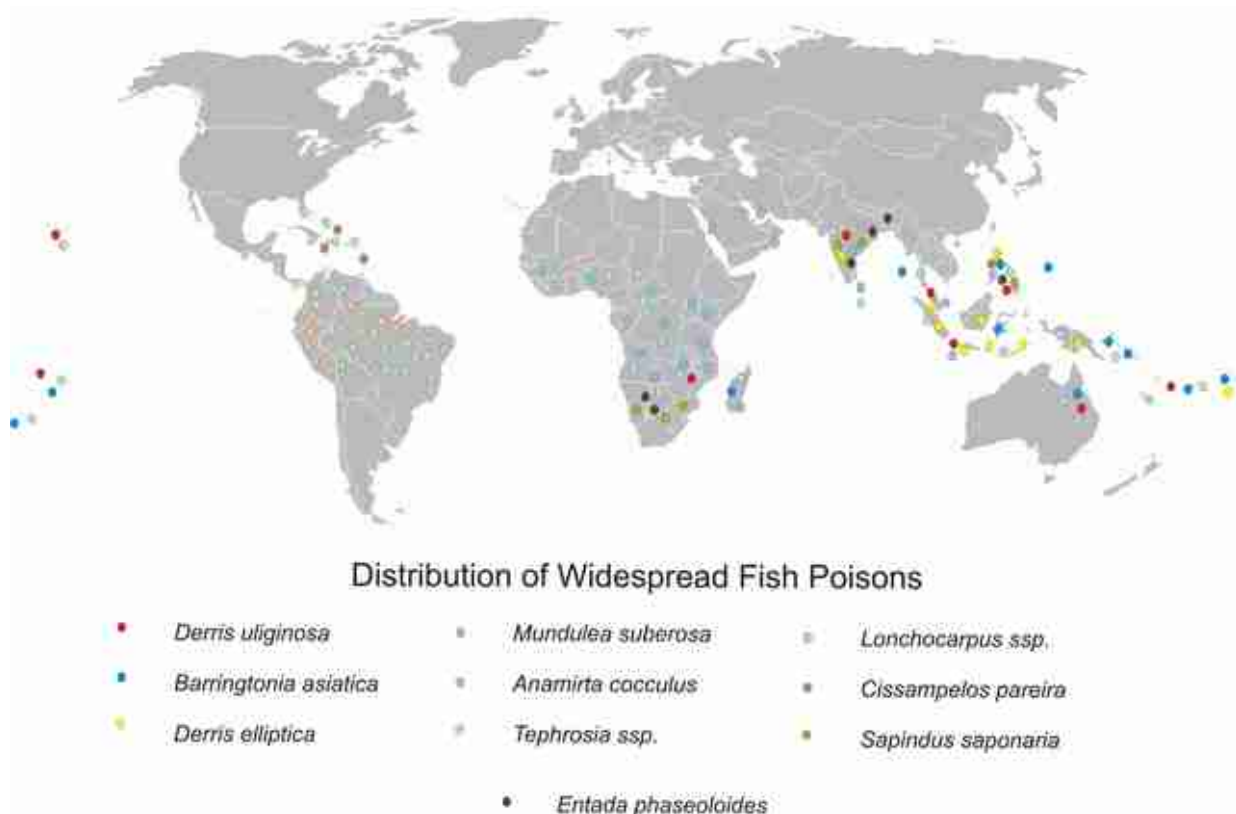
Map: Distribution of Widespread Fish Poisons (2008-05-16 08:48)

Below is a map showing the distribution of widespread fish poisons mentioned in the previous posting on the diffusion of ancient fishing practices.

The Tephrosia subspecies and the Derris-Lonchocarpus subspecies are especially noteworthy for the wide range of use. Remember that the subspecies within both Derris and Lonchocarpus and the subspecies between Derris and Lonchocarpus are generally very difficult to distinguish from each other physically. Quigley suggested that Derris and Lonchocarpus might one day be folded into the same genus. Currently they are part of the same tribe.

Quigley suggested that some of the poisons may have been diffused by humans across the Atlantic or Pacific although the more general current theory is that there were two major diffusion areas – one in the "Old World" and one in the "New World."

[1]



Click on image for full size version

The map is developed from Carrol Quigley's work, and one can see a clear tropical distribution of the use of fish poisons. In some instances, as in the use of *Anamirta cocculus* in Brittany, the plant is imported from warmer regions. Although archaeological evidence of fish poison use is naturally hard to come by in tropical areas nevertheless the ancient Spirit Cave site in Thailand provides evidence of fish poison plant use prior to 9000 BCE. Archaeological evidence of fish poison use in the New World has also been found in Ecuador (Engoroy Culture) dating to the first millennium BCE.

Regards,

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Sacramento

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[3]Buy now!

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Richard (2008-05-20 15:38:00)

I agree totally with the general tendency of your article. See:

[http://www.coconutstudio.com/Eco-Friendly %20Poisons.htm](http://www.coconutstudio.com/Eco-Friendly%20Poisons.htm)

regards

Richard

More on Early SEA Dispersals (2008-05-24 08:39)

The international team that conducted the study on [1]Sundaland flooding and population dispersal in [2]Southeast Asia has released some new press releases. I wonder if a complimentary study using Y chromosome data is in the works.

Regards,

Paul Kekai Manansala

Sacramento

The researchers show that population dispersals came earlier, from within the region, and probably resulted from flooding.

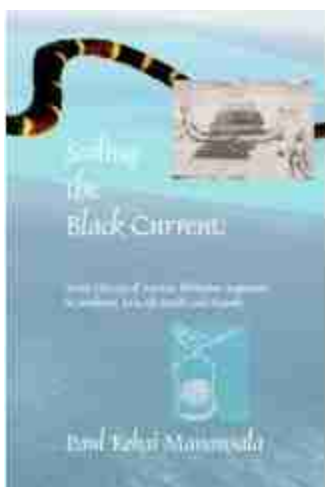
The conventional theory, or the 'out of Taiwan' model, suggests that the current day populations of Island [3]Southeast Asia (ISEA) originate in a Neolithic expansion from Taiwan, driven by rice agriculturalists about 4,000 years ago. This theory was contested 10 years ago by Oxford University scientist, Dr Stephen Oppenheimer, in his book [4]Eden in the East: The Drowned Continent of Southeast Asia, when he suggested the migrations came from within ISEA and resulted from flooding in the region.

This latest study, led by Leeds University and published in this month's Molecular Biology and Evolution, shows that a substantial fraction of the mitochondrial DNA lines (inherited by female descendants) have been evolving within ISEA for a much longer period, some since modern humans arrived about 50,000 years ago. The DNA lineages show population dispersals at the same time as sea level rises and also show migrations into Taiwan, east out to New Guinea and the Pacific, and west to the Southeast Asian mainland – within the last 10,000 years.

Study co-author Dr Oppenheimer, from the Oxford University School of Anthropology, said: 'One of my main predictions in the book was that three major floods following the Ice Age forced the inhabitants to escape in boats and flee to less flood-prone regions. By examining mitochondrial DNA from their descendants in [5]Southeast Asia and the Pacific, we now have strong evidence to support the flooding theory and this is possibly why Southeast Asia has a richer store of flood myths, more than any other region in the world.'

Martin Richards, the first Professor of Archaeogenetics at Leeds University, who led the interdisciplinary research team, said: 'I think the study results are going to be a big surprise for many archaeologists and linguists, on whose studies conventional migration theories are based. These population expansions had nothing to do with agriculture, but were most likely to have been driven by climate change, in particular global warming and the resulting sea-level rises at the end of the Ice Age between 15,000 to 7,000 years ago.'

Source: Oxford News



[6]Buy now!

[7] ✖

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Mount Qaf (2008-05-26 09:16)

Muslims orient themselves toward the Kaaba in Mecca during prayer and some ancient writings consider that location, or rarely Jerusalem, as the center of the world.

However, general Islamic cosmology is largely borrowed from Persian and Indian beliefs, and views Mount Qaf as the earthly axis mundi .

Mount Qaf appears related to mountains known as Hukairya, Hara (Hara Berezaita), and Alburz in Zoroastrian texts. Like the Biblical [1]Eden, this [2]mountain is imprecisely located in ancient texts, stated to rest somewhere to the East in the Varkash Sea.

Muslim texts place Qaf near the mythical city of Jabalqa in the extreme east of the world.

In the Muslim versions of the Alexandrian romances, Zu'l Qarnain (Alexander the Great) travels to Qaf on his eastern quest for the water of life and he meets on its peak the angel Israfil waiting to blow the trumpet on Judgment Day.

Zu'l Qarnain journeyed to Mount Qaf;
He saw it was formed of a bright emerald,
Forming as it were a ring round the world,
Whereat all people are filled with wonder.
He said, "Thou mighty hill, what are other hills?
Before thee they are mere playthings."
The Mount replied, "Those hills are my veins,
But they are not like me in beauty and importance.
A hidden vein from me runs to every city,
The quarters of the world are bound to my veins.
When God desires an earthquake under any city,
He bids me shake one of my veins.
Then in anger I shake that vein
Which is connected with that particular city.
When He says, 'Enough,' my vein remains still,
I remain still, and then haste to perform my work.
Now still like a plaster, and now operating;
Now still like thought, and then speaking my thought.
But they who are void of reason imagine
That these earthquakes proceed from earth's vapors.
Jalaluddin Rumi (13th century CE), Masnavi I Ma'navi IV:9

The mountains said to be made of green emerald or chrysolite, or to have a square green emerald/chrysolite at its peak. This jewel reflected the blue color of the sky, and also the greenish tint in the sky was said to be caused by this jewel.

Blue-Green Connections

We find some resemblance here between the mixtures of blue and green colors with the "Blue-Green Florescence," one of the names of the [3]millenarian isle of [4]Qingtong, the Eastern Lad in Daoist myth, which is likened to a square speculum. Among the Shi'a, the Hidden Imam waits for the end-times on the "Green Isle."

We can also note some similarity here between the idea of all the mountains in the world having connection with Mount Qaf through subterranean "veins" with the Chinese concept of mountains linked by underground grotto worlds. Qaf [5]mountain is said to encircle the world and this may refer specifically to the "roots" that connect one mountain range to another. According to one tradition: "There is no one country amongst all countries, nor a city amongst all cities, nor a town amongst all towns but has a root of its roots," and another states, "nor is there any mountain of all mountains but has a root in Qaf."

The Muslim writer Yaqut mentions that some scholars believed that the Sun both rose and set into Mount Qaf, an explanation that matches our theme of the double [6]mountain. Mount Alburz, one of the Zoroastrian equivalents of Qaf is described in a similar fashion: "Alburz is around this earth and is connected with the sky. The Terak of Alburz is that through which the stars, moon, and sun pass in, and through it they come back," (Bundahisn 12:4). From the same work, we hear of the portals in Terak of Mount Alburz through which the Sun and stars pass.

Of Mount Alburz it is declared, that around the world and Mount Terak, which is the middle of the world, the revolution of the sun is like a moat around the world; it turns back in a circuit owing to the enclosure (var) of Mount Alburz around Terak.

As it is said that it is the Terak of Alburz from behind which my sun and moon and stars return again.

For there are a hundred and eighty apertures (rojin) in the east, and a hundred and eighty in the west, through Alburz; and the sun, every day, comes in through an aperture, and goes out through an aperture; and the whole connection and motion of the moon and constellations and planets is with it: every day it always illumines (or warms) three regions (karshwar) and a half, as is evident to the eyesight.

And twice in every year the day and night are equal, for on the original attack, when it (the sun) went forth from its first degree (khurdak), the day and night were equal, it was the season of spring; when it arrives at the first degree of Kalachang (Cancer) the time of day is greatest, it is the beginning of summer; when it arrives at the sign (khurdak) Tarachuk (Libra) the day and night are equal, it is the beginning of autumn; when it arrives at the sign Vahik (Capricorn) the night is a maximum, it is the beginning of winter; and when it arrives at Varak (Aries) the night and day have again become equal, as when it went forth from Varak.

So that when it comes back to Varak, in three hundred and sixty days and the five Gatha days, it goes in and comes out through one and the same aperture; the aperture is not mentioned, for if it had been mentioned the demons would have known the secret, and been able to introduce disaster.

– Bundahisn 5:3

Some scholars have suggested that these verses describe the Sun and stars as revolving around Terak, but instead it seems as if the celestial bodies enter into the equatorial "apertures" of Terak and then proceed through the subterranean "moat" of Alburz before rising again at the same peak of Terak. The underground arteries or veins of Alburz are also described in the Bundahisn.

First, Mount Alburz arose; afterwards, the other ranges of mountains (kofaniha) of the middle of the earth; for as Alburz grew forth all the mountains remained in motion, for they have all grown forth from the root of Alburz.

At that time they came up from the earth, like a tree which has grown up to the clouds and its root to the bottom; and their root passed on that way from one to the other, and they are arranged in mutual connection.

Afterwards, about that wonderful shaking out from the earth, they say that a great [7]mountain is the knot of lands; and the passage for the waters within the mountains is the root which is below the mountains; they forsake the upper parts so that they may flow into it, just as the roots of trees pass into the earth; a counterpart (anguni-aitak) of the blood in the arteries of men, which gives strength to the whole body.

In numbers, apart from Alburz, all the mountains grew up out of the earth in eighteen years, from which arises the perfection of men's advantage.

Qaf is said to rest on the back of a great fish or [8]whale known as Nun , that is described as shaped like the Arabic letter for "n". Some authorities claimed Qaf rested upon the horns of a great ox, which in turn stood on the back of Nun. The whale was also called Bahmout or Bahamut (Behemoth). Earthquakes arise from the movement of the

whale, something we find also in the [9]myths of [10]Southeast Asia. The Nun fish/whale is probably related to the Kar fish of Persian literature described as an 'ass-like fish' or a 'three-legged ass,' the latter description probably referring to the two flippers and tail of a whale. Although the Kar is not related to earthquakes, like the whale/dragon of Southeast Asia and the Pacific, it is linked with the ebb and flow of the tide. While the latter is said to be the cause of the tides, the Kar "knows to the scratch of a needle's point by how much the water in the Ocean shall increase, by how much it is diminishing" (Bundahisn 18:6).

While Qingtong, the Blue-Green Lad is associated with the Blue-Green Florescence in the Eastern Sea, the emerald Mount Qaf is linked with al-Khidr "The Green One," in Islamic lore. Al-Khidr is often equated with the Biblical Elijah, but like Qingtong he is described as an eternal youth sometimes as a boy clad in green garments.

Khidr leads pilgrims to the fountain of youth that exists near Qaf's summit. And like Qingtong, the Green One has eschatological associations. In the end-times, Khidr, along with the Seven Sleepers, seven boys and their [11]dog who have slept in a deep cave since ancient times, accompany the [12]messianic al-Mahdi on his earth-redeeming mission. The cave of the Seven Sleepers is located in Mount Qaf, and it reminds us of Peshotan and the sleeping Zoroastrian heroes of Kangdez, southeast of [13]China, who arise for the final battle at the end of the millennium.

Simurgh Bird and Jinn

Among the inhabitants of Mount Qaf is the Simurgh Bird, which in Persian myth guards the mythical White Haoma Tree in the eastern Varkash Sea.

The Simurgh has its nest at the peak of Qaf and this was the grand destination in the great Sufi poem "Conference of the Birds." In most Arabic literature, this bird is known as 'Anka , but in the Arabian Nights it appears to be called Roc (Rukh).

For the soul of every bird that reaches Mount Qaf,
Confers glory on the whole family of birds.
– Rumi

Mount Qaf is also said to be the main abode of the Jinn (Djinn) or Genies of Muslim literature, and the great Jinn king resided in this [14]mountain. Both the Jinn and the Simurgh Bird are linked in Islamic tradition with King Solomon. The Simurgh Bird is said to possess supreme wisdom and the reign of Solomon is known as the "Golden Age of Simurgh." Of all the animals and birds that Solomon was said to have spoken with, the Simurgh was the most important.

Solomon was also said to have special power over the Jinn, which he used to compel them to help build his great temple.

We may see in these connections of Solomon with the Simurgh Bird and the Jinn, some link to Solomon's biblical journeys to the eastern lands of [15]Ophir and [16]Tarshish that may have been connected by Muslim writers with Mount Qaf.

Regards,

Paul Kekai Manansala

Sacramento

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[17]Buy now!

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(2008-05-29 12:14)

Gendaw gubiyen Subanen
 Katanidin Agta ng Casiguran/Palanan
 Kufukufu Teduray
 Langaw Maguindanaw
 Madakel Maranaw
 Manapuru Palawan
 Mapolon Tagalog
 Marapuro Kanlurang Samar

Maroprop Ilokano
 Molopolo Bisaya, Bukidnon, Hiligaynon
 Mopo Jama Mapun
 Moroporo Bikolano
 Mulupulu Arumanen Manobo
 Mupu Sama
 Murupuru Antique, Tagbanua
 Penikapan Manobo
 Rosaryo Tagalog
 Poyopoyo Mandaya
 Salibubu Kankanaey
 Salifuto Khinaang Fontok
 San Apon Ibaloi
 Supot ni Hudat Tagalog

Star and Constellation Names (2008-05-31 06:45)

Two fairly recent works by [1]Dante L. Ambrosio of the University of the Philippines and [2]Meredith Osmond of The Australian National University have compiled many astronomical terms in Austronesian and Philippine languages for stars and constellations. Osmond has reconstructed a number of these terms in upstream language groupings. Here is a partial listing of the terminology.

Words for Stars and Constellations

(PMP = Proto-Malayo-Polynesian; POc = Proto-Oceanic; Mic = Micronesian; Pn = Polynesian; Ph= Philippine)

Venus, Morning Star, Evening Star PMP * mantalaq – 'the morning/evening star, Venus' (Austronesian Comparative Dictionary (ACD))
 PMP * (t)ala(q) – 'star' (Dempwolff)

Big Bird – constellation that includes Betelgeuse, Canopus, Procyon, Rigel and Sirius

PMP * manuk – 'bird'
 POc * manuk – 'bird, Bird constellation'

Sirius Mic: Mortlockese, Carolinian man – 'Sirius'
 Mic: Satawalese man – 'constellation incl. Sirius'
 Adm: Ninigo mānifono 'Sirius' (fono 'head')
 Mic: Kiribati pwāpwā-ni-man 'Sirius' (pwāpwā 'chest')
 Mic: Puluwatese yinekin-mān 'Sirius' (yinek 'body, trunk')
 Pn: Tahitian taʻurua-faupapa 'Sirius'
 Pn: Maori takurua 'Sirius; winter' (Åkerblom 1968:19)
 Pn: Marquesan takuʻua 'Sirius; July'
 Pn: Hawaiian kaulua 'Sirius; June-July or February-March'

Ph: Palawan Binawagan magakas 'Sirius'

Pleiades

PMP * buluq – 'a constellation, Pleiades' (ACD)

POc * bulu(q) – 'a constellation, Pleiades' (Osmond, ACD * puluq)

Southern Cross Proto-East-Oceanic *bubu – 'Southern Cross; triggerfish'

SES: Sa'a ʔape 'Southern Cross'

Fij: Bauan kalokalo-ni-ðeva 'Southern Cross'

Pn: Anutan te kupenja 'The Net: Southern Cross'

Pn: Tikopia te kau kupenja 'pole-net handle'

Pn: Rennellese kau-kupenja 'Southern Cross; net handle, net frame'

Pn: K'marangi tina ti ranji 'Southern Cross'

Pn: Tikopia te uru a tanjata 'Southern Cross'

rakau tapu 'Southern Cross' (Lewis 1994:407)

Pn: Hawaiian hōkū-keʔa 'Southern Cross'

Ph: Sama bunta 'Southern Cross'

Ph: Tagalog camalyng 'Southern Cross'

Ph: Spanish-Tagalog Krus na Bituin 'Southern Cross' ('cross of stars')

Ph: Bikol paglong 'Southern Cross'

Ph: Ilokano sunay 'Southern Cross'

Ph: Ivatan-Spanish trismariya 'Southern Cross' ('three Marias')

The Pointers (Alpha and Beta Centauri) SES: Sa'a ro mwane 'Pointers (to Southern Cross)'

Pn: Samoan lua tanjata 'Pointers: Alpha and Beta Centauri' (Åkerblom 1968:27)

Pn: Tikopia rua tanjata 'Southern Cross' (Lewis 1994:407)

Pn: Tokelauan na tanjata 'two stars used for voyages from Tokelau to Samoa' (MacGregor 1937:89)

Pn: Anutan rua tanjata 'constellation of two bright stars near the Southern Cross. Centaurus, also known as te kau o te kupenja 'handle of fishing net'

Ph: Sama, Jama Mapun anak-datu at sahapang 'alpha and beta Centauri'

Ph: Tagalog timbangan 'alpha and beta Centauri'

Polaris Proto-Chukese * fitū mwakut 'Polaris' (lit. 'star not moving')

Mic: Puluwatese fūhQ mwakət 'Polaris'

Mic: Satawalese fueese magut 'Polaris'

Mic: Carolinian fiʔse mwç xut 'Polaris'

Mic: Woleaian werewereri iyefanji 'Polaris'

Pn: Tahitian ana-niʔa 'Polaris' (Lewis 1994:403)

Pn: Hawaiian hōkū-paʔa 'Polaris or North Star'

Ph: Sanskrit-Maguindanao bituin utala 'Polaris' ('north star')

Ph: Sanskrit-Sama mamahi utara 'Polaris' ('north star')

Ph: Jama Mapun sibilut 'Polaris'

Aquila Mic: Mortlockese meilap 'the constellation Aquila'

Mic: Marshallese mQ clēp 'constellation Aquila, Altair' (lit. 'big eye')

Ph: Maranao dalomampao 'Aquila'

Ph: Manobo lepu

'Aquila'

Ph: Sama paliyama

'Aquila'

Ph: Palawan sagab

'Aquila'

Ph: Teduray singkad

'Aquila'

Ph: Jama Mapun tanggong

'Aquila'

Scorpio, Antares Proto-Mic * (d,z)umuri 'Antares'

Proto-Central-East-Pn * refua 'a star name, Antares?' (Biggs & Clark 1993)

Proto-North-Pn * mele-mele 'Venus or Antares'

Ph: Sama mamah i pagi Ph: Jama Mapun niyuniyu Ph: Palawan njug + wasaj Ph: Sama Dea salokah Ph: Ibaloi tachong

Delphinus PMic * tapia 'Bowl constellation, approximately Delphinus'

Ph: Maranaw anak o karani 'Delphinus'

Ph: Manobo buu 'Delphinus'

Ph: Teduray kenogon 'Delphinus'

Ph: Kankanaey sipat 'Delphinus'

Ph: Palawan tarung 'Delphinus'

Zenith and Zenith Stars Robert Blust reconstructed the West Malayo-Polynesian form * uRtuh 'zenith; noon, mid-day' (ACD), which Osmond states refers specifically to the Sun.

However, there are instances when reflexes of * URTuh can refer to stars or other celestial bodies. Among the Mangyan of the Philippines, for example, udto uloy can refer to any celestial body in or near the zenith. In many central Philippine languages, ugto or udto can have general meanings like meridian, mid-heaven, culmination, crest, etc.

Previously, I have written that the Chinese and Indian calendars were based on Spica as a zenith star rather than a vernal equinox marker although there is some linkage also with the spring season. Both calendars begin when with the Full Moon is conjunct or nearest to Spica. The latter star, thus, is also used to determine the division of the zodiac in both cultures.

Now, the differences between the two systems is that the Chinese calendar is tropical while the Indian one is sidereal. The Chinese version has the original year starting when the Full Moon conjoined Spica 45 days before the vernal equinox. There is some indication of this also in the Indian system as the six seasons of the Indian calendar start with Sisira, the cool season, when the Sun enters Aquarius, which was about 60 days before the vernal equinox at one time.

While neither culture mentions anything specifically about the Full Moon in the zenith, there are some indications of this in the names of the star or related constellations, and the related iconography.

Spica is known as Kio in Chinese, which means "horn" referring here to the horn of the Spring Dragon, but also possibly indicating the highest point in the sky. The Western term "spica" refers to a "spike" of grain said to be held up by the woman in the constellation Virgo. Here are some other words for Spica in various languages:

Spar "point" Persian

Sparegha "point" Avestan

Shaghar "point" Sogdian

Akshafarn "point" Khorasmian

Al-Simak "the prop, also al-simak al-a'zal 'the unarmed prop'" Arabic

Chrysococcas called Spica 'the little lance-bearer.' Such names in the West probably ultimately derive from the imagery of the Mesopotamian goddess Ishtar who in some artifacts is shown holding up an ear of grain, a lance, a whip, a fleur de lys-like device or similar object.

Ishtar is known as the Queen or Lady of Heaven, and also as the "Divinity of the Zenith" (Prayer of the Heart to Istar). The goddess is closely related with the zenith, and the word for the latter in Assyrian is ziqpu meaning literally "sharp point." W.F. Albright and others also interpreted the Babylonian "[3]Nebiru" or "Nibiru" with the zenith as it is described as the 'middle of Heaven.'

Now, in the Malayo-Polynesian culture, zenith stars had practical uses linked with navigation and thus Spica would be considered a zenith star for any location only for a certain period. The declination of Spica and other stars changes because of the movement of the Earth's axis. Although neither Osmond or Ambrosio mention Spica, it is found in regional astronomies. For example, in Tahiti it was one of the pillar stars and was known as Ana-rota . It was called Mataroa in Kiribati, Aap in Truk, Paulauru in the Carolines and Da in the Marshall Islands.

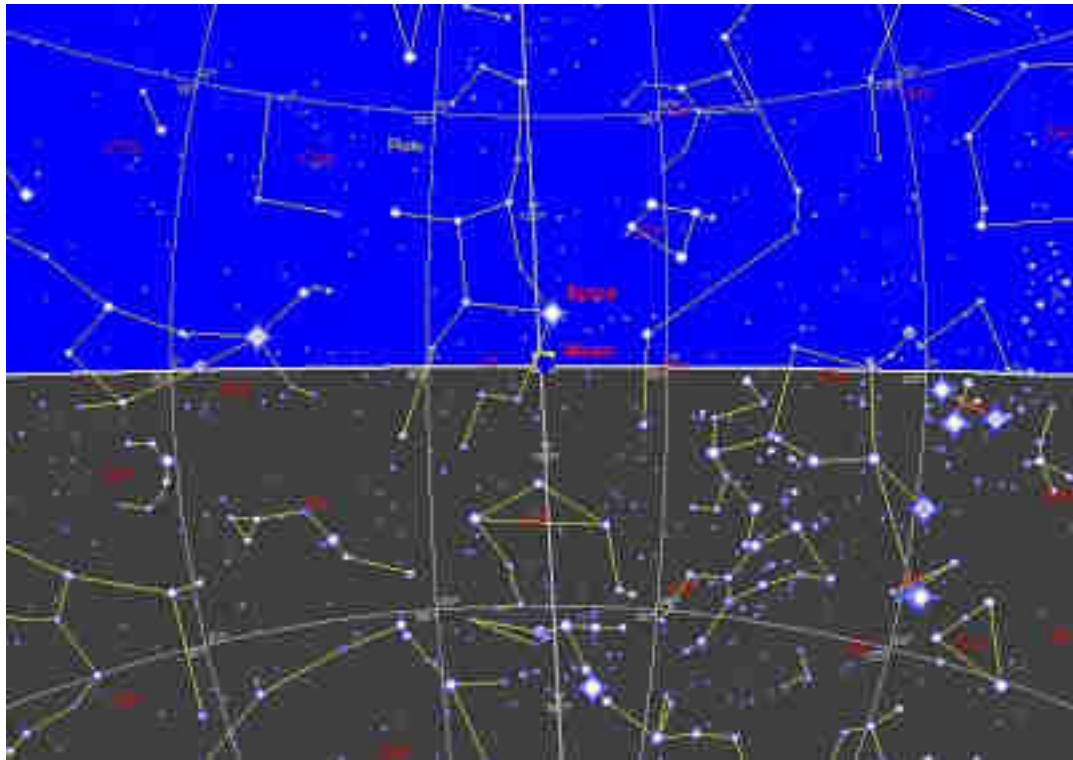
In the Austronesian region, the conjunction of the Moon with specific stars is often used in electional astrology. The conjunction of the Full Moon with specific times in the tropical year is also used to determine the new year, most notably in connection with the well-known swarming of the Palolo sea worms.

Among the Kodi of Sumba in Indonesia, the year indeed is determined by the Zenith Moon, when the Full Moon conjoins or passes nearest to the local zenith. About seven days after this time, the Palolo worms emerge (Janet Hoskins 1993: 65, 72, 353, 358).

Now, the Moon would mainly transit the zenith in tropical areas, but the Moon has different declination limits than the Sun. Thus, the Moon can transit the zeniths at latitudes up to 28.5° N or S. The period when the Full Moon would conjoin with Spica about 45 days before the vernal equinox, as in the Chinese calendar, corresponds to the late 4th millennium BCE.

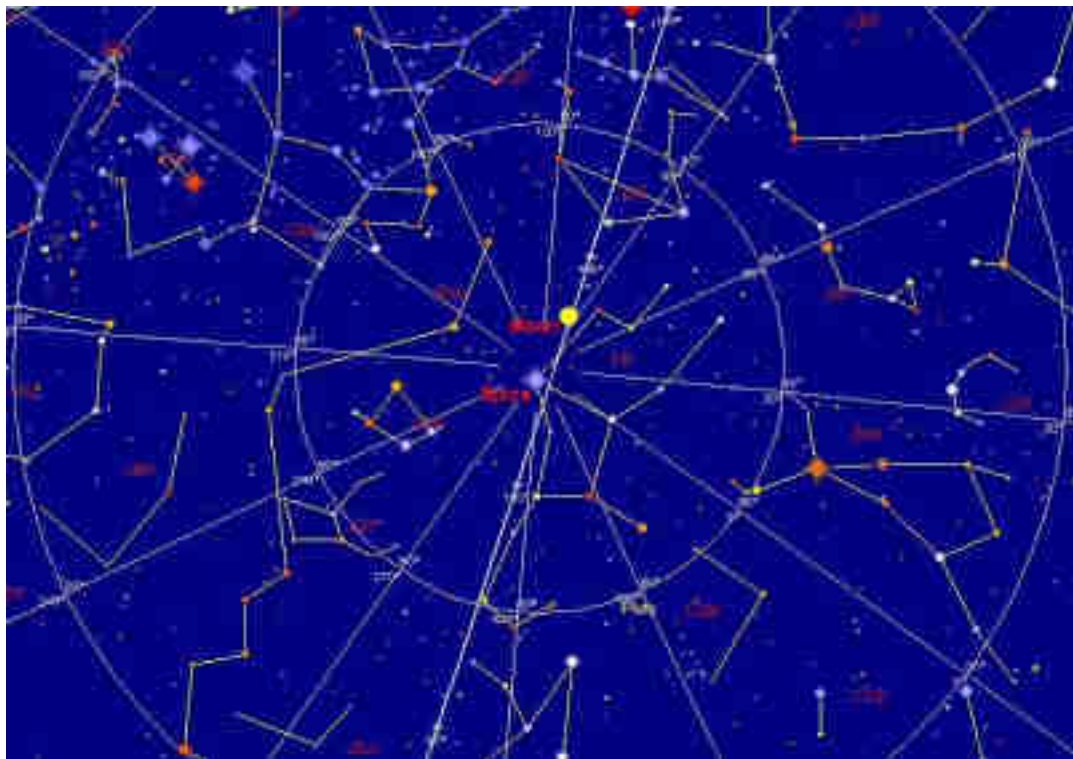
The following astronomical charts were created with Chris Marriot's SkyMap showing the Full Moon of 3102 BCE from the location of Mt. Pinatubo (click on images for full-size views).

Full Moon at sunset, Mar. 4, 3102 BCE, 44 days before Vernal Equinox (Apr. 16) [4]



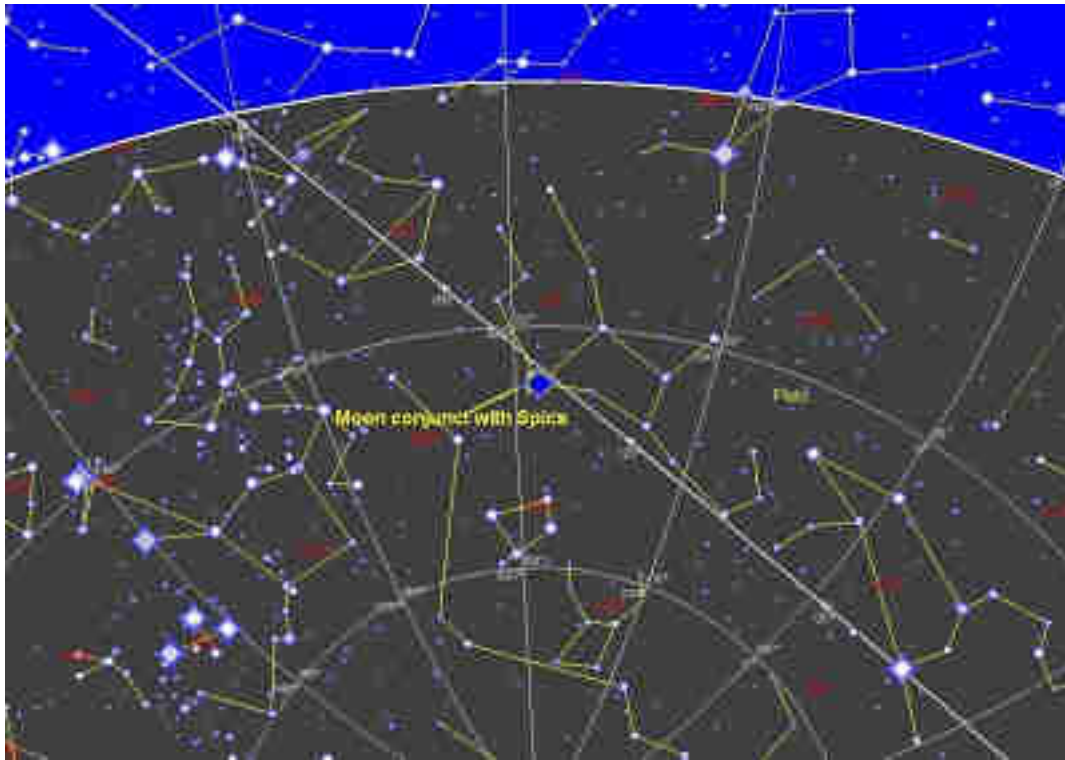
Click on image for full size.

Moon and Spica transit zenith at midnight, Mar. 4, 3102 BCE (Location: Mt. Pinatubo) [5]

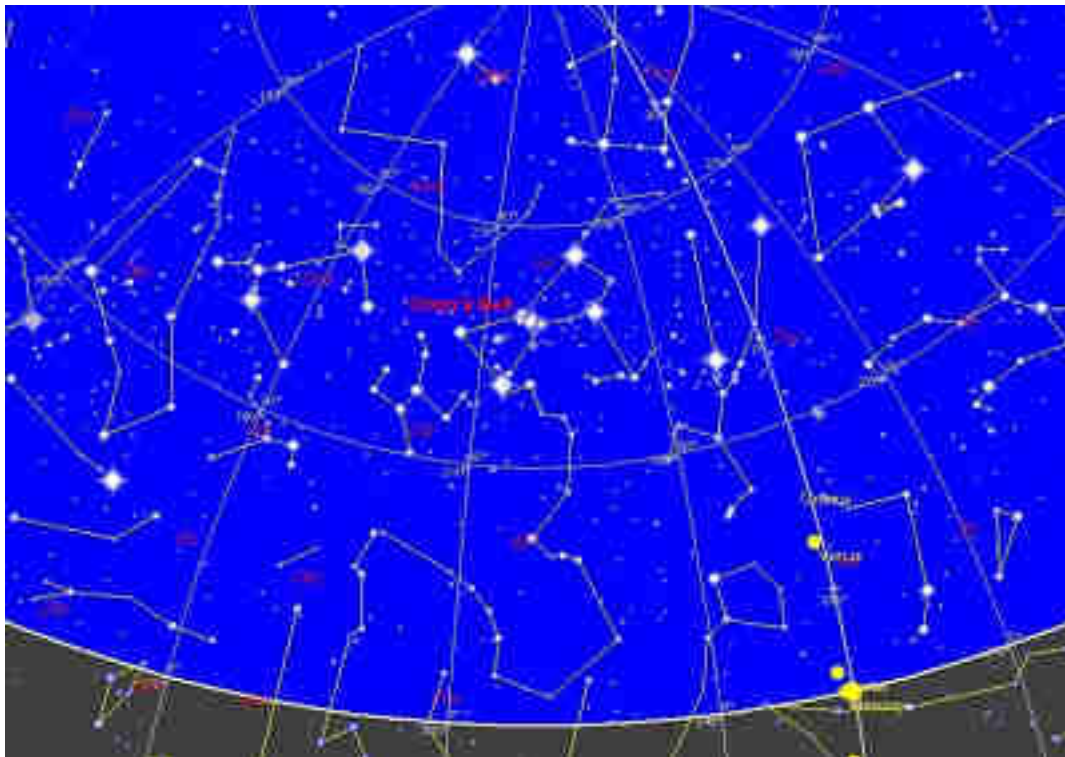


Moon and Spica in close conjunction, 9:03 am, Mar. 4, 3102 BCE, below horizon at Mt. Pinatubo

[6]



Orion's Belt at sunset, Mar. 4, 3102 BCE about 45 degrees above western horizon [7]



Orion's Belt is an important season marker in the Malayo-Polynesian region to this day.

Words for Orion's Belt in the Philippines

atlung Maria , Spanish-Kapampangan ('three Marias')

balatic Magahat, Bilaan
balatik Bagobo, Tagalog, Maguindanao, Bikol
bayatik Mandaya
balbalays Mayawyaw Ifugao
batik Jama Mapun, Sama
belatik Manobo
binabbais Kankanaey
binawagan magsasawad Palawan
bodaya Ibaloi
farrais khinaang Fontok
gaganayan Ilokano/Igorot
gendaw belatik Subanen
lubang Bikol
magbangal Bukidnon
mbangal Maranao
seretar Teduray
tatlong Maria Spanish-Tagalog ('three Marias')
trismariya Itbayaten ('three Marias')

Regards,
Paul Kekai Manansala
Sacramento

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[11]

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5.6 June

More on Spica (2008-06-02 07:57)

Continuing from the last post on [1]star and constellation names, in addition to the use of Spica at an ancient epoch in connection with a determining latitude, it has also been suggested earlier that the prime meridian was associated with the star.



[2]

Assyrian period image from Nineveh of Ishtar (Robert Brown 1886:459) holding up a fleur-de-lys or ear of grain, a prototype of the symbolism for the constellation Virgo and its brightest star Spica ('spike' of grain). According to certain Indian and Muslim (al-Balkhi) schools of astronomy, the eastern city of Yamakoti marked the prime meridian. Yamakoti, Lanka or Ujjain, Romakapura and Siddhapura were placed in order from East to West at quadrants from each other by Indian astronomers supposedly forming a circle around the earth, with Siddhapura in the Western Hemisphere. However, it is clear that these four points instead only delineate the known world, or about half the globe at the time, as the Muslim writer Al-Biruni notes:

How the Hindus came to suppose the existence of Siddhapura I do not know, for they believe, like ourselves, that behind the inhabited half-circle there is nothing but unnavigable seas.

Earlier in this blog, we noted that Romakapura ('Romaka City') was associated with the astronomy of Ptolemy and other Alexandrian astronomers and therefore Romaka is likely Alexandria rather than Rome (as suggested by some scholars). The city of Ujjain, famed for its astronomical observatory, was located at about 75.5° East longitude in [3]India. Therefore, Romakapura and Ujjain were located about 45 degrees or three hours from each other. Now, Siddhapura, the city of the Siddhas, or perfected ones, appears related to the Fortunate Isles of Ptolemy, used by the latter as the prime meridian. The Fortunate Isles were the blessed islands, the paradise of the heroes in Western mythology. It seems here that the Siddhas would correspond in Indian terms to the Greek Heros. Now, Ptolemy's Fortunate Isles are generally associated with the area around the Canary Islands or roughly around 15° West longitude and thus about three hours West of Alexandria.

Yamakoti, a city famed for its [4]gold, is easily linked with [5]Suvarnadvipa, the "Gold Island" and would be placed then

for consistency three hours to the East of Ujjain. Here is a map of our suggested locations for these Indian meridians. [6]



[Click on image for full-size view](#)

Ptolemy's map of the world was derived from that of Marinus, a geographer who lived at the port city of Tyre in Lebanon. Marinus claimed to have gleaned his information from travelers like Diogenes, an Indian who ventured to Rhapta on the African coast, and Alexander, a Macedonian who obtained information on the sea voyage from the the Golden Chersonese (Malaya Peninsula) to Cattigara, the furthest port to the East in Greek geography.

Cattigara was said to be a great emporium of the Sinae. While it is tempting to connect the Sinae with the placename "Chin" and similar latter cognates for [7]China, Marinus and Ptolemy use the terms Thinae and Seres to describe most of what constituted China at the time. As the countries of the Sinae were said to cover the area along the sea (Gulf of Sinae) southeast of [8]India extra Gangem, it would describe the extreme southeast of modern Southeast Asia.

The emporium was placed by Marinus as a few days sailing to the southeast of Zaba, although Ptolemy thinks it was many days from Zaba. The latter market city is normally linked with the kingdom of Champa, although some think it may have been on the east coast of the Malaya Peninsula. Historically though, Champa may have been founded later than Marinus time in the early part of the 2nd century, but the datings here are murky. The country of Linyi, the Chinese name for the latter kingdom of Champa, arises in about 192 CE, but there are indications of earlier antecedents south of the Chinese sphere of influence.

Marinus' Grid System and the Chinese

Marinus of Tyre was the first person in the West to use a grid system marking latitudes and longitudes. However, he was preceded in [9]China where geographers had used such a system since the Qin Dynasty, with particular developments during the Han Dynasty.

Joseph Needham notes that while the grid system in the West was an interrupted development, it continued to be used by the Chinese throughout their [10]history into modern times.

One of Marinus most important informants was a Syrian known as Maes Titianus, who was said to have conducted [11]trade in silk with the Seres (Chinese). It appears that Marinus may have learned about the Chinese grid system from Maes Titianus or possibly from Alexander the Macedonian.

Zou Yan (250 BCE) divided the earth into nine continents through which the Sun passed on its daily rotation. A massive district known as the Red District with [12]China located in the southeast corner appears to describe something similar to the inhabited world of Marinus and that of the ancient Indian astronomers. This district is described as 28,000 li from East to West and 26,000 li from North to South. During this period it is thought that the li represented about a third of a mile, so the dimensions would be about 9,333 miles by 8,666 miles. Zou Yan, though, somewhat like the Hindu astronomers in relation to the mythical circular continents around Meru, apparently inflates the size of the rest of the world in order to conform to traditional cosmology.

The Red District was divided into a three by three "magic square," of nine squares, with each of these nine squares again divided into into another magic square of nine squares. So that from East to West, the district was divided into

nine divisions or hours.

Of course, if we accept my identification of Yamakoti and the other three Indian astronomical cities, the total distance between them is in fact nine hours consisting of 135 degrees.

Marinus, however, made the distance from the Fortunate Isles to Cattigara into 15 hours of 225 degrees, while Ptolemy suggested instead 12 hours of 180 degrees. It should be noted that the remaining "uninhabited" area of the world according to Marinus estimate was in fact nine hours of 135 degrees, so maybe there was some miscommunication along the way.

Now getting to the connection of geography with the star Spica, the Huananzi (2nd century BCE) divides the sky into nine fields. For the Daoists, the nine divisions of Heaven corresponded to the nine divisions of Earth. Zou Yan describes the Sun traveling across the nine continents in a day just as it transversed the ecliptic through the year.

The first field of Heaven is led by the asterism Kio, containing the star Spica. The first part of the world, the beginning of the East in Chinese thought, is the region of the [13]Fusang Tree.

The Sun rises in Yanggu (Bright Valley),
Bathes in the Xian Pool,
And rests in the [14]Fusang Tree.
This is called the Dawn Light.
Ascending the Fusang, it commences its journey...
...the Sun travels over the nine continents , and seven resting places.
– Huananzi: "The Treatise on the Patterns of Heaven"

So, it would appear tha

t Fusang, the

beginning of the East for the Chinese, was the limit of the East, or Cattigara, of the Greeks. For certain Indian and Muslim schools of astronomy, Yamakoti also served as the starting point.

Marinus estimated the distance between the Fortunate Isles and Cattigara at 11,250 miles while Ptolemy gave the distance as 9,000 miles as both thought the degree equaled 50 miles at the equator. Again Zou Yan's estimate is about 9,333 miles depending on the exact equation of the li , while the actual distance using our identification of these locations is 8,100 miles.

Ptolemy locates Cattigara at 177° East and 8° 25' South, but his coordinates in this region are overextended in both the eastern and southern directions. Later, during medieval times and the early part of the Renaissance, European maps followed this tradition placing mainland [15]Southeast Asia south of the equator and the coast of [16]China near or beyond 180° East longitude.

When [17]Magellan neared the islands of what is now known as the [18]Philippines he was steering for Cattigara according to shipmate Pigafetta, apparently recognizing Ptolemy's errors in longitude and latitude.

In conclusion, the star Spica was placed at the beginning of the nine fields of Heaven just as the [19]Fusang region was at the head of the nine continents, in the front of the East. The star served to mark the start of the year when the Zenith Moon passed nearest during the year, with the zenith located directly over Tanggu (Yanggu) and the Fusang Tree. This latter location has basically the same identity, at least geographically, with Yamakoti and Cattigara. Marinus of Tyre may have heard of the Chinese grid system together with its starting point from Maes Titianus or Alexander the Macedonian, and simply reversed the order of reference. The Indian astronomers may have heard of the system from [20]Sakadvipa migrants, who had established themselves in [21]India during the country's golden age of astronomy.

Regards,

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The Wakwak Tree (2008-06-11 15:17)

The Vaqvaq or Vaq Tree is said to be located near [1]Mount Qaf in Muslim literature. This fabulous tree is described as having fruit in the form of heads that talk and make prophecies. The tree is also known as [2]Wakwak, Waqwaq, Wak, Waq, etc. and is located in the Bilad al-Wakwak, the 'Isles of Wakwak.'

Instead of heads, the Wakwak Tree is also said to have fruit in the form of beautiful women that hang off the tree by their hair as mentioned in the Arabian Nights.

Every morning at sunrise these heads cry, 'Wak-wak! Praise be to God, the author of all this tricktrack!' By this cry we always know when the sun has risen. The very same thing occurs at sunset. For the rest, the inhabitants of that island are, as here, women, who do not suffer any men to live among them. They are subject to the great king of the genii, who has under his command an innumerable host of genii, demons, devils, and goblins of all sorts.

As can be seen, the Isles of Wakwak relate well to the Island of Women or the Kingdom of Women discussed earlier in this blog.

The various myths related to the Wakwak Tree appear to conflate aspects of the [3]Fusang Tree, the talking tree, the tree of knowledge, the coconut tree and other motifs. The coir of the coconut husk resembles hair and the coconut fruit itself has a head-like shape. In [4]India and [5]Southeast Asia, the coconut is often used as a substitute for the head in religious rituals.

According to Indian myth, the sage Visvamisra created the coconut as a substitute for the head to replace human and other sacrifice. In [6]India, the coconut fruit is seen as having facial features including eyes, a beard and plaited, long hair.

In [7]China, the coconut was once known as "head of the king of Yueh":

Chi Han writes that a popular name for the coconut was Yueh-wang-t 'ou, "head of the king of Yueh," a designation explained in terms of a feud a king of Yueh supposedly had with the king of Champa (southern Indochina). According to the tradition, an assassin was sent to kill the king of Yueh and hang his head on a tree, and when he did so, it immediately turned into a coconut. The king of Champa, angered, had the coconut cut open to use as a cup, as still done by southerners in Chi Han's day. The Li of modern Hainan have a story vaguely resembling this one, but it entails decapitating the heads of prisoners and planting them, with coconut trees then springing up and bearing head-shaped fruits that yield a tasty juice which ferments into a delectable wine. (Frederick J. Simoons, 1991:289)

Solar Tree

Muslim literature states that the Wakwak Tree announces the rising and sometimes also the setting of the Sun, possibly hinting at a link with the [8]Fusang Tree. Like the Fusang, the Wakwak was located in the extreme East of the world.

The goddess [9]Xihe is said to have bathed her sons, the Ten Suns, before they perched in the branches of the [10]Fusang Tree prior to sunrise. These Ten Suns had in addition to solar and anthropomorphic form, also a bird form as the Sun Crows.

Alfred R. Wallace believed that the legend of the Wakwak Tree arose from the morning cry of "Wak wak!" made by the Bird of Paradise from its tree homes in the Aru Islands.

In the [11]Philippines, the crow is called Wakwak in some languages, and in others this is the name of a mythical crow-like bird whose cry of "wak wak" or "wuk wuk" is thought to be a foreboding omen. Another possibility is the name for the Wakwak Tree comes from the Sanskrit word vaq "to cry (as a bird or animal)".

John Mandeville in the 1300s mentions a Tree of the Sun and Moon located in the islands of [12]Prester John that spoke to Alexander foretelling his death. This theme is borrowed in part from the 12th century Roman d'Alexandre in

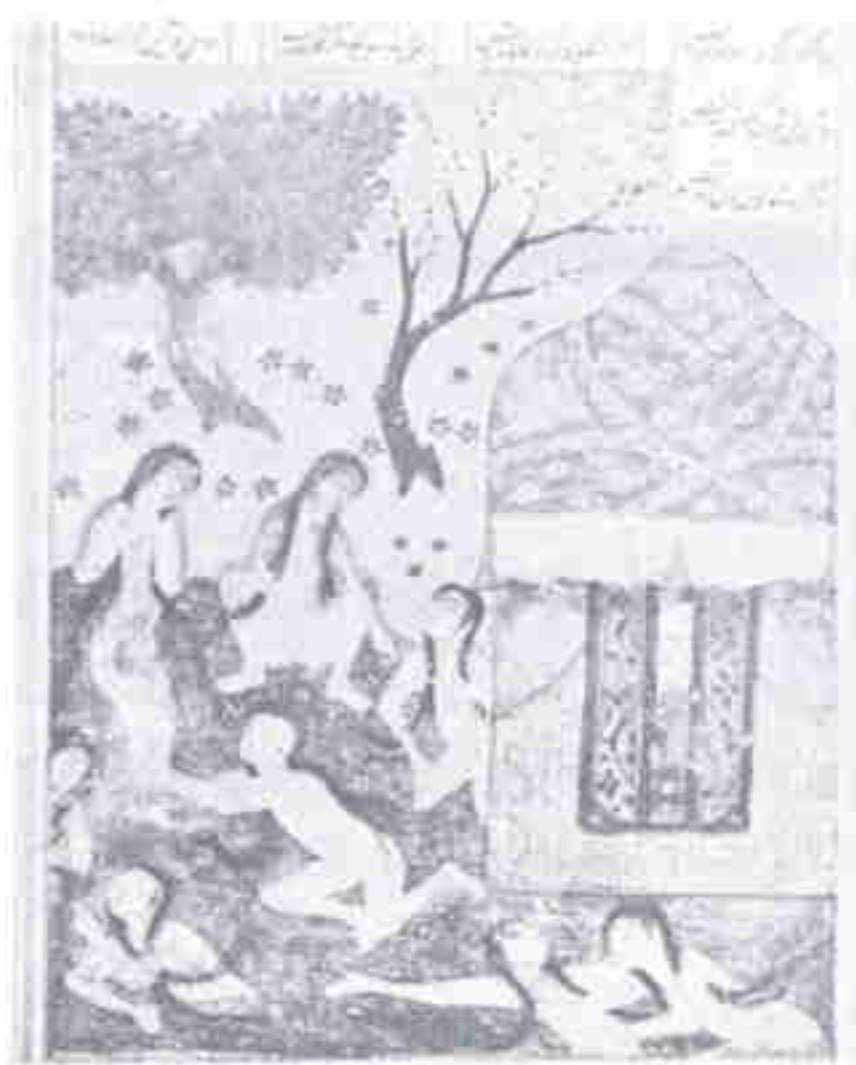
which Alexander visits the Kingdom of Women at the end of the world where he encounters the talking tree.
[13]



Alexander visits the talking tree on the Island of Women, where the tree prophesies his death. From a late 15th century manuscript of Shah Namah . [14]



Musa ibn al-Mubarak visits the Queen of Wakwak from a manuscript of al-Qazwini's *Aja'ib al-Makhlūqat* . Notice the Wakwak Tree in the foreground. [15]



Alexander visits the Island of Women from Nizami's Iskandarnamah (1501 CE). Regards,

Paul Kekai Manansala

Sacramento

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Location of Eden (2008-06-13 14:34)

When [1]Columbus set out in search of the Indies, he had in mind the lands of [2]Tarshish and [3]Ophir, the great isle of [4]Cipangu and also the Terrestrial Paradise – the Garden of Eden .

The Earthly Paradise was generally set in the dominion of [5]Prester John, and for this reason in medieval roll of arms, for example, Prester John of the Indies (Prester Johan de Ynde) was listed first in precedence followed by the King of Jerusalem, the Emperor of Rome and the Emperor of Constantinople in that order, followed by other Christian kings.

From the [6]Herald's Roll (late 13th century)



[7] **1 Prester Johan de Ynde**

Azure a cross or (attributed arms)



[8] **2 Roye de Jerusalem**

Argent crusilly and a cross potent or



[9] **3 Emperor de Rome**



Or a double headed eagle displayed sable [10]

4 Emperor de Constantinoble

Gules a cross or

In the [11]millenarian environment of Europe during Columbus' time, the honor of ruling over the Garden of [12]Eden would certainly suit the prophesied king, the Encubierto, as many fancied Columbus' patron Ferdinand of Spain. Technically such an honor would rank even higher than reconquering Jerusalem.

On his way home from his first voyage, [13]Columbus wrote in his Diario that the land he had discovered must be Paradise Terrestrial which 'sacred theologians and philosophers' had located in the 'end of the East' ("en el fin de oriente"). One of the admiral's favorite books, Imago Mundi , placed the Garden of [14]Eden at the extremity of the East where the Sun rose for the first time on the morning of creation.

The idea that [15]Cipangu and [16]China could be reached by sailing West and that the distance was not that great appears to have originated with Nicolo di [17]Conti and/or the mysterious ambassador from the East Indies – from a Nestorian Christian nation 20 days beyond Cathay (China). These two are mentioned together by [18]Poggio after the latter's interview of de Conti.

Both had influenced Paolo Toscanelli and others, and Toscanelli is believed by many to have encouraged [19]Columbus to undertake his fateful mission. Previously, under the Ptolemaic system it was believed that the Indian Ocean was landlocked and that the eastern coast of Asia could not be approached by sea from the West. Pierre d'Ailly, the author of Imago Mundi had these concepts in his book, but later gave up the idea of an open Indian Ocean after reading the Latin Ptolemy.

At this time, the view that the distance from the Canaries to [20]Cipangu was relatively small became current. Toscanelli estimated it at only 85 degrees, while Martellus put it at 90 degrees and Behaim at 110 degrees. Some scholars believe the idea of such a short distance originates with [21]Marinus of Tyre, but even the latter but the distance at 135 degrees. In reality, the measure was about 225 degrees.

Whatever the source of the idea, [22]Columbus believed that he was sailing along the coasts of southeastern Asia when he discovered the Americas. After his third voyage, he wrote in a letter to Ferdinand and Isabella: "I am completely persuaded in my own mind that the Terrestrial Paradise is in the place I have said...just above the Equator, where the best authorities had always argued Paradise would be found."

The idea that [23]Eden was near the equator was related to the idea of climate and the lack of extreme changes of hot and cold seasons. Eden was thought of as a lush place with a dazzling variety of living creatures. In 1554, an anonymous English author writes:

All who have gone there agree that the best and greenest fields and countrysides in the entire world are to be found there, the most pleasant mountains, covered with trees and fruits every kind, the most beautiful valleys, the most delicious rivers of fresh water, filled with an endless variety of fishes, the thickest forests, always green and laden with fruits. As for [24]gold, silver, and other kinds of metal, spices of all kinds, and fruits desirable both for their taste and touch and for the salutary effects they have: so abundant are they that until now it has not been possible even to imagine that they could be as many elsewhere as here. In conclusion, it is now thought that the earthly paradise can only be located on the equinoctial line or close to it, for the only perfect spot on earth has its place there.

In a letter that [25]Columbus wrote to his son after his voyages, he said:

Certain it is that I have served Their Highnesses with as great diligence and love as I might have employed to win paradise and more; and if in somewhat I have been wanting, that was impossible, or much beyond my knowledge and strength.

Probably the paradise that [26]Columbus mentions above is that of the eternal reward after life, but after his time, the idea of reaching the Garden of [27]Eden began to fade. Explorers may have realized the futility of such an endeavor, but they continued to look for other fabled lands including [28]Cipangu, [29]Tarshish and [30]Ophir, and [31]Cattigara.

Regards,

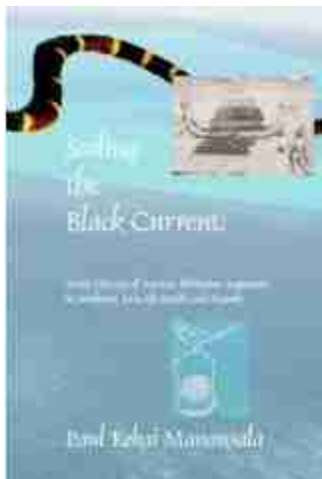
Paul Kekai Manansala

Sacramento

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Gold of Ophir (2008-06-24 12:18)

One of the most spectacular museum exhibits in the [1]Philippines is display at the [2]Ayala Museum in Makati (Metro Manila).

"[3]Gold of Ancestors: Pre-Colonial Treasures in the [4]Philippines," is found in the Special Collection Room of the Ayala, the country's finest museum. The display consists of mostly 10th to 13th century gold artifacts, particularly those belonging to the private collection of Leandro and Cecilia Locsin.

"Many of the precious objects were recovered in association with tenth to thirteenth century Chinese export ceramics."

Many of the [5]gold items show Indic or Tantric influence.

✕

Garuda ornaments based on the mythical bird from Hindu-Buddhist mythology.

✕

Object described as "anthropomorphic plaque" of a Lady or "Binibini"

One item, considered one of the most stunning artifacts, is called an upavita referring to the sacred thread worn by brahmins in [6]India. However, from my knowledge the upavita or sutra is actually a thread, while the [7]gold object is a large tubular sash-like object that could not go around the groin like an upavita.



The "upavita" from the Ayala Museum (photo from [8]Manuel Quezon III's album on Flickr).

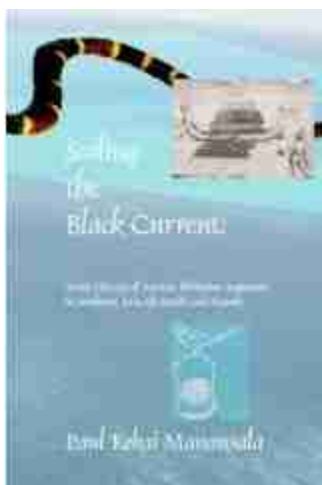
Some other objects in the Ayala exhibit from [9]Manuel Quezon III's album and from the [10]Ayala Museum site:



[11]Gold belt

Described as a "kinnari," a half-woman, half-bird creature.

[12]



[13]Buy now!

[14]

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5.7 July

Renaissance of Ancient Maori New Year (2008-07-09 18:26)

Here's an interesting article from the [1]New Zealand Herald that describes the traditional Maori New Year marked by the rising of Matariki, the constellation known in the West as the Pleiades. The ancient celebration has now become popular again as a cultural festival in New Zealand.

-

Rawiri Taonui: Matariki - A time for New Zealanders to shine as one

5:00AM Thursday June 12, 2008

By Rawiri Taonui



[2]Matariki - Maori New Year

This month heralds the beginning of Maori New Year festivities with the dawn rising of Matariki (the Pleiades). An increasingly popular celebration among New Zealanders, the renaissance of Matariki reflects our journey as a nation.

Humans have always marvelled about the significance of the heavenly bodies. Many cultures held particular regard for a small glittering star cluster in the northern sky. The Greeks named them the Pleiades, the seven daughters of the gods Atlas and Pleione. The English called them the Seven Sisters, others the Jewel Box. To the Japanese they were Subaru.

Polynesians know the constellation by the cognates Matali'i (Samoa), Matari'i (Tahiti), Makali'i (Hawaii) and Matariki (Rarotonga and New Zealand) through star lore that stretched far back into the pre-European Pacific.

Centuries before Christopher [3]Columbus sailed tentatively into the unknown, the Austronesian-speaking ancestors of the Polynesians, navigating by the sun, moon, planets and

stars, settled hundreds of islands across the Pacific and Indian oceans - Madagascar, Malaysia, Indonesia, the [4]Philippines, the Marianas, Caroline and Kiribati islands, the Solomons, Vanuatu, New Caledonia, Fiji, Tonga, Samoa, Tahiti, Hawaii, Marquesas, Tuamotus, Rarotonga, Easter Island and New Zealand.

[5]

The ancestors of the Maori adapted that knowledge to the New Zealand environment, instituting 12 or 13 month lunar calendars. The pantheon of lore was as elegant and exquisite as Greek mythology.

Each month and every day and night of the waxing and waning moon was named. Prominent stars, such as Whitikaupeka or Pekehawini (Spica), Whakaahu (Castor and Pollux), Te Kakau (Regulus) and Poutu te rangi (Altair), the bloom and fruiting of plants and the migratory behaviour of birds, whales, fish, eels and whitebait, heralded different months. Stars like Takurua (Sirius) and Rehua (Antares) marked whole seasons. Grand constellations adorned the sky as canoes, store houses, mythological heroes, giant sharks, whales, carvings, ancestors, baskets of knowledge and birds.

Tribes differently marked the New Year when Matariki or other stars, such as Puanga (Rigel), Tauroru (Orion) or Takurua (Sirius) were first seen, or on the day of the first new moon after they had risen.

Matariki means the "eyes of god" (mata-ariki) or "little eyes" (mata-riki). One tradition says the "eyes" are the storms of Tawhirimatea, the god of the winds. Others believe Matariki is a mother and her six daughters who assist the sun, weakened by winter, on its daily journey across the skies.

Another account says the god, Tanenui-a-rangi, created the constellation when he shattered a heavenly orb containing all the knowledge in the universe.

Matariki delineated the seasonal cycles. The aphorisms "Ka puta a Matariki, ka rere a Whanui" (When Matariki rises, Vega has flown) and "Matariki nana i ao ake" (Matariki has risen), instruct that the autumn harvest and food gathering governed by the star Vega is now replaced by Matariki, who rules the new cycle, beginning with preparing the earth for the spring planting of kumara.

"Nga kai a Matariki" (the foods of Matariki) and "Ka kitea a Matariki, kua maoka te hinu" (When Matariki is seen, game is preserved) referred to the collecting and storing of food for the winter period. "Matariki ahunga nui" (Matariki heaped up) refers to the "heaping up" of furrowed ground to protect seed kumara from frost.

Matariki marked the winter solstice and shortest day and portended the year ahead. If the stars were clear, a productive season lay ahead, with planting in September. If hazy, winter would be cold and the planting would begin in October.

Matariki also signified a time of remembrance, learning and festivity. Tribes would remember those who had died, celebrate past successes, conduct learning sessions and plan the year ahead. Much of this lore was lost under the yoke of colonisation, which banned tohunga (priesthood), imposed Western schooling that looked at stars in books rather than in the skies and replaced the Maori calendar with the more scientific but ultimately less reliable Georgian version.

Matariki celebrations dwindled, with very few tribes continuing them past 1900. The last traditional festival occurred around 1940. The current Maori renaissance has spurred a revival of Matariki celebrations.

There have been some adaptations to traditional lore. The focus is singularly on Matariki, whereas pre-European tribes acknowledged different stars.

Resurrected calendars are based on Gregorian weeks and months with Maori names. There are attempts to ascribe a single date for the rising of Matariki, when the traditional practice

was that the new year began from when stars were first sighted on whatever day of what we now call June and from the first new moon after that.

But Matariki is positive; its rising emblematic of the rebirth of Maori identity and the dawning of a new age.

More Pakeha and immigrants are also embracing Matariki. When celebrations were first organised in Hastings in 2000, about 500 people attended. In 2003, 15,000 turned out. This year's celebrations will be the largest ever, with scores of observances in pre-schools, schools, museums, art galleries and libraries throughout the country.

The small constellation of glittering jewels reflects our journey as one nation, two peoples and many cultures - a time for New Zealanders to shine as one.

Dr Rawiri Taonui is head of the School of Maori and Indigenous Studies and kaiarahi (joint Maori adviser) at the College of Arts, University of Canterbury.



[6]Buy now!

[7] ✖

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Genetic history in mainland SE Asia as revealed by ancient and modern mtDNA (2008-07-14 20:17)

A new American Journal of Physical Anthropology article studies the mtDNA from both ancient human remains in northeast Thailand, and modern human samples from the same area and surrounding regions.

The findings basically show that the two ancient groups, from the Bronze and Iron ages, resemble Austro-Asiatic-speaking populations. The modern Tai-Kadai speakers were more closely related to Southeast Asians than to East Asians, but they formed a separate group in the region. Among Southeast Asians the Tai-Kadai of Thailand are closest to the Khmer and this is explained by the researchers as related to the Khmer subjugation of the Tai-Kadai after their arrival in Thailand in the 10th-11th CE.

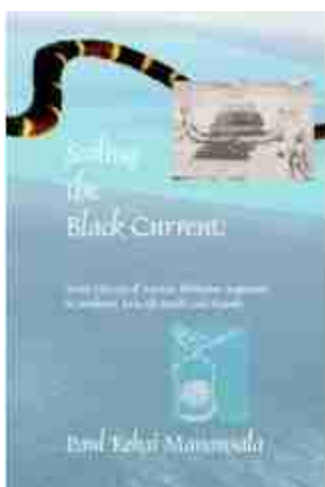
[1]American Journal of Physical Anthropology

Published Online: 9 Jul 2008

Genetic [2]history of Southeast Asian populations as revealed by ancient and modern human mitochondrial DNA analysis

Patcharee Lertrit, Samerchai Poolsuwan, Rachanie Thosarat, Thitima Sanpachudayan, Hathaichanoke Boonyarit, Chatchai Chinpaisal, Bhoom Suktitipat The 360 base-pair fragment in HVS-1 of the mitochondrial genome were determined from ancient human remains excavated at Noen U-loke and Ban Lum-Khao, two Bronze and Iron Age archaeological sites in Northeastern Thailand, radio-carbon dated to circa 3,500-1,500 years BP and 3,200-2,400 years BP, respectively. These two neighboring populations were parts of early agricultural communities prevailing in northeastern Thailand from the fourth millennium BP onwards. The nucleotide sequences of these ancient samples were compared with the sequences of modern samples from various ethnic populations of East and [3]Southeast Asia, encompassing four major linguistic affiliations (Altaic, Sino-Tibetan, Tai-Kadai, and Austroasiatic), to investigate the genetic relationships and [4]history among them. The two ancient samples were most closely related to each other, and next most closely related to the Chao-Bon, an Austroasiatic-speaking group living near the archaeological sites, suggesting that the genetic continuum may have persisted since prehistoric times *in situ* among the native, perhaps Austroasiatic-speaking population. Tai-Kadai groups formed close affinities among themselves, with a tendency to be more closely related to other Southeast Asian populations than to populations from further north. The Tai-Kadai groups were relatively distant from all groups that have presumably been in Southeast Asia for longer-that is, the two ancient groups and the Austroasiatic-speaking groups, with the exception of the Khmer group. This finding is compatible with the known history of the Thais: their late arrival in Southeast Asia from southern [5]China after the 10th-11th century AD, followed by a period of subjugation under the Khmers. Am J Phys Anthropol, 2008. © 2008 Wiley-Liss, Inc.

Regards,
Paul Kekai Manansala
Sacramento



[6]Buy now!

[7] ✕

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Thousands of Wooden Poles found at Yunnan Neolithic Site (2008-07-22 20:53)

Chinese new sources are reporting an exciting find from Yunnan, in southwest [1]China. The discovery in Dali may turn out to be the largest Neolithic site anywhere in the world. So far it covers an area of 1,350 sq. meters and could eventually span 4 sq. kilometers.

Some 2,000 wooden poles sunk deep into the ground (4.5 meters) were uncovered. Archaeologists surmise that these are more than 3,000 years old and the article mentions they may be older than the Hemudu Culture of the Yangtze region, which would mean that it is still thousands of years older. Hemudu Layer 4 is generally dated to 5000 BCE. Yan Wenming of Peking University says the poles might have been used to support housing structures, which brings to mind the type of pile-raised architecture found further south or east along the maritime coastlines in Southeast Asia and South China. Ancient Yunnan is often associated with Daic and Austro-Asiatic speaking peoples prior to the arrival of Sino-Tibetan speakers. The latter are believed to largely descendants of the Di-Qiang people mentioned in Chinese literature as migrating into Yunnan from the north. And most, with the most notable exception of the Lolo, still mainly inhabit northern Yunnan.

[2] Thousands of Wooden Poles at Yunnan Neolithic Site

DALI, Yunnan – More than 2,000 wooden poles recently unearthed at a site in Jianchuan county, have been found to be more than 3,000 years old.

The poles, still standing, were dug 4.5 m into the ground.

Archaeologists said carbon tests showed the poles were from the Neolithic age, and were probably the foundations for a structure built by a community that existed at the time in southwest [3]China.



Archaeologists excavate a site from the Neolithic age in Jianchuan county, Dali, Southwest China's Yunnan Province. [[4]China Daily]

They said this community may turn out to be the largest Neolithic one of its kind that has ever been discovered in China, or even in the world. It could be older than the Hemudu community in Yuyao, Zhejiang province, birthplace of the Yangtze River civilization.

"I was shocked when I first saw the site. I have never seen such a big and orderly one. This could be only a small fraction of the actual community that existed at the time," Yan Wenming, [5]history professor at Peking University, said.

Excavation of the site is still going on. A total of 28 excavations have been made so far of an area that covers 1,350 sq m. Min Rui, a researcher at the Yunnan Archaeological Institute who leads the excavation, said the area could eventually cover 4 sq km

Yan said the poles could have been the foundations for a house as these types of structures have been found in Hubei, Guangdong, Zhejiang and other provinces, the most famous being the Hemudu site.

"Right now there is also such a site being excavated in Switzerland. But that site is smaller than the one in Yunnan. The Yunnan one could be the largest in the world," Yan said.

Archaeologists have also found more than 3,000 artifacts made of stone, as well as pottery, wood, iron and bones. The most eye-catching piece is a red jar, Min said.

The site, which lies on the banks of the Jianhu Lake, was discovered in 1957 during the construction of a canal. Broken pieces of pottery were found nearby. Excavation started in January this year - five decades after the discovery.



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[7] ❌

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5.8 August

Neolithic burial site discovered in Batu Niah (2008-08-04 13:51)

Malaysian archaeologists have discovered Neolithic burials in the Niah-Subis limestone hills in Batu Niah on the island of Borneo.

Eight skeletons were discovered along with other artifacts including pottery. I hope that they will try to extract some genetic material from these skeletons. It will also be interesting to see, especially if the earlier dates of around 3,000 years ago are valid, as to whether there is any linkage with the Lapita-type pottery of Oceania.

Regards,

Paul Kekai Manansala

Sacramento

ANCIENT BURIAL SITE DISCOVERED IN BATU NIAH

[1] ❌ Bernama - Saturday, August 2

KUCHING, Aug 1 (Bernama) – A research team from the Centre For Archaeological Research Malaysia, Universiti Sains Malaysia (USM) and the Sarawak Museum Department has discovered an ancient burial site, believed to be from the Neolithic period, at Gua Kain Hitam in the Niah-Subis limestone hills in Batu Niah, Miri division. Sarawak Museum Department deputy director Ipoi Datan said today the excavations

at the site, funded by the National Heritage Department in 2007 and the USM Research University Grant last year, has so far uncovered more than eight human skeletons, dating back 2,000 to 3,000 years ago.

"The human skeletons as well as the associated artifacts such as pottery, ornaments and food remains like shells and animal bones are currently being analysed in order to extract more information about the burials and lifestyles of the ancient people who lived in the Niah-Subis region during that time," he said in a statement here.

He said the new finding would not only enrich knowledge on the early [2]history of Sarawak and the nation but also expected to attract more local and foreign tourists to visit the site, which is located in the Niah National Park.

The Sarawak Museum Department is asking for public cooperation in not disturbing or encroaching into the site as the finds had no commercial value but only contained valuable research and academic significance, he said.

- BERNAMA



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[4] 

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Early Bronze found in Hubei, China (middle Yangtze) (2008-08-08 06:54)

In a new study provides more evidence for an early Bronze Age in eastern parts of Asia.

Sediments from Liangzhi Lake in Hubei Province suggest bronze working by about 3000 +/- 328 BC. Hubei is in south-central [1]China (middle Yangtze), and the findings could be associated with Daxi or Qujialing cultures.

[2]



Hubei province, Wikipedia

Similar radiocarbon dates have been obtained for bronze in Thailand (Non Nok Tha, Ban Chiang) and the [3]Philippines (Balobok).

Environ Sci Technol. 2008 Jul 1;42(13):4732-8.

Seven thousand years of records on the mining and utilization of metals from lake sediments in central [4]China.

[5]Lee CS, [6]Qi SH, [7]Zhang G, [8]Luo CL, [9]Zhao LY, [10]Li XD.

Department of Civil and Structural Engineering, The Hong Kong Polytechnic University, Hung Hom, Kowloon, Hong Kong.

A 268 cm section of sediment core from Liangzhi Lake in Hubei province in central China was used to assess the use and accumulation of metals in the lake in the past 7,000 years. The concentrations of trace metals, including Cu, Pb, Ni, and Zn, and major elements, Ca, Fe, and Mg, in a ^{14}C -dated segment of sediment core were analyzed. Historical trends on the input of metals to Liangzhi Lake from around 5000 BC to the present were recorded in the sediments, representing about 7,000 years of [11]history on the mining and utilization of metals in central China. The concentrations of Cu, Ni, Pb, and Zn increased gradually from about 3000 \pm 328 BC, indicating the start of the Bronze Age in ancient China. During the period 467 \pm 257 to 215 \pm 221 AD, there was a rapid increase in the concentrations of these metals in the sediments, indicating enormous inputs of these metals at that time. This era corresponded to China's Warring States Period (475- 221 BC) and the early Han Dynasty (206 BC-220 AD), during which copper and lead were extensively used in making bronze articles such as vessels, tools, and weapons. From 1880 \pm 35 AD to the early 1900s, there was also a significant increase in the concentrations of metals such as Cu, Ni, and Pb, which probably reflected the metal emissions and utilization during the early period of industrial development and weapon manufacture during the wars in China. The Pb isotopic analysis showed that the surface and subsurface sediments had lower $^{206}\text{Pb}/^{207}\text{Pb}$ and $^{208}\text{Pb}/^{207}\text{Pb}$ ratios than the deeper layers, reflecting the additional input of Pb from mining activities that took place during the Bronze Age era and in modern times. This study provides direct evidence of the environmental impact of the mining and utilization of metals in the last 7,000 years in one of the important regions of Chinese civilization.



[12]Buy now!

[13] 

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(2008-08-20 18:57)

5.9 September

Was Mexcaltitán the ancient Aztec homeland? (2008-09-02 08:34)

The following news article covers the theory that Mexcaltitán, an island off the Pacific coast of Mexico is the ancient Aztec homeland of [1]Aztlán.

Chicano activists have long claimed that Aztlán was somewhere across the border in California, the Southwest and even more distant areas. As the original homeland was, according to this theory, located in the U.S. they claim the right of Mexicans to immigrate at least to these ancestral lands.

Aztec legend claims that their ancestors migrated from Aztlán to Tenochtitlan, an island city of canals and "floating gardens" said to be modeled on the original island homeland. Mexcaltitán's streets turn into canals when they are inundated during the rainy season.

Regards,

Paul Kekai Manansala

Sacramento

—

Pacific island claims to be the roots of Mexico

Location of Aztec homeland has been sought and debated

By JEREMY SCHWARTZ Cox News Service

Aug. 30, 2008, 5:34PM

MEXCALTITÁN, MEXICO — In the pre-dawn darkness, the fishermen return with nets brimming with plump shrimp and tie up their canoes behind homes of mud and wood.

It's a way of life that's hardly changed over the past 1,000 years in Mexcaltitán, an isolated Pacific coastal island that's been dubbed the Venice of Mexico because its sunken streets become canals during the rainy season.

But embedded in that humble daily ritual may lie clues to one of the hemisphere's great historical mysteries: Where did the mighty Aztec civilization come from?

For local officials and some historians, Mexcaltitán is nothing less than the mythical Aztlán, birthplace of the ancient Aztecs.

Immigration flashpoint

According to legend, the Aztecs left an island in 1091 and wandered for two centuries before settling in what is now Mexico City. There, they founded the legendary city of Tenochtitlan, an island city of canals and floating gardens, and lorded over an empire that stretched from Guatemala to northern Mexico before the Spanish conquered them in 1521.

But the location of Aztlán is no mere academic exercise: the term has become a flashpoint in today's raging U.S.-Mexico immigration debate.

Entering "Aztlán" in an Internet search is to be immersed in a fierce, often nasty, ideological battle over immigrant rights.

Historians and archeologists are bitterly divided over the location of Aztlán, or even over whether the place ever existed.

With some theories placing the Aztec homeland in the U.S. Southwest, Utah or California, the notion has become fraught with political overtones.

For decades, the idea of an Aztlán located within the United States was an important part of the growing Chicano pride movement.

Anne Martinez, a University of Texas [2]history professor, said the embrace of Aztlán reflected a desire by Mexican-Americans to forge a clear geographical link, and thus a belonging, to the United States.

"It was also the idea that wherever Mexicans are outside of Mexico that that is Aztlán," she said. "That we take Aztlán with us."

'Powerful idea'

Today, the term is more likely to be used by anti-immigration groups warning of a reconquista, or reconquering, of the Southwest U.S. by Mexican immigrants. The Just Build the Fence blog defines Aztlán as "the enemy encamped within our own borders."

"(Aztlán) is a very powerful idea," said Mexican archeologist Jesús Jáuregui, a leading expert on Aztlán theories. "It can mean something different to each person."

In Mexcaltitán, located in the Pacific state of Nayarit, clues that this was once Aztlán are tantalizing.

In Nahuatl, the language of the Aztecs (who called themselves the Mexica), Aztlán means "place of whiteness" or "place of herons." And the village is indeed a favorite haunt of white herons, which nest in the surrounding lagoon, as well as seasonal blooms of white water lilies.

Héctor Apodaca, a guide at the village's museum, argues that local fishing holes have the same names as Aztec places like Toluca.

Apodaca says that Cora Indians, who were among the last indigenous groups to be subdued by the Spanish and speak a version of Nahuatl, still come to the island every year to make offerings.

"That's because they believe that this was a ceremonial center of the Mexica," Apodaca said.

A living replica

Others point to Mexcaltitán's striking physical resemblance to Tenochtitlan, the Aztec capital whose ruins sit under Mexico City. Some historians say Mexcaltitán's circular shape and cruciform design are similar to that of Tenochtitlan, which Spanish conquistador Bernal Díaz described as "an enchanted vision."

Tenochtitlan was destroyed in 1521, long before the invention of the camera, and officials in Mexcaltitán say their village is the closest thing to a living replica.

Local officials are so certain that Mexcaltitán is Aztlán that they've dubbed the state of Nayarit the "cradle of Mexicaness" and changed the state's official seal to include a diagram of the Aztecs' departure from Mexcaltitán.

But despite the local certainty, historical debate rages on. No definitive archeological evidence has yet been uncovered to prove Mexcaltitán's connection to Tenochtitlan.

Jáuregui, the Mexican archeologist, believes Aztlán is more myth than place and says the official sanctioning of Mexcaltitán as Aztlán stemmed from political, rather than historical reasons.

He said that during the 1960s and 1970s, Mexican officials grew alarmed by Chicano and Mexican-American assertions that the ancient homeland actually sat outside the boundaries of Mexico. He argues that such a possibility embarrassed and potentially undermined what has become Mexico's creation myth.

And the state of Nayarit, traditionally one of the poorest in Mexico, was in need of a tourism boost.

"Mexcaltitán is a beautiful place," he said. "But that's a lot different than saying it's Aztlán."

In Mexcaltitán, any collective memory of the Aztecs' presence there seems to have been lost.

Antonio Osuna Carbajal, a Mexcaltitán fisherman, smiles slyly when asked if his home is Aztlán.

"That's what they tell us," he said. "But the bad thing is that the older generations didn't leave us any writings or anything like that."



[3]Buy now!

[4] ✖

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2. <http://sambali.blogspot.com/>
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Complete human skeletons found in Perak, Sarawak (2008-09-19 06:00)

Archaeologists have discovered late Neolithic human remains in peninsular Malaysia and Sarawak on the island of Borneo.

Complete skeletons like those found in this discovery are rare and the researchers suggest that the two finds involve two separate physical types, "Mongoloid" at Perak and "Australo-Melanesian" in Sarawak.

Both burial grounds were associated with similar types of cultural artifacts.

The Sarawak remains were apparently associated also with cave paintings.

Prehistoric human remains found in Perak, Sarawak

By Himanshu Bhatt

GEORGE TOWN (Sept 18, 2008): Archaeologists have made the most sensational discovery since Perak Man with almost simultaneous unearthing of two separate groups of complete Neolithic human skeletons in peninsular Malaysia and Sarawak, both dating back some 3,000 years.

✖

Neolithic skeletons found in Gua Kain Hitam, Sarawak at the laboratory of USM's Centre for Archaeological research. In the background are the principal

archaeologist and researchers in the project. A total of three males with Mongoloid features, aged between 25 and 35 years, were found submerged in a coastal mangrove swamp in Pulau Kalumpang, near Taiping, Perak.

Another eight skeletons, including seven males aged between 25 and 45 years, were discovered in Gua Kain Hitam, at a back portion of the sprawling Niah caves complex near Miri.

Bearing Austro-Melanosoid features (similar to Australian aborigines), they were found laid in flat positions one metre underground. The only female here was between 35 and 45 years old when she died.

Coincidentally, both sets of remains, excavated over the last two months, were part of prehistoric burial grounds, and surrounded by ceremonial items like beads, pottery, shells and animal bones.

Experts say the findings are significant as they reveal details about early indigenous societies that lived in the country. Ancient paintings were also found on the walls of the cave in Sarawak.



Assoc Prof Dr Mokhtar Saidin, Director of USM's Centre for Archaeological Research shows a lower jawbone with some teeth intact, from a skeleton found at Gua Kain Hitam, Sarawak. "These remains are very important as the skeletons are almost fully complete," said assoc Prof Dr Mokhtar Saidin, director of the Malaysian Centre for Archaeological Research (PPAM) in Universiti Sains Malaysia (USM) at a press conference today.

The skeletons measure from 156 to 161 cm in height.

He stressed that the Pulau Kalumpang skeletons are more than 98 % complete, compared with the 11,000 year-old Perak Man, discovered in Lenggong in 1991, who was 90 % complete.

The Pulau Kalumpang project was conducted by a Universiti Kebangsaan Malaysia (UKM) team headed by veteran archaeologist Datuk Prof Nik Hassan Shuhaimi. USM assisted by providing technical and laboratory facilities.

The Guan Kain Hitam project, meanwhile, was led by Assoc Prof Dr Stephen Chan of PPAM, with a Sarawak Museums Department team headed by deputy director Ipoi Datan.

The research was funded by the National Heritage Department and USM.

Chan said this was the most important discovery in the Niah caves complex since Tom



An archaeologist unearthing the remains of a Neolithic human skeleton at mangrove swamp in Pulau Kalumpang, Perak. Harrison's project in the late 1950s and the Datuk Prof Zuraina Majid-led excavations there in the 1970s.

"We believe there are many more remains yet to be found further below the earth and in other parts of the cave," he said.

Chan stressed that the discovery helped to make the Niah caves complex the most significant site for prehistoric human remains in Southeast Asia.

Most of the remains are now at the PPAM laboratory, where they are being carefully analysed. The three skeletons which were submerged in sea water are also being desalinated.

The local authorities have invited Japanese paleoanthropologist Dr Hirofumi Matsumura, from Sapporo Medical University, to study the bone remains to shed more light on the prehistoric humans and their lifestyles.

Also present at the press conference was Sarawak Museums Department director Sanib Said.



[1]Buy now!

[2] 

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Inscriptions found on Intramuros pottery shard (2008-09-24 18:13)

A new dig at the old city of Intramuros in Manila, Philippines has uncovered a pot shard with inscriptions around its shoulder.

The Calatagan Pot had writing in the same location and was carbon-dated to the Neolithic period, although researchers have generally rejected this as too early. The inscriptions on the latter pot have never been satisfactorily deciphered although the script resembles known writing systems in the Philippines.

There is no comment in the following article on whether any attempt has been made to decipher the new inscriptions.
[1]

[2]<http://www.malaya.com.ph/sep22/news4.htm>

A NATIONAL Museum team has dug up a pot shard with an inscription around its shoulder, similar to the world-renowned Calatagan pot, at the San Ignacio archeological site in Intramuros.

The find, lying 140 centimeters below the surface at the ruins of the San Ignacio church, is seen as evidence of another ancient form of writing in the Philippines.

Most of the writing systems in the Southeast Asian region are derived from an ancient script used in India.

In contrast to other countries, the Philippines has very few artifacts that provide evidence of the earliest form of writing. These include the Laguna copper plate (900 AD), Butuan ivory seal (9th to 12th centuries), Butuan silver strip (14th to 15th centuries) and the Calatagan pot (15th century).

When Spanish conquistador Miguel Lopez de Legazpi came in 1567, he observed that inhabitants read and wrote in their own system of

writing using an alphabet.

The Tagalogs had their own alphabet, the baybayin, which was similar to those used by people in the South. The baybayin was in wide use in the 16th century, but its users began to wane in the following century. Among ethno-linguistics groups in the Philippines, only three have retained the use of their syllabic scripts: the Hanunoo and Bahid Mangyan of Mindoro, and the Tagbanwa of Palawan.

The archaeological excavation at San Ignacio is another project being implemented jointly by the Cultural Properties and Archaeology Divisions of the National Museum and the Intramuros Administration. This project is undertaken in connection with the plan of the IA to develop the area where the church ruins stand into an ecclesiastical museum.

Digging was started in June by the National Museum team made up of curator Angel P. Bautista, researchers Alfredo Orogo and Carmencita Mariano, artist Ernesto Toribio Jr., and Jimmy Fingcale.

Excavation in five squares yielded 500 pieces of archaeological material, of which the pot shard with inscription is considered the most significant find.



[3]Buy now!

[4] ❌

1. <http://www.malaya.com.ph/sep22/news4.htm>

2. <http://www.malaya.com.ph/sep22/news4.htm>

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5.10 October

Symbiosis (2008-10-02 07:37)

Indian yogis claim that a latent force, spirit, being, etc. known as the Kundalini dwells within humans in a type of sleeping state.

Through yogic meditative practices, the Kundalini can be aroused causing the practitioner to enter a state of entasy or meditative absorpion and unity with the divine. The Kundalini is often portrayed as a serpent or serpent-like creature that dwells in the sacral region until awakened in a fiery conflagration when it ascends upward toward the head.

In Christianity, the Holy Spirit is thought of as a spirit that descends from Heaven and dwells within believers causing a state of ecstasy. The Holy Spirit is also a type of spirit guide that leads people to speak in tongues, prophesy, etc. This spirit is portrayed generally as bird, specifically a dove. In the New Testament, when Jesus is baptized at the Jordan, he is also anointed by the Holy Spirit from above in the form of a dove.

In Christian art and literature, the Holy Spirit is usually depicted as a dove hovering above, flying toward or around, or actually standing on a person's head. The New Testament also depicts the Holy Spirit as flames on the heads of the disciples.

[1]



The symbolism of bird and serpent would of course be familiar to those who have followed this blog, which is partly named after these creatures. The [2]cosmic tree has been discussed here that is commonly depicted with a serpent

at its roots and a bird resting in the topmost branches. Interestingly, in the yoga of Kundalini, the spinal column is also viewed as a type of cosmic tree in microcosm.

When aroused, the Kundalini serpent ascends the spine toward the top of the head. Like the Holy Spirit, the Kundalini is seen also as a form of the Divine, in this case of the female principle or Goddess known as Sakti. About its fiery awakening, it ascends to unite with male divine principle located at the top of the head bringing the subject into a state of divine union or entasy.

The Holy Spirit, instead descends from Heaven in dove form, as a part of the Trinity it is also one with Divine and communes with the subject by entering or resting upon the head causing here a state of ecstasy and union.

[3]





The Kundalini took the form of a coiled serpent.

Devaraja In medieval Southeast Asia, the Devaraja royal cult made the king into a form of the Divinity. Not so much as an avatar though, but as a host for the Deity.

For example, an avatar is usually seen as god that incarnates at birth as a human. But in the Devaraja system, it is only the installed King who is identified with the god. Thus, the Crown Prince is not also seen in the same divine light as the King.

In the scholarly literature, the spirit of the Deity is known as the "royal ego." In Java and Cambodia, the royal ego was permanently located in a linga , a phallic symbol, placed atop the king's royal ziggurat.

When the king was installed, the royal ego, or part of it, descends upon the king giving him divine status. When the king dies, the royal ego returns to the linga. When the crown prince succeeds his father in ritual ceremonies, the royal ego then descends once more from the linga to commune with the new kingly host.

Again, readers of this blog will recognize the pyramidal temple of the king as a form of the holy mountain or volcano. The linga itself can be seen as the cosmic tree that usually is depicted as resting atop the sacred mount, a form of the fiery pillar associated with a volcanic eruption. It doesn't take much to see the royal ego as a bird perched in the branches of the cosmic tree that descends to anoint the new king. In the same sense, the linga has serpent or dragon connotations in this belief system.

In relation to this, we can note also the widespread concept in Insular Southeast Asia of the bird-double or bird-spirit. This is apparently a symbiotic form of the self that can leave the body on flights of spiritual exploration. In the primal Austronesian sphere, especially in those areas characterized by hydraulic engineering, the domains were centered around mountains, and the domain leaders were invariably linked with these [4]central mountains.

While the Kundalini, Holy Spirit and Royal Ego are forms of symbionts that dwell within the body of the host, there are other forms of symbiosis that involve spirits that dwell instead in objects like amulets, fetishes, talimans and icons. The stories of the Holy Grail serve as one example.

Holy Grail scholars have long argued as to whether the spirit associated with the Holy Grail was in fact the Holy Spirit.

Robert de Boron, in his early Grail romance, claimed that the voice of the Grail was that of the Holy Ghost. Wolfram von Eschenbach states that every Good Friday, the Holy Spirit descended upon the Grail to renew its powers. The main objection to this among Christian apologists is that the Grail was said to be sent away to some island or to Heaven in the romantic literature.

However, this problem did not dissuade all later authors. Certain literature like *The Count and the Quest*, *Didot-Modena Perceval*, *Perlesvaus* and *Tituel* indeed claim that the Holy Ghost was carried away to some distant place. What the Grail authors agree upon is that the Grail acts as a guide to the Grail Knights, Maidens and King, all of whom it personally chooses.

Far away to the East, the concept of objects invested with guiding spirits is linked in the study of the Austronesian world with the related terms *anitu*, *anito*, *nitu*, etc. The *anitu* is the spirit or soul that can be associated with any type of object from a rice plant to a volcanic mountain. In this blog, the *anitus* of the sacred jars, the *pusaka* heirlooms, and the *anting-anting* amulets have been examined in particular.

In the case of the sacred jar or the *lusung* rice mortar, we have seen these objects as forms or symbols of the sacred volcano of the *Nusantao*. *Anitu* are often related with deified ancestral spirits and in the belief systems around Mt. Pinatubo and Mt. Arayat, the Earth together with the Sky or Sun are the ultimate ancestors. The "[5]*tibuan*" is the earth that acts as mother to all things, being derived from the root "*tubo*" as in *Pina-tubo*, the sacred volcano.

Therefore, the sacred jar is in a sense a form of the cosmos, the cosmic mountain, in microcosm. The "voice" from the sacred jar is linked with *anitu*, which in this case can be associated with the Divine or with Nature as the ultimate principle. In a similar sense, the Grail becomes a type of vessel or home for the Holy Spirit according to one interpretation.

In the Philippine region, the ancient idea of communion with the divine was rooted in concepts related to time. The pantheistic or monistic Deity is often identified with [6]Sacred Time. The related sets of words *niu*, *nio*, *nu*, *nuan* and *nunu*; and *calma*, *karma*, *karkarma* are connected to these concepts of universality. These word sets use the same root source to convey the meanings of ancestors, especially deified or beatified ancestors; the soul of the individual; and one's destiny or fortune.

From the view of cyclical time, the ancestors represent the past; the soul stands for the present; and one's destiny or fortune is the future.

Cyclic Symbiosis Buddhist and Indian religious texts outline the belief of a cyclic ruler known as the *Cakkavatti* or *Chakravartin*, who like the Buddha, appears rarely at the downside end of cyclic periods.

When the dharma or law has decayed to its lowest state, the *Cakkavatti* is born and there eventually arise certain treasures that are said to aid this new king in washing out the old and bringing in a new golden age.

The most important treasure is the *Cakkaratana*, an animated discus or wheel-like "being," that descends out of its place in Heaven known as the *Cakkadaha*. It has the appearance of three concentric wheels moving at once. Like the Grail, the *Cakkaratana* seems to have a spirit of its own. It travels to the *Cakkavatti* King, who then anoints it with water and talks to the *Cakkaratana* asking it to help him conquer the world.

When the *Cakkavatti* is about to die, the *Cakkaratana* knows this and eventually disappears only returning after his successor has lived righteously for seven days.

I have discussed previously how the [7]treasures of the *Cakkavatti* resemble those that arose during the Churning of the Milky Ocean episode found in Hindu texts. This geologic event I interpreted as alluding to a volcanic eruption.

Now, volcanic eruptions in this blog are explained as occurring during the meeting of Heaven and Earth, or specifically the Sun and the Sacred Volcano. The fiery conflagration during this encounter produces the "milk" i.e. the volcanic ash that creates the Ocean of Milk. And from this ocean, arise the treasures of the New Age.

Kundalini yoga also envisions the Kundalini as a serpent creature dwelling in the sacrum covered with sulfur, one of the substances closely linked with natural volcanoes. Indeed, the fiery awakening of the Kundalini has been likened with both a [8]volcanic eruption and the mythic Churning of the Milky Ocean. The arousal is even specifically described as "churning" in certain traditional texts. Rising up the spinal column the female Kundalini unites with the male principle

at the top of the head, the Crown Chakra.

Interestingly, the Holy Spirit also has fiery association and is depicted as flames rising from the heads of the Apostles.
[9]



[10] ✖

In the cyclic interpretation of symbiosis, there arises periodically a new spirit or anitu, a product of Heaven and Earth that unites with the destiny of humanity acting as a guide in the process of renewal.

Regards,

Paul Kekai Manansala

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(2008-10-16 19:39)

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500-year periodicity of political instability in the history of ancient Egypt and China. Androgens at work?

[2]Páles E, [3]Mikulecký M sr.

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DISCOVERY: A periodicity of 500 years has been discovered in the political history of ancient Egypt and documented by means of inferential statistics. Periods of chaos and waning of central power (some of them called "intermediate periods") recurred every 500 years. DATA & METHODS: Input for the computation is the mean duration of ruling dynasties calculated per each half century. Fisher's periodogram analysis and Halberg's cosinor regression have been used. A highly significant ($p < 0.00002$) periodicity of approximately 500 years has been found. Data are taken from two different historians and results for low and middle chronology are being compared. FURTHER RESULTS: Lability of dynastic power in ancient Egypt as well as China between 3000 and 500 B. C. culminated each 500 years synchronously. No local events, confined to Egypt or China alone, can serve as an explanation. The rhythm of "dark ages" seems to

continue beyond Egyptian and ancient Chinese history into the modern era and seems to be world-wide. HISTORICAL BACKGROUND: It is a surprising fact, that this periodicity has been known already to the priests of Babylon, who ascribed this to the maleficent influence of god Nergal. The same periodicity has been described by the Chinese philosopher Mencius in the 3rd century B.C. and attributed to the will of tian (heaven). Egyptians elevated their war god Seth every 500 years and European kings assumed masculine nicknames. CONCLUSION: This recurring cultural pattern of aggressiveness and strife resembles overall traits of male psyche or mid-life crisis. We suggest to look for an unknown cosmophysical factor impacting the neuroendocrine system of man by raising the levels of androgens periodically. EXPLANATION HYPOTHESES: Sun impacts global weather on Earth, but there is no known significant periodicity of 500 years in solar activity. The Wheeler weather cycle almost fits the cycle of Egyptian political history. But his cold-dry periods seem to lag behind the periods of social destabilization and hence can not cause them. An alternative view (based on idealistic rather than materialistic presuppositions) is, that periodic long-term shifts of archetypes take place within the collective unconscious of mankind independently of external environment.

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Peace in Nature and the Golden Age (2008-10-24 06:05)

Many cultures throughout much of the world believe that in a past golden age, animals and humans all lived together in harmony, often in perfect peace. In some cases, such a state of peace is expected to return in the future renewal of the ages.

Such myths of a time of peace in nature are widespread among Bantu peoples in Africa and in the ancient Near East, and extend through India, China, Japan, Southeast Asia, and the Pacific all the way to the Americas.

Hesiod wrote of the Golden Age in which all creatures lived in peace, a theme repeated by latter Greek and Roman writers. In Japan, such a revered earlier age is known as *natuskashii*, and among the Pitjantjara Aborigines of Australia the *tjukurpa* refers to the perfect dream-time of yore.

In the Pampangan province of the Philippines, Apung Sinukuan, the deity of Mt. Arayat, was said to have reigned at a period before the creation of humans in perfect harmony with animals and plants. Later after the creation of humans, wild animals remained gentle in his mountain domain and were cared for and even bedecked with golden jewelry. Sinukuan had the power to understand and speak with animals, a theme also found in other similar mythologies.

In Rabbinic and Muslim tales of King Solomon, the monarch is said to have the ability to understand animals and particularly birds. Solomon served as a model of the ideal monarch associated with a time of great prosperity that was again a model of the golden messianic age. The ability to communicate with animals is often referred to as the mystical "language of birds" that can only be understood by gifted individuals.

Many commentators have seen the reference to birds as symbolizing angels, enlightened individuals, spirits flying around the divine presence, etc., but we must also consider the natural explanation. Indeed, [1]birds act as messengers themselves in various mythologies.

Among the Cheyenne, the primordial age was one in which humans and animals all lived in peace with each able to communicate with the other. Then, when humans began to hunt animals, great floods and destruction occurred until the "Great Medicine" took pity and saved the world. However, after the floods, humans could no longer talk with the animals except for a chosen few magicians gifted with "supernatural wisdom." In the presence of these savants, the fiercest animals became gentle and approachable.

Among the Malawi, Chewa and Mang'anja of Africa, God originally dwelt with humans and animals in early times when there was peace in nature. It was after humans discovered fire that animals retreated into the woods and humans began hunting them. Seeing the violence and destruction of wildfires, God retreated from the world into

heaven and took away humanity's previous immortality.

'The wolf shall dwell with the lamb'

Ancient Near Eastern mythology often associated peace in nature with the far-off land of Paradise. In Mesopotamia, this was the land of Dilmun, the place where humanity could still obtain immortality.

In Dilmun the raven utters no cries, the ittidu -bird utters not the cry of the ittidu -bird. The lion does not kill, the wolf snatches no lamb, unknown is the kid-devouring wild dog.

Vegetarians and animal advocates argue that the Hebrew Bible portrays the [2]Garden of Eden in much the same way with early humans and animals both subsiding on plants and herbs but not shedding blood.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

– Genesis 1:29-30

To strengthen this argument, they point to the verses related to Noah and his progeny after the Great Flood in which God permits humans to eat other animals in contradiction to the earlier practice.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. [emphasis added]

– Genesis 9:1-4

So after the Flood, humans are given the meat of all things just as before the Flood they were given every "green herb" to consume. The provision that they should not however consume the blood of animals is added, since the life of living beings was found in the blood.

Vegetarian advocates argue that the Great Flood itself was caused largely due to the violation of taboos against shedding blood. They cite for example the Eblaite texts that claim that the fall of humanity came after the intercourse between the Nephilim, a class of angelic being, and human women when humans began lusting after blood and killing animals for meat. In the 2nd century BCE pseudepigraphal Book of Jubilees, a period is described when all creatures began to devour each other in the lead-up to the Great Flood. The episode is obviously drawn from Genesis in the Old Testament.

And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their

ways and their orders, and they began to devour each other ...

– Book of Jubilees, 5:1-2

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

– Genesis 6:1-7, 13

Punishment by flood in many cultural traditions comes as a result of violence particularly the killing and/or eating of totem animals/plants. Already mentioned is the African tradition of humans losing their immortality and the presence of God because of their disturbance of the ecological peace through wildfires and hunting.

It is worth noting that many Jewish and Jewish Christian ascetic groups like the Essenes, Therapeuts and Ebionites were vegetarians apparently due to the belief that this represented the purest and holiest state of nature.

The return of peace

The Arthavaveda, one of the four holy Vedic books of India, tells of a time when all creatures shall live in peace and harmony.

Supreme Lord, let there be peace in the sky and in the atmosphere, peace in the plant world and in the forests; let the cosmic powers be peaceful; let Brahma be peaceful; let there be undiluted and fulfilling peace everywhere.



In the Arthavaveda we also find the Prithvi Sukta, or Hymn to Earth in which it is stated: "Unslain, unwounded, unsubdued, I have set foot upon the Earth, On earth brown, black, ruddy and every-coloured, on the firm earth that Indra guards from danger. O Prithivī, thy centre and thy navel, all forces that have issued from thy body. Set us amid those forces; breathe upon us. I am the child of Earth, Earth is my Mother."

The unity of all beings, of course, was a dominant theme in the religions of India and helped in the formation of the doctrine of ahimsa or "non-killing" of others.

Jewish and Christian visions of the messianic age also see a return to the peace in nature that prevailed in the Garden of Eden and during the pre-diluvian period. Carnivorous animals will again become vegetarian and live in harmony with humans.

The wolf shall dwell with the lamb, and the leopard lie down with the kid ; and the calf and the young lion together ; and a little child shall lead them; the cow and the bear shall feed ; and their young ones

lie down together; and the lion shall eat straw like an ox.

– Isaiah 11:6-9

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

– Isaiah 62:25

For thou shalt be in league with the stones of the field:

and the beasts of the field shall be at peace with thee.

– Job 5:23

Taoists believe that the Eight Immortals lived in the Happy Isles in perfect peace with animals and plants. The Immortals were closely associated with birds like the crane, phoenix and raven on whose backs they flew to other lands. Often the Immortals appear confused with birds, and there was the belief that the Immortals themselves grew feathers and wings.

The Taoist ideal was one of harmonious coexistence of all:

Redeem the lives of animals, and abstain from shedding blood. Be careful not to tread upon insects on the road, and set not fire to the forests, lest you should destroy life. Burn a candle in your window to give light to the traveler, and keep a boat to help voyagers across rivers. Do not spread your net on the mountains to catch birds, nor poison the fish and reptiles in the waters. Never destroy paper which is written upon, and enter into no league against your neighbor.

– Yin Chih Wen ("Book of Secret Blessings")

[3]Taoist prophecy predicts that in a future time when humanity takes to satisfying the appetites of demons with immolated animals, a great cleansing deluge will occur. After the apocalyptic flood, the world shall enter into the blissful state of the Immortals abode, a period known as Taiping "the Great Peace."

Studying myths throughout the globe, we find commonly recurring themes such as the primordial age when humans and animals lived in a state of peace and harmony, often able to communicate with one another. This peace in nature is disturbed, almost always by humanity, through violence and destruction brought about by fire and hunting/slaughtering animals. God, the Great Spirit, nature itself or some similar entity punishes humanity by rendering them mortal, or in the Biblical version shortening the human life span; by withdrawing the divine presence; and by sending a great deluge.

After the punishment, a different antagonistic relationship exists between humans and animals, and between different species of animals. In some cases, certain select individuals from each species have the power to recreate in isolation the earlier peace in nature including the ability of cross-communication. And we find often also that in the future, there will be a new age coming when once again the primordial natural harmony will prevail.

Regards,

Paul Kekai Manansala

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Circum-Philippine Sea Small Boat Symposium (2008-10-30 06:53)

The Circum-Philippine Sea Small Boat Symposium was held on Oct. 17 at the University of Guam as part of the 21st annual Micronesia Island Fair.

Speakers discussed efforts to revive traditional ship-building and seafaring in Guam with the theme "Year of the Proa." Below are photos of the construction of a Chamorro proa during the event.

[1]

The building of a Chamorro proa by the members of Traditions About Seafaring Islands, or TASI, begins to take shape. When complete, the side should be about four feet tall, according to Frank Cruz, president of TASI. (Pacific Sunday News file photo)

[2]

Master navigator Manny Sikau of Tradition About Seafaring Islands, or TASI, and others works on shaping one of the wood planks that will be used in the building of a traditional Chamorro proa. The proa was completed recently and named the "Saina." (Pacific Sunday News file photo)

[3]

Tradition About Seafaring Islands President Frank Cruz, foreground, works on shaping one of the wood planks that will be used in building of a traditional proa. Master navigator Manny Sikau is seen assisting in the background. (Pacific Sunday News file photo)

[4]Read the whole article.



[5]Buy now!

[6] ✖

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Asian migrations as indicated by Y chromosome YAP+ haplogroup (2008-10-31 17:06)

The following two abstracts of article deal with Y chromosome haplogroup D, a type of the YAP+ haplogroups found in Africa and Asia. Most YAP+ haplogroups are found in Africa with the exception of haplogroup D .

The first study suggests that Japanese and Tibetan populations are made up of two primary waves of male ancestors as indicated by Y chromosome types. The D haplogroup apparently spread out over much of East Asia at an early date from more southern parts of Asia, and then was displaced later primarily from migrations of peoples among whom the O haplogroup was dominant. These latter peoples also migrated from the South to the North. In Japan, YAP+ is most frequently found among the Ainu people of Hokkaido.

In the second study, frequencies of YAP+ carriers in Yunnan, a southwestern province of China, are given. The Primi (Pumi), a Tibeto-Burmese-speaking group, has the highest frequency (72.3 %) of YAP+ not only in Yunnan but throughout eastern Asia.

The scattered distribution of YAP+ in Asia resembles that of another marker, haplogroup C, which however, is oriented more toward the Pacific islands.

Y chromosome evidence of earliest modern human settlement in East Asia

and multiple origins of Tibetan and Japanese populations
Authors: Hong Shi, Hua Zhong, Yi Peng, Yong-li Dong, Xue-bin Qi, Feng Zhang, Lu-fang Liu, Si-jie Tan, Run-lin Ma, Chun-jie Xiao, Spencer Wells, Li Jin and Bing Su

BMC Biology 2008, 6:45

The phylogeography of the Y chromosome in Asia previously suggested that modern humans of African origin initially settled in mainland southern East Asia, and about 25,000-30,000 years ago, migrated northward, spreading throughout East Asia. However, the fragmented distribution of one East Asian specific Y chromosome lineage (D-M174), which is found at high frequencies only in Tibet, Japan and the Andaman Islands, is inconsistent with this scenario.

Results: In this study, we collected more than 5,000 male samples from 73 East Asian populations and reconstructed the phylogeography of the D-M174 lineage. Our results suggest that D-M174 represents an extremely ancient lineage of modern humans in East Asia, and a deep divergence was observed between northern and southern populations.
Conclusions: We proposed that D-M174 has a southern origin and its northward expansion occurred about 60,000 years ago, predating the northward migration of other major East Asian lineages. The Neolithic expansion of Han culture and the last glacial maximum are likely the key factors leading to the current relic distribution of D-M174 in East Asia.

The Tibetan and Japanese populations are the admixture of two ancient populations represented by two major East Asian specific Y chromosome lineages, the O and D haplogroups.

—

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The geographic polymorphisms of Y chromosome at YAP locus among 25 ethnic groups in Yunnan, China.

[2]Shi H, [3]Dong Y, [4]Li W, [5]Yang J, [6]Li K, [7]Zan R, [8]Xiao C.

Human Genetics Center of Yunnan University, 650091, Kunming, China.

The genetic polymorphisms of Y chromosome at YAP locus in 25 ethnic groups (33 populations) of China were analyzed in a total of 1294 samples. The average YAP+ frequency of the 33 populations was 9.2 %, coinciding with published data of Chinese populations. Primi has the highest YAP+ frequency (72.3 %), which is also the highest YAP+ among all the eastern Asian populations studied. The YAP+ occurred in 17 populations studied including Tibetan (36.0 %), Naxi (37.5 % and 25.5 %), Zhuang (21.3 %), Jingpo (12.5 %), Miao (11.8 %), Dai (11.4 %, 10.0 %, 3.3 % and 2.0 %), Yi (8.0 %), Bai of Yunnan (6.7 % and 6.0 %), Mongol of Inner Mongolia (4.3 %), Tujia of Hunan (2.6 %), Yao (2.2 %) and Nu (1.8 %). The other 15 populations are YAP-including Lahu (2 populations), Hani, Achang, Drung, Lisu, Sui, Bouyei, Va, Bulang, Deang, Man and Hui and Mongol of Yunnan and Bai of Hunan. The YAP+ frequencies varied among the different ethnic groups studied, and even different among the same ethnic group living in different geographic locations. Using the genetic information, combined with the knowledge of ethnology, history

and archaeology, the origin and prehistoric migrations of the ethnic groups in China, especially in Yunnan Province were discussed.



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5.11 November

Researchers to trace sea voyages of Lapita voyagers and domesticated animals (2008-11-09 14:42)

The press release below from Durham University announces a proposed recreation of Lapita voyages into the Pacific by Keith Dobney and Greger Larson.

The two researchers will sail in double canoes along the proposed routes of Austronesian speakers into the remote Pacific. They will test domesticated animals along the way hoping to learn more about their diffusion into this

region. Dobney and Larson are already well-known within the field for their research on the migration of humans and domestic animals in ancient times. Their most recent research concentrates on chickens and pigs, two animals that were carried into the Pacific by the Lapita colonizers.

Regards,
Paul Kekai Manansala
Sacramento

Public release date: 6-Nov-2008
Contact: Dr. Keith Dobney
[1]k.m.dobney@durham.ac.uk
44-191-334-1119

[2]Durham University

6,000km trip to reveal clues to ancient migration

Epic voyage to discover the origins and migration routes of the ancestors of ancient Polynesians and their animals

Two Durham University scientists are to play a key part in a 6000km trip following the migration route of ancient Pacific cultures.

Drs Keith Dobney and Greger Larson, both from the Department of Archaeology, will be joining the voyage, which will be the first ever expedition to sail in two traditional Polynesian boats - ethnic double canoes - which attempts to re-trace the genuine migration route of the ancient Austronesians.

The main aim of the voyage is to find out where the ancestors of Polynesian culture originated but the Durham University researchers will also be examining the local wildlife.

Dr Larson will be joining the expedition as it sets off from the Southern Philippines in late October, and Dr Dobney will join it in February with another researcher linked with the University, Prof Atholl Anderson, when it leaves the southern Solomon islands en-route into the Pacific.

They will be furthering their own research work along their way, taking hundreds of samples from animals such as dogs, cats, chickens and pigs to use in their ongoing investigations into the origin of these important farmyard animals which the ancient Polynesians carried with them into the remote Pacific.

Work by Drs Larson and Dobney - which probes the genetic make-up of domestic and commensal species linked with human migration - has gained international media attention. Recent findings have focused on the origins and dispersal of domestic chickens and pigs.

The trip, called "Lapita-Voyage", will be crewed by two Polynesians, two scientists, a cameraman and the initiators James Wharram, Hanneke Boon (catamaran-designers) and Klaus Hympendahl (author and organiser of the project).

At the end of the voyage the two double canoes will be presented to the inhabitants of the small Polynesian islands of Tikopia and Anuta, acknowledging the debt owed by Western yachtsmen to the Polynesian inspiration for their 'modern catamarans'. # # #



[3]Buy now!

[4] 

1. http://tech.groups.yahoo.com/group/austriac/post?postID=foSKLBqFOAITA2XlBH8fpvfcHnhc86-cZ-dehmIpUidw_OjkZdWp-4DKrIVp6NW4xsty6Fk0bSIc8rXt15wz2Q
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Google Earth: 'Pangpang' System of Lower Pampanga (2008-11-15 13:45)

Google Maps has expanded its satellite photo coverage of the Lower Pampanga region making it easier to see the extent of the system of rivers, canals, flooded rice fields and fish-ponds. It is this system of transplanting agriculture that gives the province its name from the Kapampangan pangpang "canal, dike."



IFRAME: [1]http://maps.google.com/maps?ie=UTF8 &hl=en &t=h &s=AARTsJpnOA3ioEtcI9rx _v7gyZqlolGTYw &ll=14.78285,120.700607 &spn=0.597523,0.617981 &z=10 &output=embed

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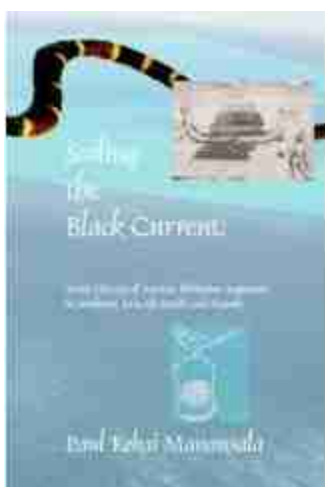
The Lower Pampanga drainage and irrigation system is delineated by the dark green area from Minalin and Lubao to the north, to just south of Orion on the Bataan peninsula to the southwest, and to the outskirts of Manila on the southeast. Formerly this system extended to Tondo, which is now a part of Metro Manila.



IFRAME: [3]http://maps.google.com/maps?ie=UTF8 &hl=en &t=h &s=AARTsJpnOA3ioEtcI9rx _v7gyZqlolGTYw &ll=14.782269,120.752964 &spn=0.049794,0.038624 &z=14 &output=embed

[4]View Larger Map

A closer view showing the rivers and canals. You can use the arrows to pan about, and zoom in/out with the plus/minus buttons; or move the map by 'grabbing' it with your mouse.



[5]Buy now!

[6] ✖

1. http://maps.google.com/maps?ie=UTF8&hl=en&t=h&s=AARTsJpn0A3ioEtcI9rx_v7gyZqlolGTYw&ll=14.78285,120.700607&spn=0.597523,0.617981&z=10&output=embed
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More on Luzon Jars (2008-11-21 07:45)

I have received some comments in correspondence as to whether the value of [1]Luzon jars in Japan (known as Ruson-tsubo) might be due just to their antique and practical value rather than to any sacred valuation.

As I have noted previously in this blog, the Japanese had an old mythological tradition of jar worship going back to the epics Kojiki and Nihon Shoki . Jars were associated with food production even before rice agriculture, something that may hearken back to Jomon times. The jar sacrifices and festivals were instituted by Jimmu and linked with the far-off fairyland [2]Takamagahara.

Evidence that the Luzon jars, used in the tea ceremony (chanoyu) since at least the early Muromachi period (1334—1467), were considered sacred may first appear, in European sources at least, in the notices of Carletti during the 1590s.

In describing the Luzon jars in Japan, Carletti noted that " the king of this Japan and all the other princes of the region have an infinite number of these vases, which they regard as their principal treasures, esteeming them more than anything else of value ."

Referring to tea or cha , Carletti has this to say about their relationship with the Luzon jars.

But to return to the aforesaid cha , besides the many special properties that they attribute to it, they say that the older the leaf the better it is. But they have great difficulty in preserving it for a long period and

keeping it in prime condition, as they do not find containers, not even of gold or silver or other metals, which are good for this purpose. It seems a superstition, and yet it is true, that

cha

is preserved well only in the aforesaid vessels made simply of a clay that has this virtue ...

Carletti notes that the Japanese consideration of the old and homely Luzon jars seemed beyond reason and linked with some superstitious or supernatural belief in the clay used to make the vessels. In Appleton's Journal (1875), a description is given of the tea ceremony and the imperial tea utensils, which further accentuates these beliefs:

Clothed in light, white garments, and without weapons, the members of the Cha-no- yu assemble round the master's house, and, after resting some time in the anteroom, are conducted into a pavilion appropriated exclusively to these assemblies. This consists of the most costly kinds of wood, but is without any ornament which could possibly be abstracted from it ; without color, and without varnish, dimly lighted by small windows thickly overgrown with plants, and so low that it is impossible to stand upright. The guests tread the apartment with solemn, measured steps, and, having been received by the host according to the prescribed formulas, arrange themselves in a half-circle on both sides of him. All distinctions of rank are abolished. The ancient vessels are now removed with solemn ceremonies from their wrappings, saluted, and admired ; and, with the same solemn and rigidly-prescribed formulas, the water is heated on the hearth appropriated to the purpose, and the tea taken from the vessels and prepared in cups. The tea consists of the young, green leaves of the tea-shrub rubbed to powder, and is very stimulating in its effect. The beverage is taken amid' deep silence, while incense is burning on the elevated pedestal of honor, toko; and, after the thoughts have thus been collected, conversation begins. It is confined to abstract subjects ; but politics are not always excluded. Many of these old jars , wrapped in costly silken folds, and preserved in chests lacquered with gold, are preserved among the treasures of the Mikado with all the care due to the most costly jewels, together with documents relating to their history . Those coming from the Philippine Islands are said to surpass all others in value, from some distinctive virtue supposed to be imparted by their material to the tea.

Quite obvious from this description is that the tea vessels were considered sacra , sacred traditional objects, and that the material ([3]clay) of the ancient jars was considered to have some special quality that was imparted to the tea. It is also worth noting that the text above mentions "documents relating to their history," in reference to the old jars, something that would be worth investigating.

Previous blog posts have discussed the sacred jars in the Philippines and Borneo, where old, rude earthenware pots were so esteemed they would not be sold by the owners at any price. Since these items were in all cases ancient, they were either handed down as heirlooms, traded as antiques or discovered in ancient caches. George Windsor Earl, writing in 1837, gives a curious account of Dyaks of western Borneo who recovered such ancient sacred wares from what were apparently burial mounds.

The relics of an ancient people are also to be met with in the inland parts of the west coast, and, although the information I was enabled to collect concerning them was extremely vague, I came to the conclusion that they were a race distinct from the Hindus near Banjar Massin. These relics consist merely of tumuli , in which are sometimes found small earthen jars, and being supposed by the Dyaks to be connected in some manner with the ashes of their forefathers, are in all probability graves . The jars are very scarce, and are so highly valued by their possessors on account of their supposed oracular powers, that the offer of a sum equal to five hundred pounds sterling has been refused for one of them. The jars are consulted by their owners before they undertake any expedition, and they believe that it will be prosperous or the

contrary according to the sound produced, probably by water being poured into it. I much regretted being unable to inspect one of these vessels, as their materials and manufacture might possibly throw some light upon the relation which the natives of Borneo bear to the people of some other parts of India.

The traveler Fedor Jagor also mentions in reference to Luzon jars a story from Japan of the priest Giogiboosat that also indicates a connection of sacred vessels with burial [4]mounds.

This earthen vessel was found in the porcelain factory of Tschisuka in the province of Odori, in South Idzumi, and is an object belonging to the thousand graves ... It was made by Giogiboosat (a celebrated Buddhist priest), and after it had been consecrated to heaven was buried by him . According to the traditions of the people, this place held grave mounds with memorial stones . That is more than a thousand years ago. ... In the pursuit of my studies, I remained many years in the temple Sookuk, of that village, and found the vessel. I carried it to the high priest Shakudjo, who was much delighted therewith and always bore it about with him as a treasure. When he died it fell to me, although I could not find it. Recently, when Honkai was chief priest, I saw it again, and it was as if I had again met the spirit of Shakudjo. Great was my commotion, and I clapped my hands with astonishment ; and, as often as I look upon the treasure, I think it is a sign that the spirit of Shakudjo is returned to life. Therefore I have written the history, and taken care, of this treasure.

So, in Borneo, Japan and the Philippines, we see that jars were seen as sacred and having mystical powers and even personalities. In ancient Japanese mythology, jar deities known as Mika were animate and said to produce progeny – [5]beliefs similar to those found in the Philippines and Borneo. In Japan, the early jar worship was related to food production, first pre-rice agriculture and then specifically linked with rice crops. In Southeast Asia, sacred jars were considered more as storage vessels for holy water or beverages.

During some time at or before the Muromachi period, jars again take on a new sacred function as containers of tea leaves and beverage in the tea ceremony of

chanoyu . That there is some link with the practice further south is strongly indicated by the fact that the Japanese sought ancient earthenware jars just for this purpose from Southeast Asia, putting great price on the value of these items. And it was the material, the clay, of which these vessels were made that was considered as granting their special sacred qualities. Previously in this blog, we have recorded how in Southeast Asia sacred jars are also linked with special divine clay.

Regards,

Paul Kekai Manansala

Sacramento

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[6]Buy now!

[7] 

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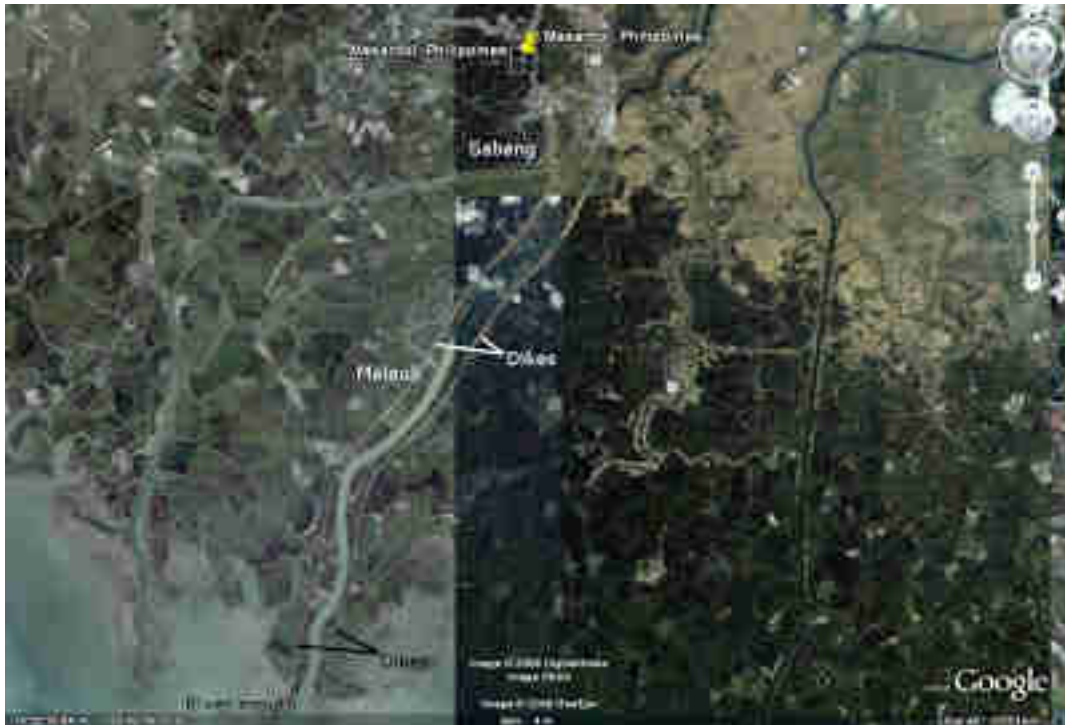
The Royal Way (2008-11-22 13:22)

In the first Google Earth image below, the main river leading from the Manila Bay to the confluence at the southern portion of Masantol is shown.

The river is flanked by two massive dikes or earthen barriers. Masantol was formerly a barangay (district) of the now-sleepy and backward town of Macabebe . When the Spanish first arrived in this area, Macabebe was one of the largest population centers of what is now the Philippines. The confluence could be known in the local languages as "sambal" or "sabang" and this is the area that I equate with the medieval Zabag .

About half the distance to Masantol is one of its barangays known as Malauli . It is at this point that the water turns from salt/brackish to freshwater. Here also local legend says that the king who opposed Martin de Goiti and the invading Spaniards resided, although now it is very sparsely populated. He is known variously as Rajah Bambalito or Rajah Soliman. Click on the images below for the full image size.

[1]



Click on image for full view Medieval texts also state that the king of Zabag lived in a estuary that was salty during high tide and sweet during low tide. One could view such an area as the real beginning of the river, the point at which the sea, represented by saltwater, ends.

In this blog, I have suggested that the king of Zabag was the "Lord of the River" and thus his position at the entrance point would have been traditional. However, we should note that the divergence area of salt and sweet water may have varied over long periods. The king would guarded the way to the emporium at the sabang/confluence or Zabag

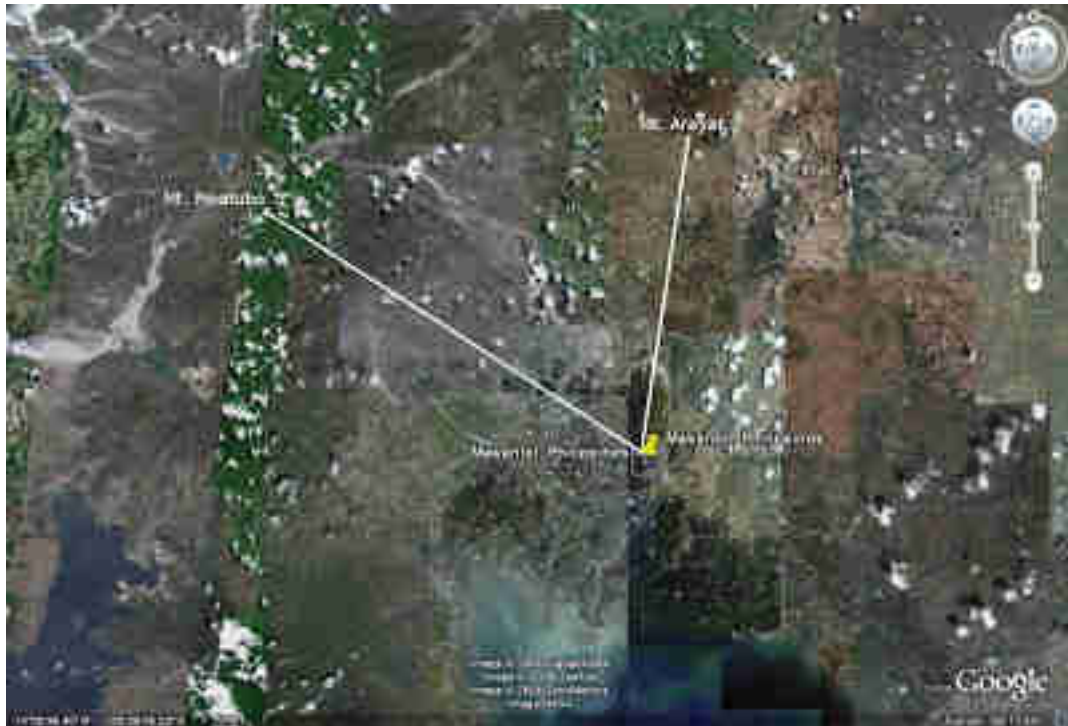
[2]



Click on image for full view

In the image above, we see a closeup of the confluence near the southern end of Masantol town proper (Barangay Santa Lucia). The dikes, known as pangpang , pampang and bangbang , give the local province its name of "Pampanga." These massive dikes, unlike anything else in the province with houses and roads built on top, begin here at the confluence and end at the mouth of the river along the Manila Bay.

[3]



Click on image for full view

In addition to guarding the way to the market of Zabag, the king would even more important control the recognized waterway for visiting the sacred mountains of Pinatubo and Arayat to the north. Visitors could continue on boat using the rivers to reach Betis from where they presumably would proceed on foot. The distance from Masantol to Pinatubo is about 28.5 miles as the crow flies, and 19.5 miles to Arayat.



IFRAME: [4][http://maps.google.com/maps?f=q &hl=en &geocode= &q=Masantol,+Philippines &ll=37.0625,-95.677068 &sspn=38.144864,77.695313 &ie=UTF8 &t=h &s=AARTsJpBiK8UiMZgz6EQv _Hrh6xEgJzkcw &ll=14.789323,120.660181 &spn=0.049792,0.036049 &z=14 &output=embed](http://maps.google.com/maps?f=q&hl=en&geocode=&q=Masantol,+Philippines&ll=37.0625,-95.677068&sspn=38.144864,77.695313&ie=UTF8&t=h&s=AARTsJpBiK8UiMZgz6EQv_Hrh6xEgJzkcw&ll=14.789323,120.660181&spn=0.049792,0.036049&z=14&output=embed)

[5]View Larger Map

You can grab this image above with your mouse, or use the arrows, to navigate up the river toward Masantol.



[6]Buy now!

[7] ✖

1. http://2.bp.blogspot.com/_18esBgLHDVE/SSh4TegiLfI/AAAAAAAAAGA/SJjIezi7Qt8/s1600-h/malauli2.jpg
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Zimbabwean village chickens originate from Southeast Asia and India (2008-11-29 16:32)

A new study shows that village chickens (*Gallus gallus*) in Zimbabwe originate from two maternal mtDNA lineages. One of these lineages is from Southeast Asia, while the other is from India. The research also identified a third lineage that did not appear in Zimbabwe or other African chickens and likely originates in South China.

These chickens could have been brought by sea trade and logically then they would be related to the chicken species in Madagascar.

[1]Anim Genet. 2008 Dec;39(6):615-22.

[2] ✖

Mitochondrial DNA D-loop sequences suggest a Southeast Asian and Indian origin of Zimbabwean village chickens.

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Institute of Farm Animal Genetics, Friedrich-Loeffler-Institut, Höltystrasse 10, 31535 Neustadt, Germany.

This study sought to assess mitochondrial DNA (mtDNA) diversity and phylogeographic structure of chickens from five agro-ecological zones of Zimbabwe. Furthermore, chickens from Zimbabwe were compared with populations from other geographical regions (Malawi, Sudan and Germany) and other management systems (broiler and layer purebred lines). Finally, haplotypes of these animals were aligned to chicken sequences, taken from GenBank, that reflected populations of presumed centres of domestication. A 455-bp fragment of the mtDNA D-loop region was sequenced in 283 chickens of 14 populations. Thirty-two variable sites that defined 34 haplotypes were observed. In Zimbabwean chickens, diversity within ecotypes accounted for 96.8 % of the variation, indicating little differentiation between ecotypes. The 34 haplotypes clustered into three clades that corresponded to (i) Zimbabwean and Malawian chickens, (ii) broiler and layer purebred lines and Northwest European chickens, and (iii) a mixture of chickens from Zimbabwe, Sudan, Northwest Europe and the purebred lines. Diversity among clades explained more than 80 % of the total variation. Results indicated the existence of two distinct maternal lineages evenly distributed among the five Zimbabwean chicken ecotypes. For one of these lineages, chickens from Zimbabwe and Malawi shared major haplotypes with chicken populations that have a Southeast Asian background. The second maternal lineage, probably from the Indian subcontinent, was common to the five Zimbabwean chicken ecotypes, Sudanese and Northwest European chickens as well as purebred broiler and layer chicken lines. A third maternal lineage excluded Zimbabwean and other African chickens and clustered with haplotypes presumably originating from South China.



[9]Buy now!

[10]

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Study suggests Potyvirus lineage carried to Australia by Austronesians (2008-11-30 16:35)

A new study suggests that the bean common mosaic virus, which is commonly transmitted to crops and wild plants by aphids, originated in "south-east and East Asia, Oceania or Australia" and diverged about 3,580 years ago.

The authors suggest that one sub-lineage of the seven lineages studied was carried by Austronesian seafarers to Australia about 2,005 years ago.

The bean common mosaic virus belongs to the genus Potyvirus; the latter suggested in one study to have diverged about 6,600 years ago with the early spread of agriculture.

[1]

[2]Arch Virol. 2008 Nov 22. [Epub ahead of print]



The bean common mosaic virus lineage of potyviruses: where did it arise and when?

[4]Gibbs AJ, [5]Trueman JW, [6]Gibbs MJ.

, 7 Hutt St, Yarralumla, Canberra, ACT, 2600, Australia, adrian _j _gibbs@hotmail.com.

There are more than 30 species in the bean common mosaic virus lineage of the genus Potyvirus. We have used their partial coat protein gene sequences to infer their phylogenies and have compared these with host and provenance information. Members of six species of the lineage have been isolated from crops distributed around the world, but three of these show clear links with South and East Asia. Members of the remaining species have been found in wild plants, minor crop species or ornamentals, and the majority of these have only been found in south-east and East Asia, Oceania or Australia. This phylogeographic pattern suggests that the bean common mosaic virus lineage arose in that region. Maximum-likelihood trees of the sequences were dated using the report that the initial major radiation of all potyviruses was 6,600 years ago. In this way, the bean common mosaic virus lineage was found to have first diverged 3,580 years ago, and one sub-lineage of seven species, found only in Australia, probably diverged there 2005 years ago. We discuss the ways in which the viruses could have moved from south-east Asia to Australia and note that their movement coincided with the spread of the Austronesian sea-faring/farming culture from China/Taiwan throughout the islands of the southern and eastern Pacific Ocean. Our study shows that virus isolates from wild or minimally domesticated plants, and from islands, are probably more useful indicators of the origins of viruses than those from widely grown well-travelled crop species.



[7]Buy now!

[8]

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5.12 December

The sacred hu vessels (2008-12-03 15:39)

The hu

vessel was a ritual drinking container for wine and water used from at least Shang dynasty times. Vessels similar to the Hu jars date back to [1]Neolithic times, and during latter periods there were earthenware, laquerware and bronze hu .

Hu vessels were somewhat gourd-like in shape and the original word hu

means "gourd."

According to Liezi (4th century BCE), one of the [2]three islands of the blessed was shaped like a hu with a square

mouth. Starting in the Han dynasty, we see the production of [3]boshanlu censers and jars meant to represent mountains on the three paradise islands of the southeastern seas. These mountains were Peng-hu on the island of Peng-lai, Fang-hu on Fang-chang, and Ying-hu on Ying-chou. Notice the "-hu" element in all these names.

The hu mountains were conceived as resembling hu jars in shape and with open mouths at the top.

On one of the mountains represented on the boshanlu, known as the "Mountain without peer," a hole was placed on top to allow [4]smoke to rise from the peak. The smoke symbolized the "cinnabar furnace" that was supposed to exist within this mountain creating the [5]elixir of immortality.

From this elixir, the Qin emperor was advised to create vessels of transmuted gold, with the help of beings from Peng-lai, that would convey long life. I have suggested that this "transmuted gold" is alchemical jargon for the clay of said vessels that was thought to have special properties. This [6]clay was the elixir or philosopher's stone that originated from the cinnabar furnace of Peng-hu in the seas to the southeast.

In this same region, the [7]dog deity or ancestor known as Pan-hu was also placed by ancient Chinese texts. The "hu" in Pan-hu's name again means "gourd" and Pan-hu was known as "emperor of the center" apparently a reference to the idea that this region was the center of the earth. From this center one gained entrance to Heaven through the axis mundi. Chinese cosmological texts sometimes identify Pan-hu with the primordial dumpling from which cosmos was created. The southern peoples, whom the Chinese called Man, linked Pan-hu with the primordial gourd sometimes said to have carried the first ancestors. This gourd or dumpling was represented in microcosm by the hu-like mountain at the center of the world in Peng-lai.

Interestingly in royal Shang tombs of the cross (ya) shape variety, a dog is buried in the center of the tomb, the location possibly representing the entrance to Heaven. In Chinese astrology, the dog is also associated with the gate of Heaven. Earlier I have written that the dog guardian represented the [8]royal lineage entrusted as custodians of the sacred volcanoes.

So the central mountain, or Peng-hu was seen as the axis mundi and as a crucible for the creation of the elixir. Indeed, the Chinese alchemist Wei-Po Yang called the pot, used in latter practices to make an artificial form of elixir, by the name Peng-hu after the mountain on Peng-lai. Chinese texts describe the hu mountains as containing the "Sun and Moon" an [9]imagery that we have linked in this blog with the idea of a volcanic eruption. It was this eruption that produced the "elixir" i.e. the volcanic ash that later weathered into clay used to make sacred vessels of longevity.



Bird and sun-moon motif on jade ring from Liangzhu Culture (3500 BCE-2250 BCE), left, bird on cartouche and sun-moon on *bi* disc, Liangzhu. The sun-moon motif, in one case combined with what could be a 'fire mountain' motif appear also on Ling-yang-ho vases (4300 BCE-1900 BCE) from Shangdong, source: Wu Hung, "Bird Motifs in Eastern Yi Art." I have interpreted "crescent sun" motif as a symbol of a great Neolithic volcanic eruption that occurred centrally along the routes of the Nusantao maritime trade and communication network. The turbulent volcanic islands beyond the southeastern coast were also linked with the "Mulberry Fields" that were said to periodically rise above the sea, possibly an allusion

to the still significant sea level changes in this region that continued well into the Middle Neolithic period.

Hu vessels and the Luzon jars

Japanese merchants called the region from which they purchased the fabled Luzon jars by the name Mishima "Three Islands" referring specifically to Luzon, Formosa and an unidentified island known as Amakawa, possibly Macau. I have not found anything yet to link these three islands specifically with the three islands of the blessed in Chinese literature, and there are other areas known as "Mishima" in both ancient and modern Japan. There is a Mishima mentioned in the ancient epic Kojiki, for example. However, interestingly one type of important pot brought back from Mishima was known in Japanese as *tsubo*, specifically the Ruson-tsubo "Luzon jar."

Tsubo in Japanese kanji script is represented by the character

樽

i.e., the same one that represents hu in Chinese.

While the Chinese appear to have lost at an early date the linkage of the clay as the sacred element of the hu jars, they nonetheless preserved the ideas surrounding the production of the "elixir" used to make these vessels. In Southeast Asia and Japan, the idea that the sacred jars drew their powers from the special clay with which they were made had survived.

And I have suggested that this was known as the clay of the Sun and Moon, taken from the [10] dual volcanoes – the mountain of Aldo (Sun) known as Arayat, and the mountain of Bulan (Moon) known as Pinatubo, and used to make the highly-valued Ruson-tsubo (Luzon Jars).

I have resided all my life between Heaven and Earth, with my constant residence in the Penglai Isles. I rely on the sun, moon, and stars to aid my life, and on the Five Pneumata to complete my body. I have received the Dao methods transmitted by the Lord Lao and have become enlightened to the Mysterious Perfection. By day I travel on simurghs and cranes to the Penglai Isles, at night I fly on clouds to stay at the immortals' pavilions. I honor the lords of the South Pole and the Eastern Florescence as my landlords, and the Northern Dipper and the Western Mother as my neighbors.

– The Story of Han Xiangzi (17th century)

Regards,
Paul Kekai Manansala
Sacramento
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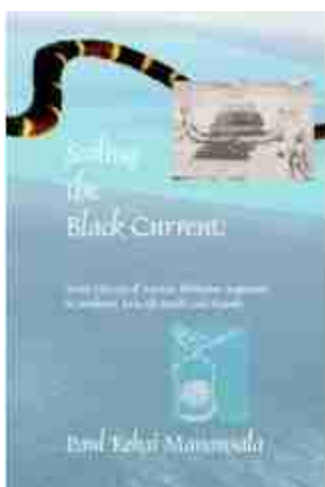
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[11]Buy now!

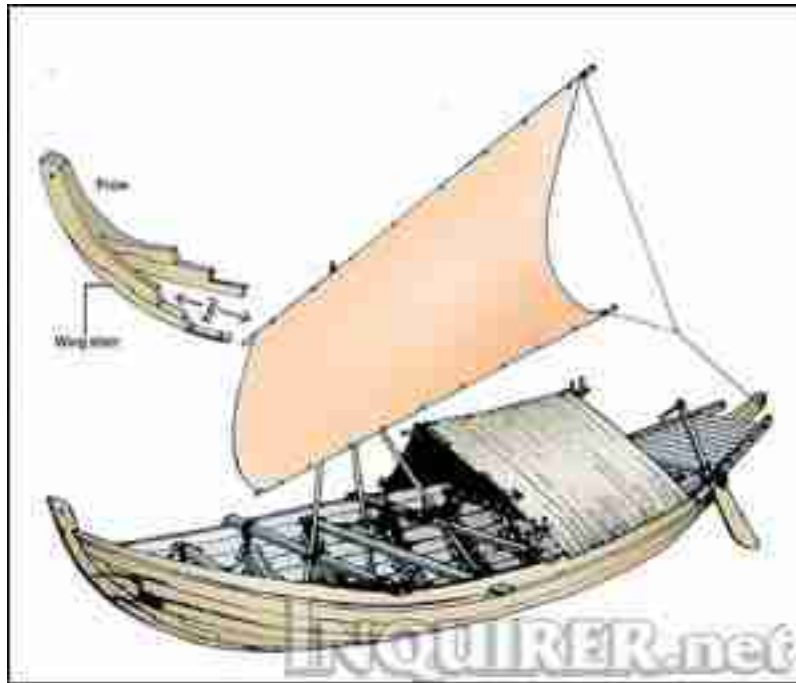
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Philippine team to recreate Austronesian voyages (2008-12-07 08:01)

A Philippine team that recently became the first from the nation to scale Mt. Everest is now out to [1]recreate voyages by ancient Austronesian mariners .

The team will enlist the help of two Badjao boat builders from semi-nomadic seafaring groups from Sibutu and Sitangkay in Tawi-Tawi to build a boat based on the Butuan Barangay from the 10th century CE. The crew will also include two Badjao seafarers and a "master mariner" from the Philippine Coast Guard who was part of the team that climbed Everest.



[2] 🔍 Zoom

Sketch of a sailing boat from the southern Philippines.



Remnants of a barangay boat at the Butuan Museum in Mindanao.

The group will engage in three voyages over three years. The first will circle the Philippines; the second, visit Southeast Asian ports; and the third, attempt a bold recreation of the journey to Madagascar. The article claims that the voyagers will use ancient navigation techniques:

It will sail the natural way—by adhering to celestial navigation, observing the migration of birds, cloud formation and waves....“We would build a boat the way it was, sail it the way it was and trace the migration route of the Austronesian-speaking people,” says Art Valdez, head of Kaya ng Pinoy, a group that pushes for projects that uphold national pride.

However, later on the article the authors suggest the vessel will only hug the coastline, which is not the way the ancients sailed these waters. Also, it suggests that as many as 50 people may be crammed into a 15 x 4.5 meter boat. There are models of larger seagoing craft that the team could choose from to make trade wind journeys. They would be advised to work with navigators who still sail beyond the sight of land without instruments as some can still be found in places like Micronesia.

RP Everest team sails on to new quest

By Erika Sauler

Philippine Daily Inquirer

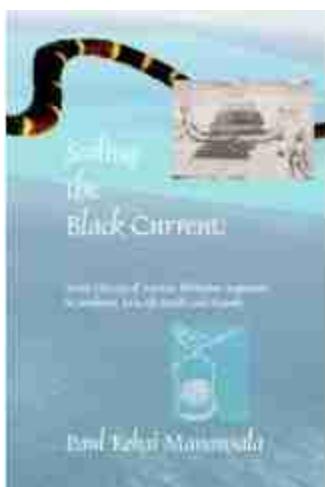
First Posted 02:02:00 12/05/2008

MANILA, Philippines—After sending the first Filipinos to the summit of the world's highest peak, the leader of the first Philippine expedition team to Mt. Everest is embarking on another epic adventure—to navigate the waters of the archipelagic areas of Asia as the early Filipinos did on a replica of a balangay, a pre-colonial boat.

The same Mt. Everest team will steer the balangay around the Philippines in 2009, then proceed to Southeast Asia in 2010 and on to Madagascar off Africa in 2011...

[3]Read the whole article

Regards,
Paul Kekai Manansala
Sacramento



[4]Buy now!

[5] 

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Pre-Columbian chickens, dates, isotopes, and mtDNA (2008-12-08 17:56)

Below is the abstract for the latest in a series of studies involving pre-Columbian chickens in the Americas. The issue is a highly-politicized one.

The article basically defends the original contention of Storey et al. claiming evidence through carbon dating and mtDNA testing of pre-Columbian chickens at El Arenal, Chile. There was a surprisingly quick response by Gongora

et al. claiming to refute Storey et al. on both the mtDNA analysis and the isotope dating. Unfortunately, I have not yet had a chance to read this article and the Storey et al. defense. The original study compared chicken mtDNA from El Arenal-1 to similarly-dated samples from Kualoa on O'ahu, Anakena on Rapa Nui and in Tonga and Samoa.

Pre-Columbian chickens, dates, isotopes, and mtDNA

Alice A. Storey et al.

Published online before print November 24, 2008 , doi: 10.1073/pnas.0807625105

PNAS December 2, 2008

vol. 105

no. 48

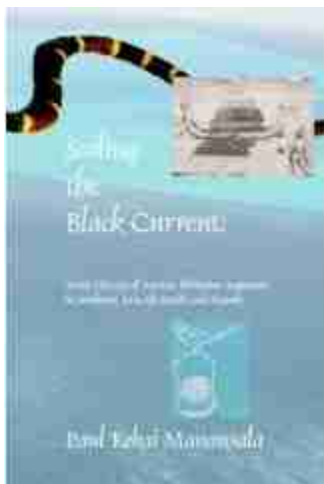
E99

Recently Gongora et al. (1) stated that their analyses of chicken mtDNA and potential offsets for dietary marine carbon cast doubt on "claims for pre-Columbian chickens" in the Americas. We present additional data supporting the interpretation of Storey et al. (2) showing that evidence for pre-Columbian chickens at the site of El Arenal, Chile, is secure.

Gongora et al. (1) analyzed ...

[1][Full Text of this Article]

[2]



[3]Buy now!

[4] ❌

1. <http://www.pnas.org/content/105/48/E99.full>

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Google Earth armchair archaeology (2008-12-12 13:00)

Using tools like [1]Google Earth, [2]maps.google.com or other free online mapping services, one can comfortably explore for sites just like an aerial archaeologist.

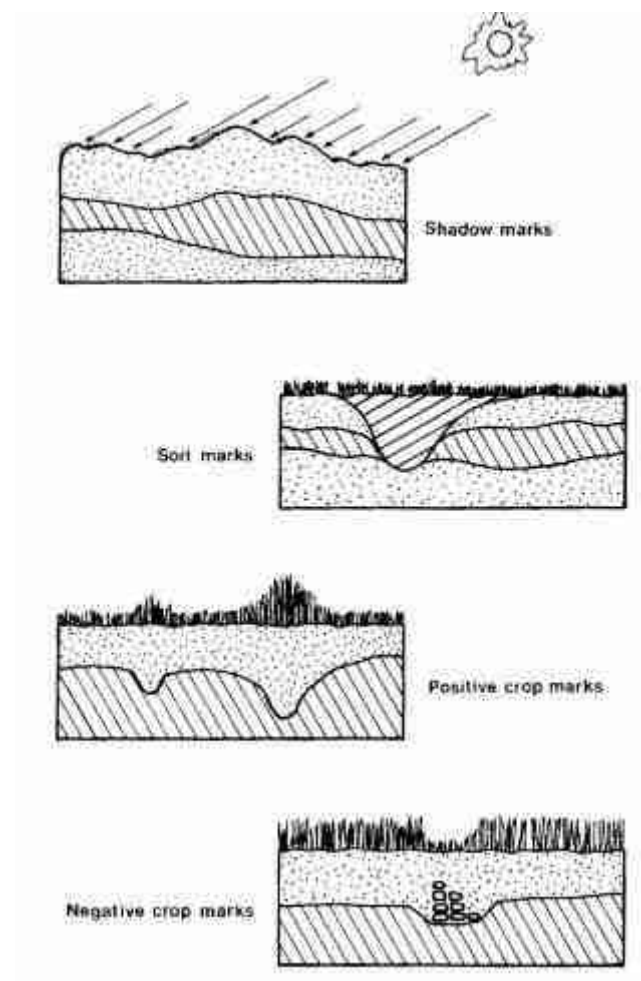
Actually you can cover ground faster than an aerial archaeologist but with more image resolution limitations.

What you look for generally are different kinds of "marks" known as crop marks, soil marks and shadow marks.

Crop marks: Former human activity often effects the growth of crops on the surface above the buried sites. For example, crops or vegetation grown over an old buried ditch tend to grow higher, while crops grown over a stone wall or structure will have stunted growth.

Soil marks: Soil marks occur usually when one moves one kind of soil from one location to another as when building dikes or mounds. Often the soil is of different color. Sometimes the soil becomes stained as in the case when old wooden structures have decomposed leaving marks that are sometimes discernible.

Shadow marks: These are marks caused when old structures cause uneven elevation on the ground's surface above. During certain times of the day when the Sun's angle is right, the ridges, mounds, etc. can be detected from above by the shadows they cast.



From: [3]GIS and Remote Sensing for Archaeology

From: [4]Western European Archaeology. Soil mark from a leveled mound. The combination of eye altitude and resolution here is better than what you will get in most areas using Google.



From: [5]Prospection aérienne en Étampois. Crop marks.

Aerial/satellite spotting can also be effective in locating shipwrecks underwater especially in tropical seas where the water is very clear.

[6]



[7]Click image for full size

In this Google Earth image, we can see underwater traps in the Pampanga Bay, Philippines. There are also two outrigger vessels near the center of the picture.

Beyond the armchair

If you believe you have discovered an archaeological site, you can report it to professional archaeologists.

In most countries, digging for artifacts is only allowed with government permission. However, if you get no response on your find, you could scan the site in person especially if it is on public land. Often you can also treasure hunt, but again you need to be acquainted with local laws.

In many areas, all artifacts found are the property of the government. In other areas, you may be able to keep objects found at certain depths. Note that many professional archaeologists are not particularly fond of treasure hunters, at least the kind that engage in the commercial selling of antiquities.

However, in some areas, like underwater archaeology, treasure hunters often work together with specialists from universities, museums and the government.

The treasure hunter's main tool is the metal detector. In certain conditions, metal tools, jewelry, coins, etc. can last for long periods underground. [8]Gold, in particular, is highly resistant to corrosion, and because of its value, a great find for treasure hunters.

Professional archaeologists on reaching a potential site will conduct test digs usually starting with what is known as a test trench looking for signs of habitation.

Metal detectors, some of which can scan very deep below the surface, allow you to quickly cover a lot of territory. If you find something, you may be able to convince archaeologists to excavate the site, and then volunteer to help out on the dig.

Regards,

Paul Kekai Manansala

Sacramento



[9]Buy now!

[10] 

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SBL-Geomatics (2008-12-13 00:56:00)

Very useful informative post on GIS and remote sensing. keep on posting.
regards

[1]Remote sensing services

1. http://www.sblgis.com/gis_service-industries.aspx

Ritual drinking in eastern Asia and the Pacific (2008-12-17 14:41)

Ritualized drinking was once very widespread in the areas of eastern Asia and the Pacific and still survives in many areas as evidenced by the existence of the kava bowl, rice wine jar, chanoyu tea pot and similar ritual drinking implements. In Southeast Asia and the Pacific, in particular, ceremonial drinking is often the most important social activity were even informal gatherings often involve at least some ritual. Drinking plays a part in many of the most sacred events and sometimes the ceremonies revolve specifically around the ritual drinking itself.

[1]



Communal drinking of rice wine from jars with bamboo straws in the Central Highlands of Vietnam (Janowski et al., *Kinship and Food in South East Asia*, 262). Vessels that appear linked with drinking, and thus possibly ritual drinking, are found in Neolithic sites of Asia. The first written evidence from this region comes from the Shang dynasty of China in which drinking rituals were of great importance. Shang ritual drinking vessels like the hu, lei and jue appear to have been modeled on earlier prototypes with the same shapes and characteristics from the [2]Lungshanoid culture, the apparent ancestor of Shang dynasty culture.

Following some of the suggestions of Solheim, I have argued that Lungshanoid culture ultimately was influenced by the red-slipped ware from Southeast Asia. The red-slipped ware was often marked with cords and/or baskets, and decorated with impressed circles often filled with lime; and dentate/triangle patterns.

The establishment of trade routes by the Nusantara allowed for a sudden rapid expansion of trade during the Middle Neolithic that gave rise to Lungshanoid type wares. This was a bidirectional movement of people and culture through trade more than a major demographic migration event like the Austronesian expansion, as suggested by some.

Lungshanoid or Lungshanoid-like wares are characterized by tripods, usually with tapering, hollow legs; and ring-foot bases often decorated and perforated. Shang wine vessels also are dominated by [3]tripods and ring-feet. In Taiwan and Southeast Asia, the Lungshanoid type wares tended to be red-slipped, plain or polished black. In mainland China, these types were polished black or plain. In all these areas, Lungshanoid wares were often cord-marked.

[4]



Perforated ring-foot vessels from left to right: Neolithic pottery dou-like vessel with ya-shaped perforation in foot from Zhengzhou (Sarah Allan, *The shape of the turtle*, 89); Iron age vessel similar to the pan water basin, from Novaliches, Philippines; perforated ring-foot vessel from South India (last two images from: Waruno Mahdi, *Archaeology and Language IV: Language Change and Cultural Transformation*). **Origins**

Interestingly, Chinese myth links the wine culture of the Shang dynasty with Emperor Shun Di, who is also known as

[5]Jun Di, a Shang ancestor from Tanggu "Hot Water Valley," the country of the [6]Fusang Tree located beyond the 'Southeastern Sea.'

Emperor Shun was a potter before becoming king, and he was considered a patron of pottery-making and was especially linked with wine vessels and earthenware. His daughter is often credited with the invention of wine. This "wine" known as

jiu and chang was not made from fruit but from rice or millet and was not distilled, so it was technically a beer. Grape wine also came to be known but was much less common and was mostly associated with Turkic peoples in the far West.

Judging from latter practices, rice wine would have been made mostly from glutinous rice although normal rice and other grains were also used. This is noteworthy as some research indicates that glutinous rice, also known as sticky or sweet rice, was [7]domesticated only once and in Southeast Asia.

When the Zhou succeeded the Shang, the wine ritual became much less important and the hu wine vessel took a backseat to the ding food cauldron. Indeed, one text in the Book of Documents known as the "Admonition on Wine," castigates the Shang people for excessive drinking of liquor and that opinion held sway in latter Confucian China.

The Shang drank wine that had been offered in sacred ceremonies to gods, ancestors and spirits. In Southeast Asia, ritual drinking is also commonly associated with and offered to departed ancestors, and used in mortuary rituals. Ceremonial drinking was also an important part of many types of initiation such as that of warriors or priests.

However, the [8]hu wine vessel as noted in this blog took on a different role in the practice of alchemy that was to develop in latter times.

Regards,

Paul Kekai Manansala

Sacramento

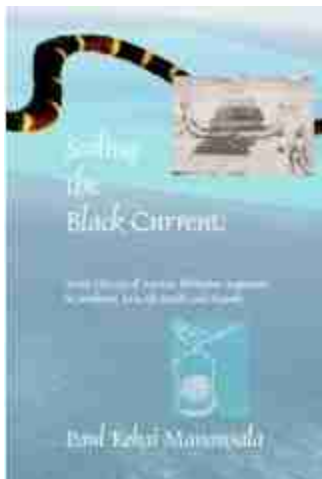
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[9]Buy now!

[10] ✖

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The Pampang Water Control System (2008-12-20 12:12)

To describe the irrigation and hydraulic engineering system, I will use information gleaned from my father, who along with his family during World War II relocated to relatives' farms in the boondocks of Masantol. Many of the graphics are taken from the following article:

Adams, Wallace, Heraclio R. Montalban and Claro Martin. "Cultivation of bangos in the Philippines," The Philippine journal of science Vol. 47, no. 1, Manila, 1-38.

The pampang or dikes that divert water are made of piled up earth or mud. These dikes are generally low except near the more powerful rivers.

Pampang near the river are usually planted with mangroves or Sonneratia trees to help them withstand the force of the tides and floods. These dikes are usually very wide and roads were constructed on them. Both the Spanish and Americans improved upon these pampang roads. Juan de Medina writing in 1630 states:

All Pampang is like streets, for the houses of one town are continued by those of another. One may go to all its towns without getting in the sun, for now the bamboos, and now the palms furnish very pleasant shade.

The mangroves not only protect the dikes, but also act as environments for talangka crabs and other species, which are harvested by farmers. The small dikes that demark the rice fields and fish ponds are generally kept free of vegetation and contain foot paths.

Tidal and sluice gates are known as saplad in the Masantol area. These days the main gates along the river are generally constructed with concrete. In former times, they were made of stones or bricks cemented together or of thick, sturdy hardwood. The saplad are sliding gates with handles on top. Farmers pull up the gate and then place stops into slots in the gate door to hold it into position. Drainage is afforded by ditches known as bangbang.

Water is allowed into the ricefields by smaller gates which are actually tiny dams known as tambun or tambunan made of mud and straw. The farmer simply cuts a little channel into the dam to let water in, and reconstructs the dam to keep water from draining out.

Fish ponds or kaluangan

The fish ponds are a bit more complicated in construction as they hold more water and require a certain directed flow of water. These fish ponds are based on pisciculture of bangus (milkfish) or related species like the Pacific tarpon. The exact origins of milkfish culture is unknown but it was practiced when the Spanish first came to these islands. These fish are saltwater species but migrate as fry to brackish water estuaries and mangrove swamps where they mature, and then return as adults to the sea. Fish ponds are best made in areas of clay soil or the ponds are lined with clay, which retains water and also is the best soil to produce vegetation that bangus like to feed on.

✕

The dike is built above high tide and flood level with a puddle trench (mecha) below in an appropriate tidal estuary. The main gate or saplad allows water in from the river.

✕

Gate system of a pampang fish pond for raising bangus and related salt/brackish water species. The ponds used to grow the fish from fingerling to adult size are generally divided into sections known as kulungan (catching pond), impitan or bansutan (containment pond) and kaluangan (rearing pond). A series of smaller gates directs the flow of water in a circular fashion.

✕

The fish pond system with subdivisions. A separate type of pond is used for raising bangus fry known as pabiayan . The pabiayan also have a kulungan catching pond that is fed by a canal known as sangka . Pipes known as pansol usually made of anahaw wood circulate water into the rearing ponds.

✕

k' - kulungan; p' - pansol; sg - small wooden gate; qp - quadrangular pipe. ✕

Water in both fish and rice ponds is usually freshened at least twice a month during the lunar high tides that occur around the New and Full Moons. Both fish and rice culture in the pampang system involve initial raising in one location, and then transplanting to another location for maturation.

The saplad gates are left open during the high tides and are closed during ebb tides to prevent water from draining back in the estuary. Knowledge of the ebb tide is important and probably many today simply use modern tide predictions, but in ancient times an indigenous system was employed, which in itself would be an interesting area of research. Antonio de Morga writing in 1609 describes the difficulty of predicting tides in some of the southern areas of the Philippines.

The flow- and ebb-tides, and the high and low tides among these islands are so diverse in them that they have no fixed rule, either because of the powerful currents among these islands, or by some other natural secret of the flux and reflux which the moon causes. No definite knowledge has been arrived at in this regard, for although the tides are highest during the opposition of the moon, and are higher in the month of March than throughout the rest of the year, there is so great variation in the daily tides that it causes surprise. Some days there are two equal tides between day and night, while other days there is but one. At other times the flow during the day is low, and that of the night greater. They usually have no fixed hour, for it may happen to be high-tide one day at noon, while next day high-tide may be anticipated or postponed many hours. Or the tide of one day may be low, and when a smaller one is expected for next day, it may be much greater.

The Bugis of Sulawesi possess a sophisticated algorithm for [1]predicting tides and it would be interesting to see if the Pampang system is similar.

Regards,
Paul Kekai Manansala
Sacramento



[2]Buy now!

[3] 

1. http://www.blogger.com/www.kitlv-journals.nl/files/pdf/art_BKI_1743.pdf
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>
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Notes on place names in Zambales and Pampanga (2008-12-27 18:08)

In various parts of the world, we come across a type of sacred geography that views geographical locations as corresponding to the body parts of a deity or deities.

Among Hindus, for example, the Sakta-pithas are considered sacred pilgrimage sites that each correspond with a specific body part of the goddess Sakti. The Buddhists have a similar system.

In the regions of Zambales and Pampanga in the Philippines that have been of major focus in this blog, there are some indications of a similar type of sacred geography. The town known as Bitis, once the largest population center in Luzon but now absorbed into the municipality of Lubao, was originally known as Bitis, for example by Gov. Francisco de Sande in 1576. The latter word means "foot" in the local Kapampangan language.

Bitis is in fact located at the foothills of Mt. Pinatubo where the elevation begins to rise from the flat plains of Pampanga. Therefore, the name might indicate the foot or bottom of the mountain. Another nearby district of Lubao is known as Pasbul, which means "gate" possibly indicating this area was a thoroughfare to the mountain area.

Taking into account the common Austronesian practice of [1]quadripartite division, there are some indications that this general area may have been conceived of as consisting of four "bodies." From Bitis toward the South, there are two placenames indicating parts near the top of the body. At the southern end of the Zambales range, of which Mt. Pinatubo is a part, sits Olongapo, the name derived from the Ulo ng Apo "Head of the Lord/Elder." To the southeast, across the Manila Bay and at the southern end of pampang-style agricultural system that runs from Lower Pampanga and through Bulacan is the ancient city of Tondo.

Tondo is believed to be derived from the Kapampangan word tundun which means "nape" or "back of the neck."

So from Bitis at the feet of the mountains of Pinatubo and Arayat going southwest, you have Olongapo "Head of the Lord," along the coast of Subic Bay, and to the southeast Tondo "Back of the Neck" along the Manila Bay.

Now in the opposite direction from Bitis are again the mountains of Pinatubo to the northwest and Arayat to the northeast. This area around the mountains is generally considered "central" as the directional word paralaya "toward Arayat" for "East" indicates. The Kapampangan word for "North" is ulu or pang-ulu . The ulu in this name is related to the ulo in "Ulo ng Apo" above with both words derived from Proto-Austronesian * ulu "head."

In Kapampangan the meaning of "head" for ulu and pangulu has been lost and the words now mean either "North" or "headwater," i.e. the origin of a river or stream. However, when the words were originally derived to indicate "North," ulu and pangulu still may have retained at least a secondary meaning of "head." Thus, the northern direction would have been associated with some place to the north that was thought of again in terms of the "head" body part.

So, there were four bodies in this hypothesis, all with their feet coming together in Bitis. The two bodies extending to the north had their central parts located apart at the east and west in Mts. Arayat and Pinatubo respectively with the heads again coming together in the north i.e. ulu or pangulu . The top parts of the two bodies extending to the South were Olongapo and Tondo both locations offering access to the open sea through the Subic and Manila bays respectively.

Now, the midsection of the southern bodies is also possibly indicated by a secondary directional system associated with the winds and used by fishermen. In this system, "South" is indicated by the word malaut "on the sea," while "North" is balas or "sand" meaning the type of sand common in the estuarine areas of Lower Pampanga. The south wind is also known as kalautan indicating the wind blowing off the ocean. This would indicate that this southern "center" was located along the northern beach line of the Pampanga Bay, probably at the mouth of the Pampanga River. The names for the directions "southwest" or abagat , the wind that blows in the high tide, and for south-by-southeast or ikat-aldo panlaut "sunrise by the sea" also strengthen this location of the southern center.

[2]



Click image for larger version If this suggested sacred geography is correct, we can only guess at what bodies may have been suggested by the ancients. Possibly the two northern bodies could have been those of the deities [3]Apung Mallari and Apung Sinukuan, associated with Mts. Pinatubo and Arayat respectively, but sufficient clues are lacking. That the ancient peoples in this region may have seen their country as a type of the world in microcosm may be seen in their making Pinatubo and Arayat as the homes of the Moon and Sun respectively. As skilled mariners, they knew that the perceptions of the rising and setting luminaries was relative and could be expanded to all locations. Therefore the four bodies of the country could represent a smaller version of the four corners of the world in Austronesian quadripartite thinking.

Land of sacred earth and pottery

The region of Zambales (Sambali) and Pampanga were linked with the [4]sacred earth of the volcanoes, and the [5]pottery made from this earth I have suggested in this blog.

Many place names link up with these two themes. Joel Pabustan Mallari has noted that the capitals of Zambales and

of Bataan to the south (where Olongapo is located) both have names that denote ancient types of pots i.e., Iba and Balanga respectively. Iba is also the former name of a village in Mabalacat near the Pampanga-Zambales border. Pottery-making continues to this day in locations like Apalit in Pampanga, Calumpit in Bulacan, Victoria in Tarlac and San Leonardo in Nueva Ecija. However, older testimony indicates that pottery-making was once more widespread. Many geographical names or terms indicate features or resources connected with the earth and soil. For example, as already mentioned, one term for the northern direction is balas , which means simply "sand" with a secondary connotation of sand specifically associated with estuarine areas. Diego Bergaño in the 18th century mentions a type of ancient earthenware known as balasini which he describes as :

"Loza antigua, que parece está hendida, no lo estando: hay poco, ya." ('Ancient earthenware, it appears to crack, no longer made: very few are left.')

– Diego Bergaño (1732), Vocabulario de la lengua Pampangan en romance .

The word balasini may be derived from balas , and indeed modern potters still use balas-type sand as a temper in making certain types of pots. These antique wares that were still present in Bergaño's time may be related to the valuable earthenware [6]Ruson-tsubo that were traded to Japan in earlier times.

Mallari mentions a number of places that appear to indicate some link with ancient quarrying:

Balas (sand) common name for barangays in Bacolor, Mexico and Concepcion; Sapangbato (lake of stones) in Angeles; Mabatu-batu (rocky) in [S]an Francisco, Magalang; Banlic (sand or mud after a flood) in Cabalantian, Bacolor; Planas (coral stones) in Porac.

The name Porac itself has a difficult etymology. It could be related to purac "pandan tree," burak "mud/lahar," or other similar words. I would not be surprised if it is a corruption of the word pila or pilac "clay." The archaeologist Robert Fox had reported that he saw what he thought were ancient quarries in Porac. Today, Porac is a major quarrying site, which may be one reason that archaeological finds are rather frequent in this area. Possibly in ancient times, Porac was a source of clay used for pottery and other uses.

In concluding, one last indication of the link with pottery and geography comes from ancient Kapampangan cosmology. The words suclub and s icluban are drawn from the same root meaning lid or cover and particularly referring to the lid of an earthenware pot. Suclub also means "horizon," and the phrase meto sicluban banua means vault or mantle of the sky. The ancients apparently viewed the world as a great pot with the sky as the lid or cover, which reminds us of the [7]Penglai pot ([8] hu) heaven in Chinese mythology.

Regards,

Paul Kekai Manansala

Sacramento

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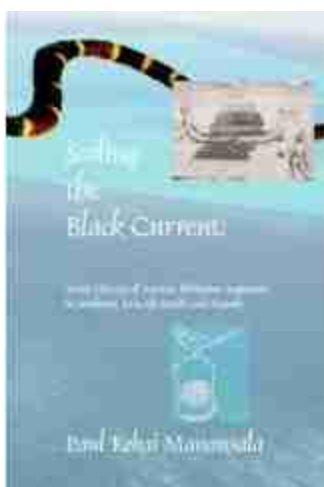
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__, "Ancient quarrying in Pampanga," Singsing vol. 3, no. 1, 18.

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[9]Buy now!

[10]

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6. 2009

6.1 January

Ancient Land Reclamation in Manila Bay? (2009-01-05 12:10)

Check out these images from Google maps ([1]maps.google.com). Click on the images to enlarge them. The first is a satellite photo image of the northern Manila Bay:

[2]



Click image to enlarge Now here is the same area but using a terrain rather than a photographic image:

[3]

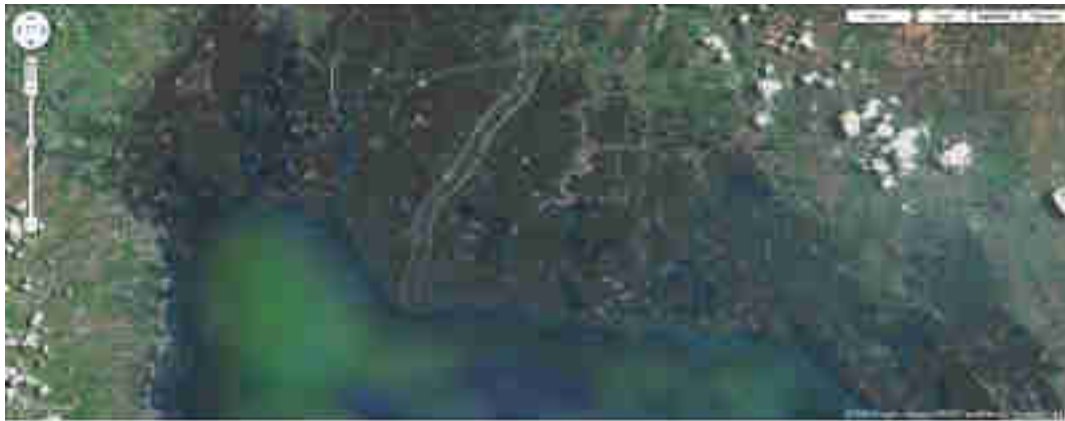


Click image to enlarge Notice the lakes in the image above that are missing in the first image, and also that the Pam-panga Bay in the northwest corner extends much further northward than in the photographic image.

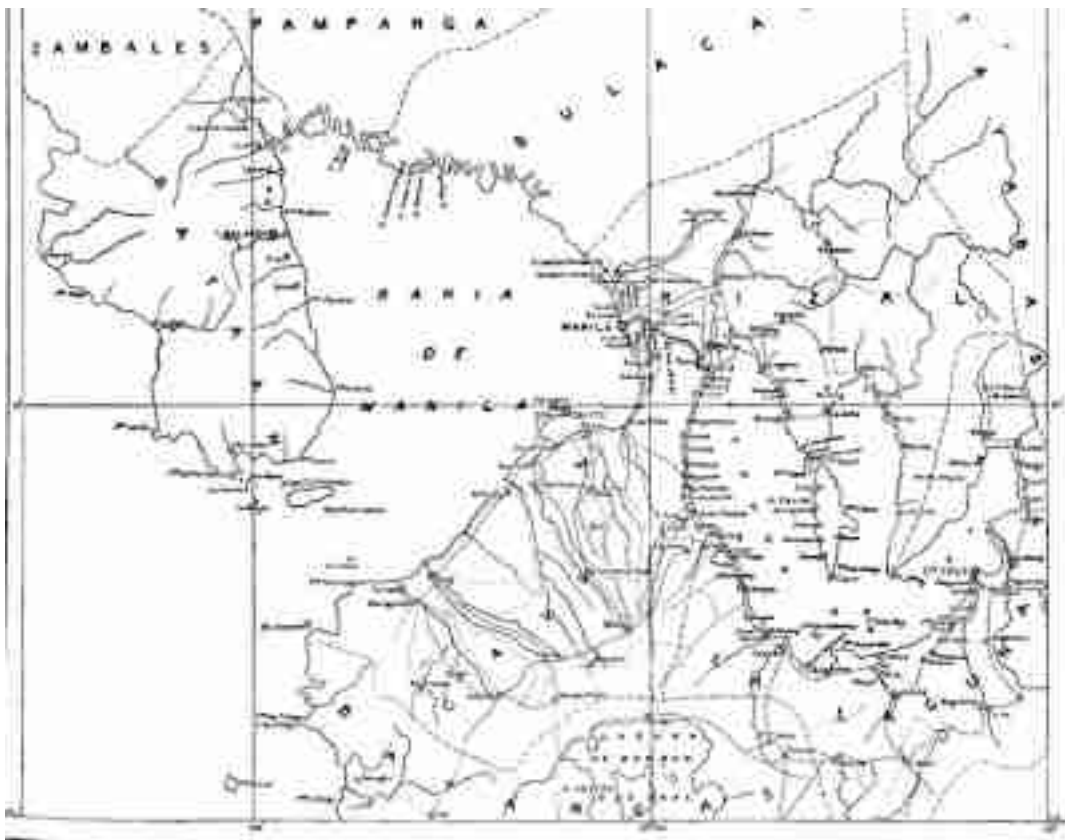
These are areas of reclaimed land that still show up in multi-spectral imagery because what is known as the spectral reflectance value is different than the surrounding land. When the lakes and bay were filled they retain a higher moisture content deeper than in the surrounding areas. So to imaging satellites, these still appear to be bodies of water. So far, I have not been able to find any information on modern land reclamation projects in this region. There have been some further south in Metro Manila where the Cultural Center of the Philippines, for example, stands on reclaimed land. Most land reclamation projects involve modern construction, while the reclaimed land here is covered with old-style dike-pond (pampang) structures.

Since waterways are generally public, I doubt that these projects could have been completed without permission. The

Pampanga Bay, for example, in the following overlay of the two images above is about twice as large in the terrain image.
[4]



Click image to enlarge Indeed some old maps agree with the photographic image.
[5]



Click image to enlarge

(From: The Philippine journal of science. [Vol. 3, no. B], 1908) [6]



Click image to enlarge

(From:

Hannaford, Ebenezer, History and description of our Philippine wonderland, and photographic panorama of Hawaii, Cuba, Porto Rico, Samoa, Guam, and Wake island, with entertaining accounts of their peoples and modes of living, customs, industries, climate and present conditions, The Crowell & Kirkpatrick Co., 1899.) So it appears that these bodies of water were not filled in in modern times, although this still needs some research I admit.

If they were filled in ancient times, the question is to whether it was an artificial process or whether it was due to natural siltation or possibly caused by volcanic lahar deposits.

Either way these areas can be useful in dating the building of this irrigation system. Since sediment would mostly have been used to fill these bodies of water in both the artificial and natural process, the organic material in the sediment can be carbon-dated. If there is evidence of dikes existing at one time on the former water's edge, it would mean that dike-building predated the land reclamation. It can also be said that at least the dikes and ponds built over these former estuarine bodies were not built before the land was reclaimed.

Regards,

Paul Kekai Manansala

Sacramento



[7]Buy now!

[8] ✖

1. <http://maps.google.com/>
2. http://4.bp.blogspot.com/_18esBgLHDVE/SWJpxrX11aI/AAAAAAAAAIQ/8EmACw80YeY/s1600-h/photo_pampang.jpg
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Rice Terrace images on Google Earth (2009-01-08 17:26)

Google Earth has new images of the rice terraces region in Northern Luzon, or least this is the first I have noticed them.

Some of the Kiangan region rice terraces, a UNESCO world heritage site, are visible. But even more spectacular are the rice and vegetable terraces along the Halsema Highway through Benguet.

The ride up this highway from Baguio to Bontoc or Sagada is one of the most spectacular that I have experienced. The Halsema Highway is the highest elevated major highway in the Philippines. While the mountain range here does not come close to comparing in elevation with the highest mountains in the world, it is still very rugged with many steep and at times sheer cliffs appearing as endless drop-offs to vehicle passengers. The vegetation is a beautiful blending of tropical and alpine types and the mountains are often covered in a surreal mist that shrouds the well-constructed terraces.

[1]



The Halsema Highway in Benguet. Click image to enlarge. [2]



The area near Apunan. Click image to enlarge. Unfortunately, Google still does not have high resolution photos of the most noteworthy rice terraces like those at Banaue. The native Igorot peoples have modified the landscape in this region to a scale unequaled prior to modern times. The terrace walls of Banaue alone would stretch half way around the world if strung together according to one estimate, and the combined terrace walls of the Igorots would extend around the whole globe.



Source: [3]<http://www.unu.edu/hq/Japanese/gs-j/gs2005j/shimane-yamaguchi1/yap.pdf>

The rice terraces of the Ifugao group among the Igorots are divided into water districts (himpontonā'an) led by a district head known as tomona .

Each district has a woodlot known as a muyong – an example of indigenous forestry practice. The muyong are usually not wild forest, but old swidden land converted into specialty forest. While some harvesting of the muyong occurs, it is generally protected as it constitutes the main perennial source of water for the irrigation system used with the rice terraces. The trees of the muyong hold moisture from running off too rapidly, and natural organic compost that collects in the forest is washed down the canals replenishing the fertility of the terraced rice ponds. The people were divided into work groups with a women's

ubbu assigned to planting, harvesting, and weeding terrace walls and with swidden farm (uma) maintenance. The men's ubbu is charged with constructing and maintaining terrace walls. A third male work group, the baddang , was responsible for maintaining the canal system.

Yale anthropologist Harold Conklin had described these rice terraces as " one of the soundest soil and water conservation structures ever built by humans ."

The [4]dike and pond system of Pampanga is similar in many respects to the terrace system.

However, in the case of Pampanga the Pinatubo watershed and the mountain source of the Pampanga River act as the "muyong" of the system. During the flood season, the muddy waters flow down the rivers and streams depositing rich sediment into the rice fields.

At one time, most of the region of Upper Pampanga was covered mostly with forest. Very large herds of usa , the Philippine Sambar Deer, roamed the region.

In contrast, Lower Pampanga had little swidden land or forest. Nearly the entire surface is covered with rice or fish ponds. Some mangrove forestry was undertaken on the dikes, but mostly the people living here had to trade to get swidden or forest products. In the estuarine areas, only fish ponds and mangroves could be raised, so they also had to get their rice from elsewhere.

The combination of modern development in Upper Pampanga and the Pinatubo eruption negatively impacted the fertility of the pampang system, but things have recovered lately as the slopes of Pinatubo are gradually greening once again.

In Pampanga also, there were still indications as late as the early 18th century of a system of [5]social structure similar to that used in the rice terraces region with irrigation districts demarked by borders known as danay . The "[6]king of the mountain" here would be the equivalent of the *a-amma manlilintog* of the Tinglayan Igorots of Sagada "the elder who gives the law" i.e., in Kapampangan the payugali . In addition there were other elements of the social structure related to trade and foreign relations, and long-distance kinship relations.

Regards,

Paul Kekai Manansala

Sacramento

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[8]Buy now!

[9] 

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SaGaDa-iGoRoT (2009-01-18 05:27:00)

Nice images. And a well researched piece too. Thanks for sharing. I listed this post as one of my interesting blog reads on Sagada / the Igorot people.

Cheers from a,

[1]SaGaDa-iGoRoT

1. <http://blog.sagada-igorot.com/>

Sayabiga and Rice Agriculture in the Middle East (2009-01-09 21:02)

The recent posts on irrigation provide an opportunity for a segue to the question of the [1] Sayabiga that has been discussed earlier in this blog.

M. J. de Goeje in 1894 first suggested that the Sayabiga, mentioned in medieval Muslim texts, came from the kingdom of Zabag in Insular Southeast Asia. De Goeje was later followed by and expanded upon by G. Ferrand in 1934. I have located the kingdom of [2]Zabag in the same [3] pampang area discussed in some recent postings.

Now, the medieval records state that the Sayabiga were living along the Persian Gulf coast during the reign of the Sassanian king Bahram V (420-38). After the Muslim conquest, the Sayabiga along with a group known as the Zutt, who were probably related to the modern Jats of Sindh, were relocated by the Caliph to the marshlands around the present-day Shatt-al-Arab. The Zutt and Sayabiga, along with the Zanj from coastal southern Africa, worked on draining the swamps in this area.

The two groups, the Zutt and Sayabiga, were said to raise water buffalo that put the "lion to flight," and to have introduced rice farming into the area. Rice became popular in the area at the time and came to form the staple in the Shatt-al-Arab and nearby areas from that period until the present day. Later on, because of the problems with lions in Antioch, the Zutt and Sayabiga along with their water buffalo herds were moved to that region to rid the area of lions.

What is interesting is the rice agriculture system present today along the Shatt-al-Arab.



IFRAME: [4]http://maps.google.com/maps?f=q&hl=en&geocode=&q=Basra,+Iraq&sll=37.0625,-95.677068&sspn=28.529345,53.701172&ie=UTF8&t=h&s=AARTsJpGw-dERm9n2B0_PqOikZCSxLewbw&ll=30.505484,48.056946&spn=0.650758,0.576782&z=10&output=embed

[5]View Larger Map

The area around Basra and the Shatt-al-Arab in southern Iraq where the Zutt and Sayabiga were settled. The irrigation system here is controlled by a system of mud dikes. The areas furthest from the river remained relatively dry and is planted with wheat and barley. The middle area, which was irrigated by the tides, is cropped with millet and maize. The area closest to the Shatt-al-Arab remains wet all the time and is planted with rice i.e. wet rice agriculture.



IFRAME: [6]<http://maps.google.com/?ie=UTF8&t=h&s=AARTsJqzARj-Z8VnW5pkPMLMmZbqrJcYpw&ll=30.355185,48.176969&spn=0.006018,0.00456&z=17&output=embed>

[7]View Larger Map

Close-up of diked fields, some in disuse, along the Shatt-al-Arab. This area has been famous for its canals since medieval times. Another interesting area of research here would be to compare tidal fishing methods to see if there is any sign of Sayabiga influence. Some of the fish traps like the valve room trap, the mud dam trap and the milan trap (see: [8]http://www.public.iastate.edu/~mariposa/MarinaMesopotamica/2006/pdf/20_06OL_0101pp001037.pdf), look quite similar to methods used far to the east in Pampanga.

There has also been a suggestion that oculi or boat's eyes painted on the bow as amulets and found on medieval Arab dhows were brought to the region by the Sayabiga (see Peabody Museum of Salem, *The American Neptune*, p. 42; also Waruno Mahdi "The dispersal of Austronesian boat forms in the Indian Ocean," IN: Roger Blech, Matthew Spriggs, *Archaeology and Language: Artifacts, Language and Texts*

,

Routledge, 1999, 162.)

Regards,
Paul Kekai Manansala
Sacramento



[9]Buy now!

[10] 

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Two new studies on Austronesian expansion, peopling of Pacific (2009-01-24 07:55)

There are a couple of linked articles appearing in the latest edition of Science bearing on the peopling of the Pacific including the Austronesian expansion . I have not read the full articles yet, but have posted the abstracts below.

The first traces the a gut pathogen known as *Helicobacter pylori* suggesting that different Austronesian language branches are linked with related clades of this bacteria. The second study basically agrees with the first using this time linguistic phylogeny to trace the route of Austronesian speakers. Both studies claim that the Austronesian expansion began in Taiwan.

Opposing claims include an Austronesian expansion beginning in South China; and the two that I find most compatible with the evidence: an expansion from Indochina as espoused by [1]Wilhelm Solheim; or from [2]Sundaland or Insular Southeast Asia as brought forth by Stephen Oppenheimer. The datings also of the new study seem to recent when compared to the archaeological, genetic, and in my view also the linguistic evidence.

From other press releases, it appears that the authors are suggesting an initial expansion from Taiwan and then a secondary one from the Philippines. The second demographic movement might be linked with the [3]divergence of

Proto-Malayo-Polynesian, which if true I would find agreeable at least in terms of geography (but not chronology).
Regards,
Paul Kekai Manansala
Sacramento

[4]Science. 2009 Jan 23;323(5913):527-530.

The Peopling of the Pacific from a Bacterial Perspective.

[5]Moodley Y, [6]Linz B, [7]Yamaoka Y, [8]Windsor HM, [9]Breurec S, [10]Wu JY, [11]Maady A, [12]Bernhöft S, [13]Thiberge JM, [14]Phuanukoonnon S, [15]Jobb G, [16]Siba P, [17]Graham DY, [18]Marshall BJ, [19]Achtman M.

Max-Planck-Institut für Infektionsbiologie, Department of Molecular Biology, Charitéplatz 1, 10117 Berlin, Germany.

Two prehistoric migrations peopled the Pacific. One reached New Guinea and Australia, and a second, more recent, migration extended through Melanesia and from there to the Polynesian islands. These migrations were accompanied by two distinct populations of the specific human pathogen *Helicobacter pylori*, called hpSahul and hspMaori, respectively. hpSahul split from Asian populations of *H. pylori* 31,000 to 37,000 years ago, in concordance with archaeological history. The hpSahul populations in New Guinea and Australia have diverged sufficiently to indicate that they have remained isolated for the past 23,000 to 32,000 years. The second human expansion from Taiwan 5000 years ago dispersed one of several subgroups of the Austronesian language family along with one of several hspMaori clades into Melanesia and Polynesia, where both language and parasite have continued to diverge.

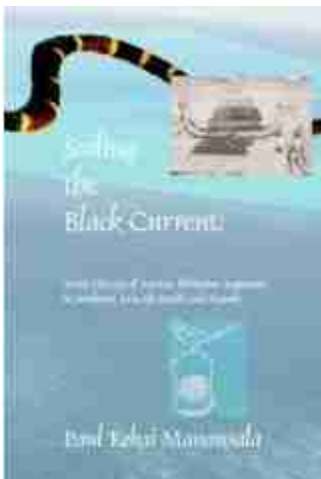
[20]Science. 2009 Jan 23;323(5913):479-483.

Language Phylogenies Reveal Expansion Pulses and Pauses in Pacific Settlement.

[21]Gray RD, [22]Drummond AJ, [23]Greenhill SJ.

Department of Psychology, University of Auckland, Private Bag 92019, Auckland 1142, New Zealand.

Debates about human prehistory often center on the role that population expansions play in shaping biological and cultural diversity. Hypotheses on the origin of the Austronesian settlers of the Pacific are divided between a recent "pulse-pause" expansion from Taiwan and an older "slow-boat" diffusion from Wallacea. We used lexical data and Bayesian phylogenetic methods to construct a phylogeny of 400 languages. In agreement with the pulse-pause scenario, the language trees place the Austronesian origin in Taiwan approximately 5230 years ago and reveal a series of settlement pauses and expansion pulses linked to technological and social innovations. These results are robust to assumptions about the rooting and calibration of the trees and demonstrate the combined power of linguistic scholarship, database technologies, and computational phylogenetic methods for resolving questions about human prehistory.



[24]Buy now!

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A reader of this blog has suggested that the hydraulic system of Luzon that I have written about might link up well with the Greek tales of Atlantis with its system of dikes and canals.

I have avoided Atlantis because it comes to us only from a single source. Plato heard the story of Atlantis from Critias the Younger, who heard it from his grandfather Critias the Elder who heard it from Solon, who heard it from an Egyptian priest. So it was passed four times orally before being committed to writing. All other Greek writers depend on Plato's account, thus there is only one primary source for the legend. That's rather strange given the amount of cultural interaction between Egypt and Greece. Furthermore the story told by the Egyptian priest to Solon reportedly took place 9000 years earlier!

Still it certainly is possible that Atlantis was inspired by some Egyptian records. Probably the best suggestion connects the story with the Egyptian "[1]Isle of Flame" known as [2] Ta-Neserser .

There are a few general similarities between the two accounts and some think that the story may conflate the tradition with other material adding in original stories to convey a political message.

Like Atlantis, the Isle of Flame was noted for its dikes and canals used both for irrigation and navigation. The geography of Atlantis given by Plato is rather stylized. For example, he describes a kingdom located on a perfectly rectangular plain, a river delta, surrounded on three sides by mountains – something that does not occur in nature. The vastness of the canal system is also certainly a product of the imagination.

✕

Plato describes three concentric canals surrounding the royal capital of Atlantis, the outermost ring spanning nearly 2000 kilometers. These rings were cut by transverse canals forming a grid-like system and small islands, and a canal from the outermost ring led to the open ocean.

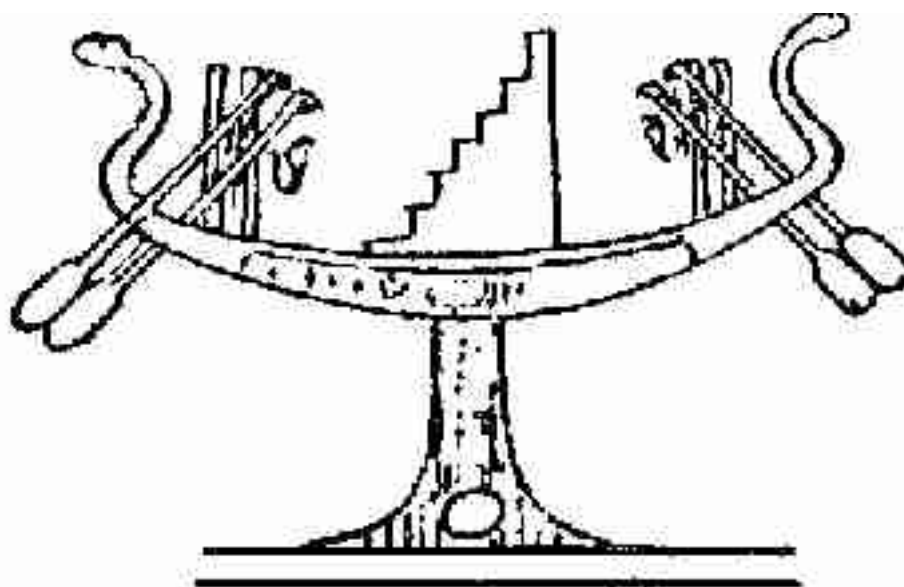
On the Island of Flame, canals intersected the watery paradise creating islands or fields, i.e., the Sekhet-Aaru "Fields of Reeds" (Elysian Fields). The plan here is also often given in the form of a rectangle with the canals more linear than circular.

✕

Located across the Sunrise Sea to the East (Atlantis presumably is in the West) in the Sea of Two Knives, the Isle of Flame rises and sinks into the ocean in [3]cataclysmic cycles that last millions of years.

Atlantis also represents probably an allegory of a civilization that declines and finally is destroyed in the end also by a cataclysm of fire and water.

Both the Isle of Flame and Atlantis are also linked with sacred peaks. In Atlantis the central mountain is holy to Poseidon, while on the Isle of Flame we find the Primeval Hill.



A ship is often shown on the peak of the Primordial Hill in depictions of the Elysian Fields. There appears to be a connection between the Island of Flame and the eastern island source of the [4]spices traded at the emporium of Punt. This island is sometimes also called "Punt," but is different than the kingdom located in southeastern Africa that likely later became known to the Greeks as Rhapta. Christopher J. Eyre notes: "There is a direct comparison here with the island in the Story of the Shipwrecked Sailor : a place which stands at the edge of the cosmos; where the god survives after cataclysmic fire from the sky; where food and spirit (k3) are found to perfection; where the sailor burns his offerings, and is threatened with destruction by fire; but where he receives assurance of post-cataclysmic order, and a renewal of his life, restoration to the created world following his passage through this place of danger." Another ancient land noted for its dikes and also a destination for long-distance trade was the island of [5]Dilmun, located somewhere to the east of Sumer, and noted as a land of marshes.

Pure are the cities – and you are the ones to whom they are allotted. Pure is Dilmun land. Pure is Sumer – and you are the ones to whom it is allotted. Pure is Dilmun land. Pure is Dilmun land. Virginal is Dilmun land. Virginal is Dilmun land. Pristine is Dilmun land...In Dilmun the raven was not yet cawing, the partridge not cackling. The lion did not slay, the wolf was not carrying off lambs, the dog had not been taught to make kids curl up, the pig had not learned that grain was to be eaten... When he [Enki] was filling with water a second time, he filled the dykes with water, he filled the canals with water, he filled the fallows with water. The gardener in his joy rose from the dust and embraced him: "Who are you who the garden?"
– Enki and Ninhursag

Indeed Sumerian myth states that humans were created to relieve the gods of the work associated with building dikes and canals.

The ancient Persians and Indians also knew of a land of dikes known as Haetumant "rich in dikes" to the Persians. The same river or region has been identified with the Haraxvaiti of the Persians and the Sarasvati of India, both names meaning "full of ponds."

Haetumant and Sarasvati are generally located by scholars somewhere in the region from Afghanistan to and including the Punjab of India.

However, I have noted that there was a medieval or late ancient Iranian tradition that the [6]Ardvi Sura Anahita, the earlier name for the Haraxvaiti, was located much [7]further east along with other sacred locations like Kangdez and the region of the White Haoma Tree. Indeed these areas were placed in the Sea of China at the very extremity of the known world. In the Indian Rgveda text, the Sarasvati is located in a region known as Sapta Sindhu "Seven Rivers,"

which in classical works is placed on [8]Sakadvipa island east of India in the [9]Milky Ocean.

Because the related Iranian and Indian manuscripts are not that old, it is difficult to determine the earliest dates for these beliefs. However, as we have noted earlier in this blog by the beginning of the common era even the Greeks knew of this far eastern region as demonstrated in the [10]geography of Marinus of Tyre. Hebrew texts like the [11]Old Testament and Enoch push knowledge of these eastern lands, where cinnamon and aloeswood originate, back at least a few centuries if not several. And, of course, if we date the trade of these spices to ancient Egypt such knowledge may go back at least to the Middle Kingdom period.

Another noteworthy item in reference to the sinking and rising Isle of Flame (and the sinking Atlantis) is the many accounts of undersea kingdoms in ancient writings and myths. The island source of spices in Punt, again sometimes called Punt itself, was said to move around in the ocean and to sometimes disappear – possibly an allusion to the cataclysmic Isle of Flame.

Chinese legend has the three floating islands of paradise including Penglai, which are often also said to disappear sometimes submerging beneath the waves. Indeed, the Dragon King of the East, who is said to live under the sea, is also said to reside on Penglai. In Japanese folklore, Penglai (Horaisan) is equated with [12]Tokoyonokuni, which again is often placed under the ocean as in the tale of [13]Urashima.

In Dilmun, Gilgamesh dived to the bottom of the sea at a location known as the "mouth of the waters" to an underwater domain known as the Apsu to retrieve the plant of immortality. Iranian myth places this plant – known as the [14]White Haoma Tree – in the "middle" of the ocean although not necessarily underwater. Southeast Asian myth tells of the undersea [15]Pauh Janggi, Campanganghi and similar trees at the "navel of the ocean."

These Atlantean kingdoms may owe their origin to traditions of actual sea flooding, volcanic eruptions, etc. in historical contexts and/or to the watery nature of [16]estuarine kingdoms and settlements.

X

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[18]View Larger Map

Notice that the dike and canal region around the northern part of Manila Bay has a similar shading as the shallow waters of Olongapo Bay (left side). This is partly because the area consists of reclaimed mangrove and freshwater marshland, but also because much of the area would be underwater during high tide, and some areas even during low tide, if not for the presence of the dikes.

Regards,
Paul Kekai Manansala
Sacramento
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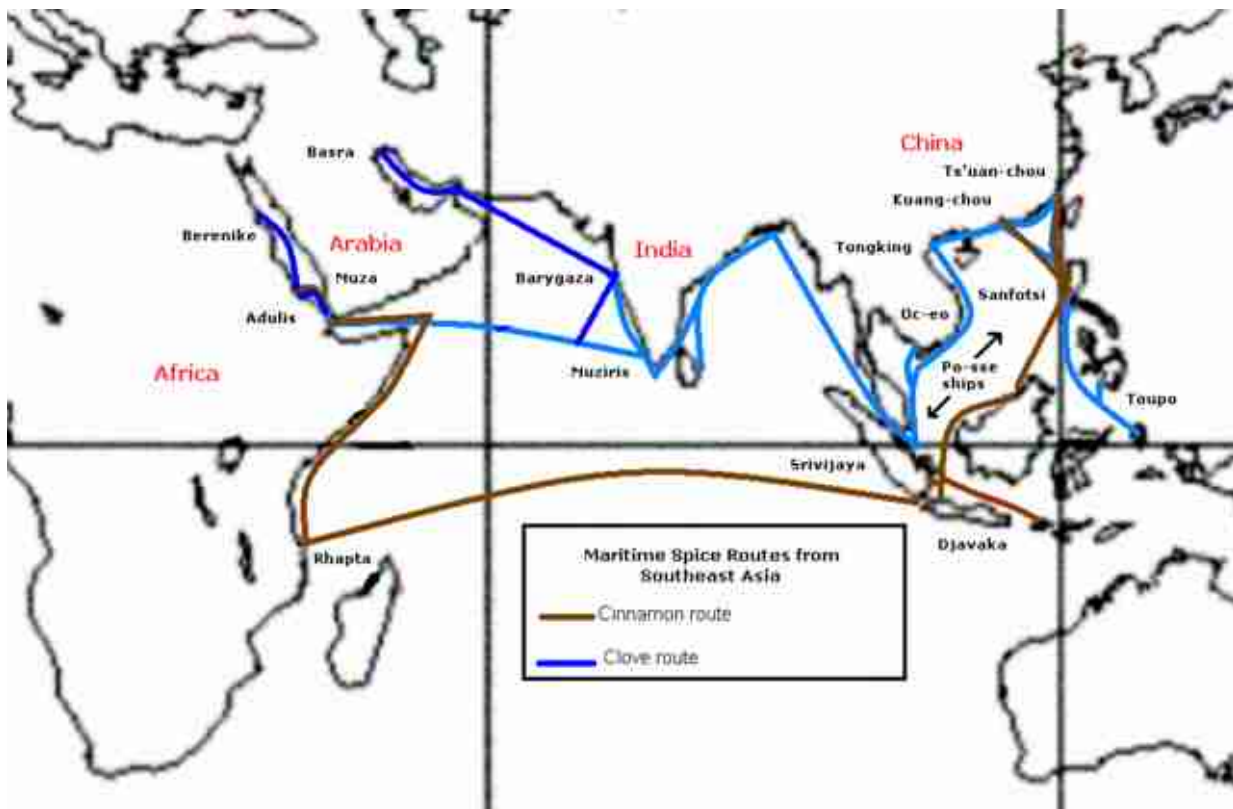
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6.2 February

More on Clove and Cinnamon Routes (2009-02-02 06:25)

I want to expand a bit more on the [1]Clove and Cinnamon Routes as these were known on their eastern leg by the Chinese starting in the Sung Dynasty.



[2] Click here for full image. From the Sung period onwards, the Chinese wrote of two sea routes used for trade towards the South. There was a western route and an eastern route.

The western route, known as xi hanglu 西航路 (western ship route), hugged the coast from Quanzhou in Fujian to Vietnam to the markets of Zhangcheng (Tonkin) and Zhenla (Cambodia). From there, goods went onward to the Malayan peninsula, all the time staying west of the Jiaozhi Sea (central South China Sea).

Ships taking the eastern route, known as dong hanglu 東航路 (eastern ship route), sailed due south from Quanzhou, staying to the east of the Jiaozhi Sea toward [3]Luzon. On Luzon was found the kingdoms of Lingyamon (Lingayen) and toward the southeast, [4]Sanfotsi (Sanfoqi, Sambali).

From San-fo-qi, ships went southeast to [5]Toupo (Toubak or Cotabato in Mindanao) where they could access the sources of clove buds and nutmeg in the Moluccas Islands (Maluku).

The central part of the South China Sea was avoided because of the coral islands that were known in early times as Shan Hu Zhou , the modern Paracel and Spratley islands. These islands and reefs were considered dangerous and were skirted by taking either the coastal western ship route or the eastern ship route with the winter monsoon.

Elsewhere I have demonstrated that this East / West segmentation can be related to the existence of two major trade arteries between China to Southeast Asia: the so-called xi hanglu 西航路 (western route) and the dong hanglu 東航路 (eastern route). Ships sailing along the first route went from Fujian and Guangdong to Hainan and Vietnam, passing the Paracel Islands on their western side; from Vietnam they proceeded to the Malayan east coast and finally around the peninsula's southern tip to Melaka and the Indian Ocean; a further link connected the southern tip of Vietnam to Cape Datu; from there vessels could follow the Kalimantan coast down towards Java. The second route ran from Fujian - via the southern tip of Taiwan - to Luzon; from Luzon one would then go through the Sulu Sea to Brunei or, via the Sulu Islands and Celebes Sea, to Sulawesi, Maluku, Ceram, Timor, and so forth. The existence of this double route system is related to a very special geographical feature: the central part of the South China Sea was considered dangerous due to its many shoals and reefs.

Roderich Ptak, The Sino-European Map ("Shanghai yudi quantu") in the Encyclopedia Sancai tuhui .

Cloves and nutmeg were taken from the Moluccas, then part of Toupo, to the northwest until they reached Sanfotsi, when the journey then went due north to Quanzhou. From that Fujian port, the spices went westward along the xi hanglu or western ship route.

Cinnamon and cassia, however, sourced from South China and Vietnam, apparently mostly went south along the dong hanglu or eastern ship route. More cinnamon was also available in Mindanao and parts of Indonesia. All this cinnamon eventually went west through Indonesia all the way to Rhapta on the southeast coast of Africa.

One cannot rule out that mainland cinnamon and cassia were traded, at least partly, for the southern insular clove buds and nutmeg.

During Ming times, Lingyamon on the dong hanglu apparently becomes known as the kingdom of Feng-jia-shi-lan 彭加蘭 (Pangasinan), while I would suggest that Sanfotsi or Sanfoqi becomes Lu-sung 呂宋 (Luzon kingdom). Toupo or the Cotabato empire becomes overshadowed by Su-lu 蘇祿 (Sulu sultanate).

Regards,

Paul Kekai Manansala

Sacramento

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3

Millenarian aspects of some Philippine Christianized rituals and beliefs (2009-02-12 09:18)

Francisco Demetrio wrote a study back in 1968 linking the great flood myth in the Philippines with the motif of the egg or something similar as a symbol of the rebirth of humanity and nature.

Concepts of rebirth and return are frequently found in Philippine myth and folklore.

At one basic level was the idea that the spirits of the dead, often known as *nono* or *anito*, would return as divine guests at a prescribed time. During the *tibao* festivals, special water jars and tables were prepared for the visit of these *nonos*.

Often small portable images of the *nonos* were made. When the Spanish came and Christianized the lowland people, these images became the *santos* especially the one known as *Santo Niño* "Holy Child."

The first *Santo Niño* was given as a gift by Magellan to Hara Amihan, the wife of Rajah Humabon, king of Cebu, to replace her idols or *anitos*. The Cebuanos eventually disavowed any allegiance with Spain and Christianity and killed Magellan. However, when the Spaniards returned 30 years later they found that the *Santo Niño* had been converted into an indigenous *anito*. Historian Zeus Salazar describes "the Christian image in Cebu (1521-1565) as the representation (*likha*) of an *anito* (divinity) connected with the sun, the sea and agriculture."

Patianak

According to the Filipino folklorist Isabelo de los Reyes, the Tagalogs once believed that dead fetuses were reborn as the "Lord Child" or *Patianak*.

The *patianak* is mostly described in modern literature as a type of goblin that often is said to devour children. However, the original idea seems to be related more to the concept of children or fetuses that have died prematurely, or to a type of wee folk that inhabits mounds. In many areas, the *patianak* is still looked upon with a type of reverence. When one approaches an ant-hill, for example, it is a custom in many areas to ask permission of the *patianak* to pass by. It is also worth noting that in some areas the *patianak* is known as *nono*, the name for the deified ancestral spirit! Apparently, after religious conversion, the *patianak* was demonized to various extents in different areas of the country.

Another name for the *patianak* is the *muntianak*, which means simply "small child." The *muntianak*, and also sometimes the *patianak*, are associated also with rice fields and the soil. In Mindanao, for example, offerings were made in rice fields to the *muntianak* during planting and harvesting seasons.

In other regional millenarian belief systems, we find the idea of a special child as a savior or precursor to the savior. In Papua New Guinea there is the *konor*, a miraculous child who heralds the coming of *Mansren*, the messiah of the Golden Age. In medieval China, Qingtong "Azure Lad" was the intermediary of the Daoist savior Li Hong, and actually does most of the salvation work during the final tribulation period.

Aspects of millenarian beliefs also appear linked with the *Santo Niño* iconography and beliefs. Although orthodox Christianity prevented *Santo Niño* from becoming the Christ of the second coming, he nonetheless possesses all the necessary significations. For example, *Santo Niño* images are traditionally garbed with a royal crown and red clothing as a symbol of royal descent. In the left hand is placed a golden orb or globe that symbolizes the world, and thus the *Santo Niño* is a type of "rex mundi." When clothed in green, *Santo Niño* represents prosperity and abundance and this can be seen as a link with the golden age or the millennial kingdom.

The *Santo Niño*'s connection with the wee folk might also be indicated by the presence of the *Aeta* or *Ati* costume and dance in many *Santo Niño* festivals, with the *Aeta* as the possible real model for the mystical "little people."

Other Santos

In Apalit, Pampanga, the fluvial Apung Iru festival features a *santo* of St. Peter, the Prince of the Apostles. The statue is dressed in the regalia of the Pope, the sovereign of Vatican City, even though the Vatican did not exist in the time

assigned to St. Peter.

The festival has all the markings of a royal fluvial procession as found in other parts of Southeast Asia.

Early in the last century, Luther Parker collected local legends of Pampanga that indicated the idea of recurring cosmic battles between the mountain gods. Some of these, of shorter duration, were linked with the courtship of the daughter of god of the Sambal mountains and the son of the god of Mt. Arayat. Others, that occurred over periods of centuries and that were said to be signaled by special cloud formations, involved the chief deities themselves.

Apung Sinukuan, the god of Mt. Arayat, and Apung Mallari, the god of Mt. Pinatubo, were viewed respectively as the Sun and Moon, and thus as the rulers of the heavens. In Pampanga, the *banua*, a term that in other regional hydraulic societies refers to the kingdom associated with a central mountain, means here the sky or heavens, the kingdom of the Sun and Moon.

Pinatubo and Arayat as the mountains homes of the Moon and Sun respectively thus represent the central axis, the link between Heaven and Earth.

The terrestrial "king of the mountain" is thus the lord of all under heaven – the terrestrial copy of the heavenly *banua* – a concept commonly found in other Southeast Asian royal systems.

Batalla Festival

Robby Tangingco of Holy Angel University has investigated the festivals of southern Pampanga where he found the little-known Batalla celebration still practiced.

A *santo* is involved in these festivities although it can vary from place to place. The timing is also linked to the local annual floods, which varies depending on location in Lower Pampanga. The event that Tangingco witnessed took place when the area was covered with flood water during high tide.

In Masantol, the Batalla fest takes place in honor of San Miguel, the patron saint of the town. San Miguel, or St. Michael, is the Prince of the Heavenly Host who leads the angels in the final battle of Heaven.

Now, "batalla" is the Spanish word for "battle." According to one analysis, the festival commemorates the battle between local Moros and the Spanish Christians. However, it could also represent the battle in Heaven involving San Miguel and the angels, or for that matter, the indigenous [1]battle of Apung Mallari and Apung Sinukuan.

As a fiesta that takes place in the remote rural areas, it is not surprising that the Batalla fest is apparently not documented. However, Tangingco reports that the oldest people in the area report that the Batalla was practiced by the oldest people that they knew while growing up. The festival is recorded as taking place in most of the districts of Macabebe and also in the towns of Masantol and San Simon.

Celebration of the Batalla involves rowdy men transporting a palanquin carrying a *santo* along a specific path to the local church. Noteworthy is the fact that young children follow in the train of the procession.

During the march, the *santo* is rocked back and forth often violently while everyone begins dancing and the men shove and push each other, while yelling "Oy! Oy! Oy! Oy!"

Upon reaching the church, the men begin to run around wildly and a ritual tug-of-war ensues at the conclusion of which everyone calms down and the *santo* is brought into the church.



Santo before it is carried into church from [2]Karlo Samson.

Japanese echoes

The Batalla festival resembles quite closely the *matsuri* festivals of Japan in a number of ways.

During the *matsuri*, a *kami* – a deity or spirit – is carried in a palanquin known as *mikoshi*. The *mikoshi* is taken along a zigzag path and pushed up and down – a practice said to amuse the *kami*. There is no actual idol present in this case, the *kami* is present in spirit only.

In many cases, upon reaching the destination the *mikoshi* is then taken on a procession at sea. Again, in many areas a ritual tug-of-war takes place. Generally the teams involved in the tug-of-war represent polar opposites. For example, at the Agata *Matsuri*, one team represents the sea, while the other represents land. At Lake Hiruga, the tug-of-war takes place in waist-deep water. When Tangingco witnessed the Batalla fest, the water was said to be "knee-deep." Indeed in many areas of Japan the *mikoshi* procession involves the men either plunging into the sea or

getting splashed with water. In Japan too, the event is characterized by much yelling and shouting.

Matsuri festivals are also linked with the "divine visitors" known as [3] Marebito who are said to come in spirit from across the sea. The Marebito would be the Japanese type resembling the anito or nono of the Philippines. In this sense, we can note that the santos in the Philippines are also often immersed in water or the sea during festival time. [4]Millenarian aspects of the matsuri are also found in the Miroko dances honoring the savior deity who shall come one day with a ship of cargo to usher in the [5]Golden Age.

Now, one could possibly explain all these similarities by coincidence but that probably would not be the best choice. Most likely there is a connection but it would be difficult to say more on how the link occurred at this time.

"Battle" aspects of matsuri are found in the kenka-matsuri or "fighting matsuri." These involve not only the tug-of-war but also sumo matches and other competition. The sumo wrestling might link up with the pushing and shoving that accompanies the Batalla in southern Pampanga. In some areas, mikoshi teams engage in duels by smashing the palanquins together.

✖ Kenka-mikoshi ([6]www.quirkyjapan.or.tv/jzinefestivals.htm) Without much reservation, it can be suggested here that the "battle" represented in both the Japanese and Kapampangan rituals would likely represent the conflict and decay that almost invariably precedes the start of a new age of prosperity and abundance.

Regards,

Paul Kekai Manansala

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Prester John and the Assassins (2009-02-14 11:56)

In 1145, Otto of Freising wrote that in the previous year Hugh, bishop of Jabala in Syria, came as an emissary of Prince Raymond of Antioch to the court of Pope Eugene III in Viterbo to call for the Second Crusade.

He told Otto, in the pope's presence, that [1]Prester John had routed the brother monarchs of the "Medes and Persia" and captured the city of Ecbatana "not many years ago."

Scholars have generally attributed Hugh's news to the victory of the Karakhitai empire over the Great Seljuk Sultan Sanjar near Samarkand.

However, this interpretation has also been rightly criticized on various grounds. First, the Karakhitai victory occurred a good thousand miles away, as the crow flies, from Ectabana, which is identified as the modern Hamadan in northwest Iran. Hamadan was never in any danger from the Karakhitai. Also, Hugh's account does not mention the victories in the areas where the fighting actually took place between Sultan Sanjar and the Karakhitai.

Sultan Sanjar's brothers were dead by 1141 when the battle with the Karakhitai occurred, so there was no question of any brother monarchs. P. Bruun has rightly suggested that the brother monarchs mentioned by Hugh must have been the Hamadan Seljuk Sultan Mas'ud and his brother Sultan Da'ud.

Mas'ud became sultan in Hamadan and ruled most of the territory of the ancient Medes.

In 1143, the Assassins killed Sultan Da'ud and defeated Mas'ud's army at Lamasar and other areas in the Rudbar. They also assassinated the qadis of Hamadan, Tiflis and Quhistan.

Bishop Hugh may have been referring to these victories, although they would have occurred just the year before his visit. Possibly Sultan Mas'ud after his defeat may have even temporarily withdrawn from Hamadan allowing the Assassins to claim a brief hold over the city. Certainly the Assassin victories come much closer geographically to Bishop Hugh's relation even if the event occurred more recently than suggested by Otto's account.

Assassins and Sayabiga

Now previously in this blog it was suggested that there was a link between the Assassins and the [2]Sayabiga, who would have originated from Zabag. This latter kingdom, according again to the theory laid out here, was the actual realm of "Prester John" as known during this period.

The Assassins belonged to the Nizari sect of the Isma'ili branch of Shi'a Islam. The Isma'ilis had apparently adopted many "[3]dervish" elements that are thought to have come from the East and have been linked by some with the Zutt and Sayabiga peoples who were present in the region when Muslims overthrew the Sassanian empire.

Interestingly, one etymology for the word "assassin" comes from "al-sasani." Farhad Daftary mentions a saying in Tripoli, not far from former Assassin strongholds, that suggests such an origin. However, "sasani" here refers not to the Sassanian rulers but to the Banu Sasan, the Islamic underworld.

The Sasan here is the ancient one, the son of Bahman, who was forced to raise sheep after his father bequeathed his kingdom to his sister. From that point onward, sasan became a word denoting beggars, street entertainers, con-artists and the like.

As noted earlier in this blog, the Banu Sasan had their own jargon that contained words believed to be of "dervish" origin and which have also been linked to the Zutt and Sayabiga. Thus, the same types of spiritual and cultural undercurrents can be found in both among the Isma'ilis, and thus the Nizari Assassins, and the Banu Sasan.

In the One Thousand and One Nights, we hear that one of the main characters, Shariyar, is called "King of Kings of

the Banu Sasan, the Isles of India and of China." The term "king of the isles of India" was often used to describe the [4] Mihraj, the ruler of [5]Zabag, who was not of course also the ruler of China. However, if we look at the latter dominion as literary exaggeration, the link of the "King of the Banu Sasan" with the "King of the Isles of India" could be explained by the presence of the Sayabiga as an important element of the Banu Sasan.

In this regard we can also take the text of John Mandeville, whether such a person existed or not, as evidence of a confirming tradition. Mandeville states that the "Old Man of the Mountain," the European term for the ruler of the Assassins was under the "lordship of Prester John." Bruun notes that a German text of this period, latter than that of Otto, calls Prester John the "King of Armenia and India" with Armenia located in the ancient region of the Medes.

Silence of texts

Besides the possible origin of the word "assassin" and the curious account of the Arabian Nights, one might wonder why no Isma'ili or Sunni texts mention a relationship between the Nizaris and the Mihraj.

However, according to the position taken in this blog, the silence is not that problematic. The King of Zabag (Mihraj), known in Europe as Prester John, became involved in the region to protect his interests on the old sea trade routes from Sunni Muslim expansion.

The Shi'ite Nizari Assassins were natural enemies of the Sunnis as were the Christians. The Mihraj then would have naturally desired to acquire these two as allies to help curb Sunni expansion.

As this included bringing on another crusade, it was natural that any such conspiracy be kept secret by the Nizaris. Even though there was no love loss between Sunni and Shi'a, it still may have been viewed as unacceptable to openly cooperate with "infidels" against fellow Muslims.

Previously in this blog it was also suggested that Prester John attempted to work partly through the Knights Templar in reaching Christian Europe. The Templars likewise would wisely have to conceal any relationship that would have involved cooperating with the Assassins, for which they were in fact often under suspicion.

Prester John, the Isma'ilis and Templars all stood to benefit by curbing Sunni expansionism, but the latter two also needed to work secretly.

Islamic merchant ships headed eastward normally sailed from Basra stopping at the port of Daybul in the Sind (modern coastal Pakistan) before venturing on to other parts of India, Southeast Asia and China. The Sind is an important area because of its connection with both the Zutt and Sayabiga. The Fatimid had established an Isma'ili presence in the Sind in 883, which has lasted to this day.

Bernard Lewis has suggested that the Fatimid Isma'ili intended on monopolizing the eastern sea trade by diverting shipping from the Persian Gulf to the Red Sea. He states that the Fatimids had sent agents to attempt gaining control of the coasts of Baluchistan and Sind for this purpose. Although they did not appear to win over the actual coastlines, a Fatimid Isma'ili principality was established in Upper Sind with its capital at Multan. Ibn Hawqal mentions that Baluchis of Kirman and Sijistan also had accepted the Isma'ili faith. Prester John may have offered the Isma'ili an opportunity to realize their dream of trade dominance at a time when the Fatimid empire had been reduced to the confines of Egypt and when the Nizaris were under heavy persecution.

Now as suggested earlier in this blog, Prester John would have been a patron of Nestorian Christianity along with other religions, and he had no qualms in representing himself as a "Christian king" especially as this also suited his mundane ambitions. A Metropolis of Dabag, the Nestorian name for Zabag, had been established since at least 410 CE.

Possibly Prester John's Christian overtures through Sayabiga-Assassin agents may account for the curious testimony of both William, Archbishop of Tyre (c. 1130 – 1185) and Jacques de Vitry, Bishop of Acre. (c. 1160/70 – 1240 or 1244). Both had claimed that the chief of the Assassins had converted to Christianity. Daftary believes this confusion may have arose from the authors' misunderstanding of the doctrine of qiyama, which relieved believers from the tenets of shari'a law. However, another explanation is that the two clergymen were aware of Templar dealings with the Assassins and had assumed or been led to believe in the latter's conversion.

Now it is worth noting that Raymond of Antioch, who sent Bishop Hugh as his emissary to the Pope, had granted the Amanus Mountains in his territory to the Knights Templar, and John Kinnamos records Templars fighting for Raymond when he was attacked by Byzantine emperor John Comnenus. Raymond apparently was not much liked by his enemies as Nur ed-din had his skull, after the prince was killed in battle, covered with silver and sent as a present to Baghdad's Sunni caliph. Sayabiga families had been previously specifically relocated to Antioch with their water

buffaloes to help curb the lion population problem.

Wolfram von Eschenbach directly connects Prester John and the Templars in his historical romance possibly obtaining his information at the Angevin archives, which he claimed to have researched. The Angevins, of course, were heavily-involved both in Jerusalem and directly with the Templars. Albericus of Tres-Fontaines records that in 1165 envoys of Prester John brought letters to the courts of both the Byzantine and Holy Roman emperors. In 1177, Pope Alexander III writes in *Indorum regi sacerdotum santissimo* of a letter brought to him by his physician Philippus who had encountered emissaries of Prester John while traveling somewhere in the "East." In these letters, Prester John actually claims to have Templars in his service, although he criticizes them or those unfaithful among them who have allied themselves with the Muslims.

There are Frenchmen among you, of your lineage and from our retinue, who hold with the Saracens. You confide in them and trust in them that they should and will help you, but they are false and treacherous...may you be brave and of great courage and, pray, do not forget to put to death those treacherous Templars.

We might view Prester John's disclaimer of the Templars "who hold with the Saracens" as a strategic deception to avoid any appearance of his own connection with the Nizaris.

So to sum up, the Sayabiga had established themselves on the coasts of the Persian Gulf in pre-Islamic times and after the Muslim conquest converted to Shi'a Islam. Many found work as mercenaries while some others drifted into the underworld groups known as the Banu Sasan. Still others later became associated with the Nizaris. These Sayabiga likely still communicated with their former homeland of Zabag via the [6]maritime spice routes.

As the fortunes of the Fatimid Isma'ili empire waned seriously in the late 11th century, the Sayabiga may have helped initiate contact with the Zabag empire and its king. The latter kingdom had already been involved in making alliances with China and India-Tibet as sea changes were occurring along the old maritime trade corridors.

Regards,

Paul Kekai Manansala

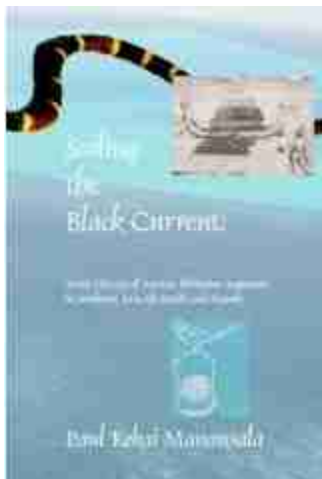
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"the Dude" (2009-02-15 20:19:00)

OT, but possibly of interest, ancient Shang bronze 4ka

[1]link

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More on Prester John (2009-02-19 17:08)

A few decades after the exchange of letters between Pope Alexander III and Prester John, the Mongols began to erupt from their homeland on conquests across Asia.

The Mongols destroyed both the Seljuk empire and the Assassin strongholds in Iran and Syria.

Not surprisingly, there were many in Europe who wondered if the Mongols might be linked with the earlier overtures of Prester John. The confused accounts of Jacques de Vitry and others helped to fuel this speculation. From this point onward, two developments occurred with reference to the perception of Prester John.

Firstly was that the Christian king was based somewhere in "Tartary" i.e. in the region around the Altai mountains and the Mongol homeland. The other line of thought, that developed more in latter times, was that Prester John was the same as the Negus, the emperor of Ethiopia.

When first approached about Prester John, the Mongols ridiculed the ambassador of Pope Innocent IV. However in 1248, a Persian khan who had converted to Christianity sent an embassy to Louis IX at Cyprus. They reported that the present Great Khan of the Mongols had married the daughter of Prester John. Interestingly, the work attributed to John Mandeville published more than a century later claimed that it was traditional for the Great Khan and Prester John to exchange their daughters in marriage. Both the king of the Naimans and the king of the Keraites evidently claimed to be Prester John during this period. However, the rise of Timur (Tamerlane) and the Islamization of the Mongols turned European hopes in Prester John toward Ethiopia. The idea of an Ethiopian Prester John dates at least to Friar Jordanus in 1328 and maybe goes back, in part, to Jacques de Vitry.

However, the first papal embassy occurs in 1441 in which the Negus apparently accepts his identification as Prester John. During the great explorations of the 15th and 16th centuries, the Portuguese equated Prester John with the Emperor of Ethiopia.

Despite the rise of the Mongol and Ethiopian versions of Prester John, the original idea of a Prester John of the Indies never totally died out. Marino Sanuto, for example, an early 14th century Venetian statesman advocated the establishment of a papal fleet in the Indian Ocean and located Prester John in the far East Indies. The text of John Mandeville has the same opinion in the middle of the 14th century. The location of this Christian king in the Indies of the extreme East was also nearly the exclusive interpretation of the medieval romance literature including the Grail cycle.

We have to wait though until the middle of the 15th century to find what appears to be another major embassy from a Prester John of the Indies.

Di Conti and the Eastern Ambassador

Fra Alberto de Sarteano, a papal envoy to Ethiopia, returned to the Council of Florence in 1441 with a great foreign contingent consisting of Copts, Ethiopians from Jerusalem and two important individuals – the Venetian traveler Nicolo di Conti and an unnamed ambassador from an unnamed Nestorian kingdom in "Upper India."

As discussed previously, [1]Nicolo di Conti had, as told by Pero Tafur, spent many years in the service of Prester John who lived in somewhere in the Indies of the East. According to Tafur, this Prester John had a great interest in Christian Europe and had attempted to send embassies to the West during di Conti's sojourn.

Quite naturally, one could expect that when di Conti decided to return to Europe that Prester John would have seen an excellent opportunity to send an emissary along with the Venetian traveler. The envoy that came with di Conti in de Sarteano's group though is never identified, nor is his kingdom. The papal secretary Poggio Bracciolini describes the ambassador's kingdom as located in "Upper India to the north" about 20 days from Cathay (northern China).

"Upper India" during this period meant the Indies beyond the Ganges sometimes including South China. Vespucci and Magellan, for example, considered Maluku, the Spice Islands, as belonging to the region of Upper India.

The very mention of a Nestorian kingdom in Upper India should have conjured up images of Prester John in the minds of at least some informed persons of the time. Conti also mentions Nestorians near Cathay but without further specifics on location. However, it was during this period that the Pope was actively seeking relations with the Negus of Ethiopia who had the formal title of "Prester John." So the silence in Poggio's account of 1447 is understandable.

Also, the Prester John of the Indies during this time becomes more generally known as "Emperor Thomas of the Indians" after St. Thomas, the supposed evangelizer of the East, as opposed to "Emperor Prester John of the Ethiopians." Pope Eugenius IV in 1439 addressed identical letters to these two emperors.

Di Conti's testimony is widely believed to have created the idea that the East Indies and Cathay could be reached by sailing west from Europe. And Paolo Toscanelli, who directly influenced [2]Columbus, also claimed to have spoken with the mysterious ambassador who came with De Sarteano's retinue. Columbus himself copied one of Toscanelli's letters that mentions the testimony of di Conti.

Indeed when Columbus set out on his fateful first journey, he carried a credential letter from Ferdinand and Isabella to be delivered to Prester John, the Great Khan and any other Eastern monarchs he encountered. Here is a translation of the letter:

Ferdinand and Isabella, to the King _ _ _ _ _

The Spanish Sovereigns have heard that You and Your Subjects have a great affection for them and for Spain. They are further aware that you and your subjects are very desirous of information concerning Spain ; they accordingly send their Admiral, Christopher Columbus, who will tell you that they are in good health and perfect prosperity.

Granada, April 30, 1492

Both Columbus, and Magellan after him, intended on sailing to the East Indies off the coast of South China. The difference was that Columbus was not aware of the great distance and continents that lie between him and his destination. On his second voyage, Columbus had heard from his men of Taino Indians dressed in white cloaks. The navigator concluded that he must have reached the land of Prester John!

Now it makes sense that Columbus like Magellan would seek a friendly king on the other side of the earth, particularly a Christian one, so we are taken back to the Nestorian ambassador who came along with di Conti to the Council of Florence and whose testimony was published some 45 years earlier. Toscanelli had written to Columbus about the Christians in the East, and we know that Columbus himself had notions of a grand alliance between these Christians, or those to be converted to Christianity, in his desire for a reconquest of Jerusalem. The gold of Ophir that Columbus assigned to the same region, would finance this great project – in fulfillment, Columbus thought, of biblical prophecy. So it is from the Eastern ambassador and di Conti that we have the last record of these friendly Christians in the East before Columbus' first journey. Di Conti, described by Tafur as a once-subject of Prester John and the ambassador who very likely came from the same kingdom.

The "Christian" conquest of Jerusalem though did not occur until 1917 when the British captured the city from the Ottomans after the Battle of Jerusalem. The British eventually though surrendered the city to Israel and Jordan in 1949, and the rest of course is history.

Regards,

Paul Kekai Manansala

Sacramento

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4. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

"the Dude" (2009-02-28 20:14:00)

Article on Chamoro:

[1]link

No pigs or dogs? I was quite surprised to read that.

1. <http://www.archaeologynews.org/story.asp?ID=400875&Title=Ancient%20village%20unburied:%20Archaeological%20team%20finds%20Dadi%20site>

6.3 March

Hawaiian-like petroglyphs discovered in Tonga (2009-03-06 07:04)

Petroglyphs very similar to those from Hawai'i in the period from the 13th to 16th centuries have been found in Tonga , 3000 miles away.

The petroglyphs were found near two archaeological sites – a village and a chiefly pigeon-snaring mound – both of which have been dated to the same period as the Hawaiian petroglyphs.

Because this rock art was located in an inter-tidal zone, the patina or lichens usually used to directly date petroglyphs was absent.

We do know from the testimony and map of the Tahitian navigator Tupaia that there was regular contact between the central and even western Pacific with the eastern Pacific at least in the region of French Polynesia. Since recent discoveries of stone tools also suggest contact between the former area and Hawai'i, the possibility of transmission between the two areas is not that remote.

Regards,

Paul Kekai Manansala

Sacramento

Tonga petroglyphs hint at Isle link

Carvings uncovered by erosion are similar to those found in Hawaii

By [1]Christie Wilson

Advertiser staff writer

Beach erosion on a remote island in Tonga has revealed a trove of petroglyphs that archaeologists say are similar to those found in Hawai'i, hinting at the possibility of early travel between the two archipelagos.

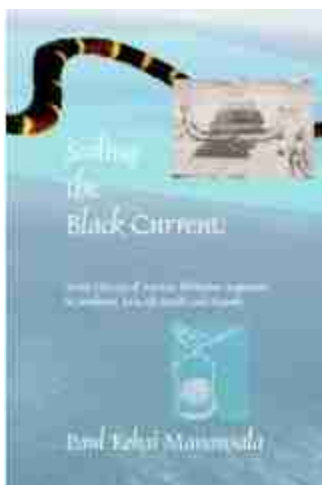
More than 50 petroglyphs were found late last year on several slabs of beach rock at the northern end of Foa Island, in Ha'apai. The rocks apparently were buried for centuries under several feet of sand until heavy seas exposed them.

Photos by Chas and Shane Egan

[2] ✕

This figure from the Tonga carvings is similar to those found in Hawai'i, archaeologist David Burley said.

[3] ✕ [4]Read whole story.



[5]Buy now!

[6] ✖

1. <mailto:cwilson@honoluluadvertiser.com>
 2. <http://www.honoluluadvertiser.com/apps/pbcs.dll/section?template=zoom&Site=M1&Date=20090302&Category=NEWS23&ArtNo=903020319&Ref=V1>
 3. <http://www.honoluluadvertiser.com/apps/pbcs.dll/section?template=zoom&Site=M1&Date=20090302&Category=NEWS23&ArtNo=903020319&Ref=V2>
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 5. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>
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-

On the title Dayang (2009-03-13 15:41)

Previously I have suggested the word "dayang" has survived as a remnant of the medieval empire of Zabag and/or its predecessors.

Dayang has the meaning of "Lady" in Kapampangan denoting a woman of noble standing. I derive it from the word daya "blood." In his dictionary of the Kapampangan language, Bergano gives the phrases matas a raya and maluto raya "es de sangre noble (one of noble blood)." The "d" in daya becomes "r" when preceded by a vowel sound. Literally matas a raya translates to "high of blood," while maluto raya probably means either "cooked, i.e. cultivated blood," or "dark-red-blooded."

The word dayi is almost certainly derived from or comes from the same root as daya . Dayi means "lineage." Bergano mentions the phrases dayiyan arian "es de linage real (of royal lineage)" and dayiyan mapia "es de linage noble (of noble lineage)."

A variant of these terms would be dayang arian or dayang mapia meaning respectively "of royal blood," or "of noble blood." And these could further be shortened to simply dayang .

Terms related to dayang are widely found across the region: dayang "lady," Tagalog; deyah "young woman of high rank," Old Javanese; dayang "lady, mistress" Tausug; dayang-dayang "princess," Tausug; dayang "court maid of honor, lady-in-waiting," Sundanese; dayang "daughter of a noble state dignitary (Datuk)," Sarawak Malay, Brunei Malay.

Spanish writers tell us little of the term except that it was basically the equivalent to "Dona," while the title Gat was equivalent to "Don."

However, from the situation that remains in places like Brunei and Sarawak might enable us to dig deeper. In those areas, a Dayang is a female descendant of a noble state dignitary known as an Awang or Abang , while a Megat is the title of the son of a royal female with a non-royal male.

Now, the term Gat as used in Kapampangan is a shortened form of Magat , which is still used as a surname and also sometimes as a personal name. Magat in turn is a shortened form of pamagat "title of honor, special name." Now, magat here obviously seems related to Malay megat .

One could suggest that in early Kapampangan society, a Dayang conveyed not the title of her father but a special title to her male descendants when she married a non-royal or a non-noble. The son would prefix " Gat- " to his surname to signify his half-noble birth. The female descendants would again have the title Dayang , and thus nobility of blood would also pass through the female line.

Since this nobility did not seem to carry the entitlements of land, etc. involved with the title of her father, the Dayang transmitted purely a nobility of descent or blood and thus the suitability of the term rooted in daya "blood." It is often suggested that "dayang" is derived from Sanskrit jaya "wife." However, the sound transformations suggested are too convoluted, and dayang or its cognates no where means "wife," but refers specifically to the "daughter" instead. Also, jaya conveys no meaning of nobility or royalty, while dayang as related to daya "blood," and dayi "lineage," appears to suggest precisely the role of the royal and/or noble female in passing on titles even when marrying non-royals or

non-nobles.

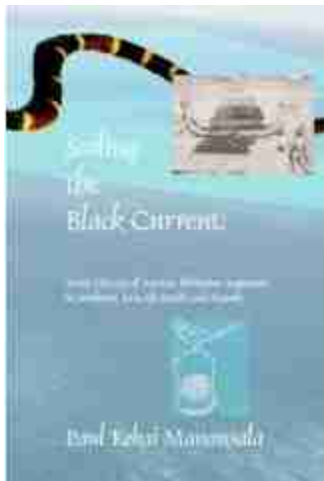
Regards,

Paul Kekai Manansala

Sacramento

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[1]Buy now!

[2]

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Mr. A (2009-09-14 11:41:30)

This is very interesting. Please keep up the research so that the history is not totally lost.

On the titles Ari and Apu (2009-03-17 07:44)

Earlier I suggested that the "surnames" given as "Li" and "Pu" mentioned for envoys to China in the 10th through 12th centuries CE were actually the [1]titles "Ari" and "Apu" respectively.

There were 11 such envoys that came from Sanfotsi (San-fo-ts'i, San-fo-qi, etc.), and 22 from Champa. There were also other envoys from other countries with the same "surnames."

As I wrote before: "In the case of Champa, "Pu" seems to be a rendering of the Cham title 'Po" meaning 'lord, master." The Cham word for 'king" is 'Po Tao."

In the Philippines, "Apo" or "Apu" are often prepositioned as titles or honorifics before personal names with the approximate meaning "lord" or "sir." In the 14th century Javanese court, "Pu" was also used in a similar manner as in "Pu Nala" or "Pu Tanding," although this may have been a borrowed practice.

In Old Javanese and Old Malay, the cognate to ari "king, monarch, royal person," from the suggested Proto-Austronesian or Ur-Austronesian proto-form *qa(n)dih or *ha(n)dih was haji or hadji .

Chau Ju-Kua (Zhao Rugua) wrote that in Sanfotsi many people had the surname "Pu." This would not make sense if we consider the theory that "Pu" is actually the Arabic kunya name "Abu" meaning "father of." Firstly, where ever one places Sanfotsi there is no evidence of extensive Islamization during this period. And of course, there is even less evidence in this direction for Champa. Even after areas in this region became Muslim, we do not find in the textual,

epigraphic or tombstone evidence that "Abu," or for that matter "Ali," was commonly used.

However, the title or honorific "Apu" would have been used for every older person or any other person deemed worthy of special respect such as an official. In modern times, we would most commonly find the honorific used with case marker "ng" as in Apung Iru (Apu ng Iru) but the forms "Apu Iru" or "Apo Iro" are also correct.

The first name, which is the position of the "surname" or family name in Chinese, of "Pu" was also mentioned for two envoys from the Chola empire; one from Po-ni, which I identify as Panay; one from Toupo (Cotabato); and 13 from Ta-shi. The latter location sometimes refers to the Muslim lands of the West, while at other times it suggests a Persian or Arab colony in Southeast Asia.

In the case of Ta-shi, it would be tempting to think that the kunya "Abu" is actually meant, but it occurs so frequently that it is probable that these envoys also adopted the regional Southeast Asian title "Apu." Also, "Abu" is used only for males, while "Umm" is the kunya for females, so this would mitigate against its identification as a surname.

One reason to think that Muslim envoys took Southeast Asian titles is that of the 15 or 16 envoys from Ta-Shi between the 10th-12th centuries CE, only one does not have one of the "surnames" of "Li" or "Pu." That would not make sense given what we know of Muslim names of the time. The kunya name was sometimes used but others preferred the the laqab (descriptive), nisba (origin), nasab (patronymic) or other names. However, such frequent usage of "Pu" (14 times) makes sense if a general title of respect is involved.

Champa rather peculiarly sent some 14 envoys with the "Li" or "Ari" title. In comparison, Sanfotsi sent five or six; two came from Butuan; and one or two from Ta-Shi. One of these envoys, Li Nou, is called a "deputy king" of Champa. If the Chams were indeed using the title "Ari," I have not yet found an explanation for this practice. Possibly this was a period of much intermarriage between the royal families of Champa and Sanfotsi, with royals from the latter kingdom keeping their titles when marrying into Cham families.

As to the suggestion that "Li" might be the Muslim surname "Ali" again we have the same chronology problems that occur with the theory on "Abu." In Arabic names, the closest thing to a surname is the nisba, which occurs at the end and not at the beginning of the name, and which is always preceded by the definite article "al-".

There have been suggestions that a few Sanfotsi kings have the form "Haji" (Ha-chi) prefixed to their names, but there does not appear to be any consistent practice of including titles in the names of Sanfotsi kings.

Chau Ju-Kua states that the title of the Sanfotsi king is [2] Lung-ts'ing (??), which I have suggested is probably derived from Ari Lusung or Aring Lusung meaning "King of Luzon."

Here again "Ari" might have been mistaken for a surname, while the kingdom name of Lusung is taken as the title. In Chinese practice, the title is placed at the end of the name as in the case of the early use of "Di (??)," which I have suggested might also originate from *qa(n)dih. The title "[3]Di" as in "Jun Di" the Shang ancestor from Fusang is sometimes translated "emperor" or "thearch." In latter times, it was replaced with "huangdi" ?? to denote the sovereign.

Regards,

Paul Kekai Manansala

Sacramento

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[5]Buy now!

[6] 

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More on Tea Ceremony and Luzon Jars (2009-03-22 05:55)

In order to further investigate the uniquely high value of [1]Luzon Jars in Japan, we can explore deeper into the philosophy of Chanoyu or Tea Ceremony, which is known as the Way of Tea (Chado).

As noted earlier, there are to my knowledge only brief notes that explain the value of Luzon Jars in terms of their unique properties in preserving tea – properties that are sometimes described in magical terms. However, I have also explored the possible [2]spiritual and philosophical background that could have added to the great price tags placed on these wares.

Tea was used by Ch'an Buddhists in China to help them stay awake during meditation practice. Tradition states that Eisai, a Zen master, first brought tea from China to Japan in the 12th century. However it was not until 15th century that we see something similar to the modern tea ceremony when it was introduced by Zen monk Murata Shuko. Sen no Rikyu (1522-1591) developed much of the basis of Chado, the philosophy behind the tea ceremony. Chado combines elements of Zen, Taoism and Shintoism.

The tea ceremony is a spiritual practice that encourages social interaction together with appreciation and contemplation of the simple and austere aesthetic. The ritual restored and renewed the spirit bringing inner peace and intimacy with other participants.

In Taoism, renewal takes place during the jiao ritual during the opening of temples or at regular 12 year intervals. Renewal, both spiritual and physical, is also a goal of Taoist alchemy.

Shinto belief in renewal is seen in the process of periodic [3]rebuilding of structures. The Ise Temple, for example, is rebuilt from scratch every 20 years. A similar rebuilding practice is used with [4]ancestral origin houses in Southeast Asia and New Guinea – a process made easily possible by the use of wood architecture.

The tea-room or Sukiya was designed to be simple and clean – an Abode of Vacancy. ” The tea-room (the Sukiya)

does not pretend to be other than a mere cottage — a straw hut, as we call it,” wrote Kazuko Okakura in “The Book of Tea.” And it was also ephemeral and individualistic. The Sukiya is rebuilt again and again.

Between the portico, where guests arrive, and the tea-room is a tea garden. Of special interest is the “paradise garden” known as shima “island” after the three Taoist isles of the blest. In Chinese these were known as Penglai, Fangchang and Yingchou, while in Japan they were called respectively Horai, Hojo and Eishu. Sometimes a third island known as Koryo was added. In Chinese, these islands were known as Sandao 三岛 “Three Islands.”

Taoism’s utopia provided the right milieu for those entering into the tea-room. The isles were known for their natural beauty and harmony and for the happy, long lives of its inhabitants – a good recipe for contemplation and socialization. Paradise was also linked with renewal and restoration as tea-lovers made a New Year’s Day decoration called “Horai,” after the mountain of the immortals consisting of a pile of seafood, fruit and vegetables. According to the daimyo Kiyomasa, the ideal New Year’s beverage known as toso should be made from a waterfall in Horai.

Period of Luzon Jar trade [5]Arai Hakuseki’s narrative on the captivity of Pere Sidotti written in 1710 suggests that Luzon Jars were imported into Japan as early as the Sung and Yuan dynasties. Definitely it appears that these wares were in use during the early Muromachi period (1334—1467) and sometime between 1385 and 1440 such pots were imported into Okinawa and the pottery-making techniques were copied to produce them locally.

During the Yuan dynasty, the traveler Wang Dayuan mentions a location south of Taiwan and north of Mindoro and Butuan known as Sandao 三岛 “Three Islands.” The old empire of [6]Sanfotsi mysteriously vanishes during Yuan times, but was in the same general [7]location.

Y. Tanaka in Tokiko (1854) states that Luzon was part of a geographical region known as Mishima

三島 三

“Three Islands.” Notice that the first two characters of Sandao and Mishima are the same, with the last character added to Mishima to provide the last syllable of shima “island.” Mishima is thus a Japanese translation of Sandao. While I do not know whether this Sandao or Mishima were ever explicitly equated with the Taoist paradise isles, there is an interesting earlier notice that has some bearing.

In 1067, Ssuma Kuang (Sima Guang) locates the kingdom of Fusang west of the [8]Weilu Current i.e., the southeastern origin of the Kuroshio Current, a location that largely agrees with that of Sandao and Mishima. As I have noted before, many Chinese texts basically equate Fusang with [9]Penglai, the paradise island known in Japanese as Horai. Also, Japanese texts may do the same as suggested by ethnographer [10]Yanagita Kunio.

As discussed earlier in this blog, the Chinese linked Sandao, the isles of the immortals, with a special type of jar known as [11] hu 罍 that were used in sacred [12]wine rituals during the [13]Shang Dynasty. Wine became less popular after the Shang, but the rituals continued on in some circles and they were also preserved in the Taoist literature. The immortals who lived in Sandao were themselves known as avid drinkers. The isles were so connected with the hu jar that they were often visualized as resembling the jar in shape and possessed alternate names with “-hu” added as a suffix.

Japan also had its own Shinto tradition of sacred jars. These were used in the ancient ritual of tasting the new rice during the harvest festival. Interestingly a somewhat similar ritual was used by the Shogun during the season of [14]new tea. Jars were also used for the Shinto rice wine ritual known as naorai .

So, we can surmise that if Mishima did indeed represent the three isles of the immortals with Luzon as Horai, then the ancient jars from that land would have indeed made appropriate vessels for the sacred tea ceremony. They would have brought great prestige to the owners as they possessed all the classic linkages. Luzon Jars could be viewed then as a type of “Holy Grail” of the tea ceremony connected, as it would have been thought, with the historical paradise lands found in both Shinto and Taoist belief. So it comes as no surprise that during the time of the Spanish governor Antonio de Morga in the 17th century, that Japanese merchants were willing to pay fantastic sums for old pots that seemingly had no worth to the European.

Apparently though they had lost their worth in Luzon itself. They must have at one time been handed down as heirlooms as they were preserved by the people mostly as relics. In Pampanga, they were known by the name of the local sand, balas , that was used as temper during the firing process. These balasini were very rare but apparently still in existence during Bergano’s time in the 18th century, so it could be that some people still valued them enough to

preserve them as part of their inheritance.

Wang Dayuan writes that merchants from Santao frequently visited the ports of South China during the Yuan Dynasty, and in the early years of the Ming Dynasty we hear that the kingdom of Luzon sent an envoy to Okinawa. I have argued that earlier kings from this region followed a [15]policy of attraction in their quest to guard the [16]trade routes. Could the hyping and selling of the once-sacred balasini constitute a new twist in that age-old game?

Regards,

Paul Kekai Manansala

Sacramento

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[17]Buy now!

[18] 萬

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Search for Gold Mountain (2009-03-24 06:35)

In China Men , Maxine Hong Kingston tells of Chinese fortune-seekers who ventured to the Philippines in 1603 looking for Kinshan the "Gold Mountain."

Travelers had told China's Emperor that such a Gold Mountain existed in Cavite near Manila rich in both [1]gold and silver. In latter times, the name "Gold Mountain" was also extended to locations like Hawai'i, Mexico, California and other parts of the "New World" where migrant Chinese went searching for their pot of gold, or to escape difficulties in their homeland.

History records that in the year 1603 two Chinese Mandarins came to Manila as Ambassadors from their Emperor to the Gov-General of the Philippines. They represented that a countryman of theirs had informed His Celestial Majesty of the existence of a mountain of gold in the environs of Cavite, and they desired to see it. The Gov-General welcomed them, and they were carried ashore by their own people in ivory and gilded sedan-chairs. They wore the insignia of High Mandarins, and the Governor accorded them the reception due to their exalted station. He assured them that they were entirely misinformed respecting the mountain of gold, which could only be imaginary, but, to further convince them, he accompanied them to Cavite. The Mandarins shortly afterwards returned to their country.

– John Foreman, *The Philippine Islands* , 114.

Areas of the Philippines have been described in this blog as Suvarnavdipa, Wakwak and other historical regions noted for their wealth in gold. When the Spanish colonized the area, even the local servants and laborers had nice hoards of gold in their possession.

And there was already a flourishing [2]trade going on including the trade in gold. Merchants from Luzon, Maguin-danao, Sulu and other areas of the Philippines were well-established at ports like [3]Malacca and most of mainland and insular Southeast Asia, and appeared to have handled most of the [4]trade between Malacca and China.

In 1572, during the Spanish conquest of the Philippines, Juan Pacheco Maldonado describes the existing incoming trade in the Philippine region:

So also the rich country of Japan, whence is brought great quantities of silver, is three hundred leagues, more or less, distant from the island of Luzon. Every year Japanese ships come to these islands laden with merchandise. Their principal trade is the exchange of gold for silver, two to two and a half marcos of silver for one of gold. Two hundred leagues south of Luzon is the island of Mindanao, whence is brought cinnamon. Likewise about one hundred leagues north of Luzon, and very near the mainland of China, is an island that they call Cauchi, which has a great abundance of pepper. The king of China maintains trade with this island, and so there are many Chinese there. They have their own agency for the collection of the pepper. Twelve or fifteen ships from the mainland of China come each year to the city of Manila, laden with merchandise: figured silks of all sorts; wheat, flour, and sugar; many kinds of fruit; iron, steel, tin, brass, copper, lead, and other kinds of metals; and everything in the same abundance as in España and the Indies, so that they lack for nothing. The prices of everything are so moderate, that they are to be had almost for nothing. They also bring a great deal of bronze artillery, very well wrought, and all sorts of military supplies. This island of Luzon is very suitable and convenient for trade with China; men can reach the mainland from this island, because it is so near.

Colonies of both Japanese and Chinese were found on Luzon and in other areas just as Filipino colonies existed in locations as far as Myanmar. And the settlements in Luzon expanded rapidly after the Spanish conquest.

The gold trade also expanded particularly with [5]Japan. Between 1596 and 1609, at least 43 goshuinsen or "red seal ships" came to Manila for gold and other products. The Spanish imposed a duty on all gold traded that for a short period stood at 10 percent but mostly was set at 20 percent. However, they exempted all gold that preexisted and was handed down as inheritance. This greatly limited Spanish revenues due to the massive quantities of heirloom gold. Legazpi, the commander of Spain's invading forces writes in relation to the gold found in the southern Philippines:

In spite of all this, we see that the land possesses much gold; for all men, whether they be chiefs or not, whether freemen or slaves, extract and sell gold, although in small quantities. Then, too, many ships come every year to these islands, from Bornei and Luzon, laden with cloth and Chinese goods, carrying back gold with them; yet, with all this regular withdrawal of gold, the natives have always gold enough with which to trade. All these things permit us to infer that, if the mines were worked steadily and carefully by Spaniards, they would yield a great quantity of gold all the time. Nevertheless, in some places where we know that mines exist, the natives do not care to work them; but, on the arrival of the foreign vessels for purposes of barter, they strike a bargain with those foreigners and allow them to work in the mines for a period agreed upon. From this it is clearly evident how slothful these people are.

Because Filipinos sold mostly inherited gold and were lackadaisical at best at working mines or panning for new gold, the gold trade revenues averaged only about 10,000 pesos a year.

By 1589, almost half of the Chinese junks obtaining licenses for Nanyang (South Seas) trade were headed for Manila, and by 1603 the Chinese population of the Parian district of Manila had reached about 20,000.

In comparison, the Chinese population of Batavia in 1619 was only 400, and in Malacca only 400 in 1649.

The first verifiable Chinese to settle in the New World came as crew members aboard Manila Galleons in the mid-17th century. They settled in Mexico, and in 1838 it was likely the descendants of these settlers along with other merchant families that came directly from southeastern China who migrated to Yerba Buena, the Spanish name for what was to become San Francisco. Both Mexico and California were also known by the name "Gold Mountain," or Gum Shan to the mostly Cantonese settlers. The region in those times was considered an extension of Southeast Asia. Even the Japanese called the Europeans by the name Namban "Southern Barbarians," i.e., the ancient name for Southeast Asians.

Gold was not the only reason the Chinese migrated to the Philippines and other parts of Southeast Asia and the New World. Many were fleeing the turbulence caused by resistance to the Qing Dynasty in South China. There were many [6]millenarian groups involved. Some resented the foreign Manchu descent of the rulers and looked for a lost heir of the Ming Dynasty to return as savior. Others looked to the Great Eternal Mother, a Buddhist goddess, or some other messiah. The world of Southeast Asia had a special allure for the millenarian groups including the Triads, which spread throughout the region and even into the Western hemisphere.

Regards,

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Serlingpa: King of Suvarnadvipa (2009-03-26 10:47)

I have written previously about the introduction of the [1]Kalacakra, the highest Tantric practice in Tibetan, Mongolian and Nepali Buddhism, into India from Shambhala.

[2]Shambhala is equated with the kingdom known in Indian texts as Suvarnadvipa, and the agent who introduced the Kalacakra was none other than the Shambhala king known as Kalki Sripala.

The mysterious kingdom of Shambhala gave rise to the fabled land known as Shangri-la from the 1933 novel *Lost Horizon* by British author James Hilton, and Shambhala has become focal point in many modern Western esoteric traditions. Madame Blavatsky and Nicholas Roerich, for example, emphasized the importance of Shambhala.

Shambhala became an important part of the "Great Game," the political intrigues particularly of the 19th and 20th centuries. The Russian imperial family including the Tsar had befriended the Lama Agvan Dorzhiev, who claimed that

the Romanovs were the kings of Shambhala. Dorzhiev raised the suspicions of Lord Curzon, Viceroy of India, who thought that Russia might be conspiring with Central Asian nations to undermine British interests in India.

Baron von Ungern-Sternberg an anti-Bolshevik rallied Mongolians to fight the Soviet armies with the promise that they would be reborn in Shambhala.

And during World War II, the Japanese after taking Inner Mongolia in 1937 attempted to gain Mongolian allegiance by claiming that Japan was Shambhala.

Serlingpa and the Kalacakra

Geshe Sopa, John Newman and others have suggested that Sripala is the same person known in Tibetan texts variously as Pindo (Pito), Dharmakirti, Dharmapala and Suvarnavipi ("one from Suvarnavipa.) The latter name is rendered in Tibetan as Serlingpa or Gserlingpa .

Serlingpa is described as a prince of Suvarnavipa, while Sripala is listed in Kalacakra texts as the 17th king of the Kalki or Kulika (Tib: Rigden) lineage. Of all the kings of the ancient kingdom of Suvarnavipa and its predecessors and successors, he is the best documented, and by a number of different traditions.

That Shambhala should be identified with Suvarnavipa can be posited on a single argument as Tibetan texts describe the existence of the Kalacakra as only in Shambhala before it was introduced into India. The same tradition in some cases clearly suggests the existence of the Kalacakra in Suvarnavipa without any explanation as to how it got there. And there is more than enough evidence to suggest that the Kalacakra was introduced to India from Suvarnavipa, which would suggest that the latter is simply another name for Shambhala. Note these points:

In his history of Buddhism, Taranatha says that the Kalacakra was introduced into India by Pindo. Different sources claim that Pindo is one of the names of Serlingpa, the prince of Suvarnavipa.

Atisha, the teacher who helped establish Buddhism in Tibet, says that he learned of the Paramadibuddha, the basic Kalacakra text, from the oral teachings of Serlingpa, who he also refers to as Pindo.

One of the oldest documents of the Tanjur , the second part of the Tibetan canon that consists of translations of older texts, is known as the Sri Kalacakra-garbhalaṅkāra . In the notes to a Peking manuscript of this text, authorship is ascribed to Pindo, "who was born in the land of the Southern Ocean." This ocean is generally associated with the world of Southeast Asia including Suvarnavipa.

A prayer, from one of the two major lineages that have transmitted Tibetan Buddhism, and recorded by Bu ston calls on the blessings of "Kalki Sripala from the end of the Southern Ocean." According to this same lineage, it was Kalki Sripala who brought the Kalacakra to India.

According to both major transmission lineages, the Kalacakra came to India together with three major tantric commentaries. All three of these works cite the Paramadibuddha , the work taught to Atisha by Pindo , and two of them are called by names that Newman thinks can be translated as "a commentary according to the thought of Pindo." From this evidence we can clearly see that: Serlingpa, who is also called Pindo and Kalki Sripala, is responsible for introducing the Kalacakra to India, and that he hails from Suvarnavipa.

Some aspects of the Kalacakra philosophy may have begun filtering in during 966 or 967 CE, but the main texts and traditions, which did not exist in India previously, were likely brought to that country by Serlingpa in 1012, the date on which the main Kalacakra astronomical calculations used in Tibet are based. It may be that this two-stage transmission accounts for some differences that exist between the two major transmission lineages.

However, both lineages converge upon a person called Kalacakrapada the Elder, who according to the Rwa lineage inherits the Kalacakra doctrine from Pindo, while the 'Bro lineage has him receiving the knowledge from Kalki Sripala.

Archaeological evidence

Two sets of inscriptions from the Chola empire of South India may offer direct evidence of the existence of Serlingpa himself.

Known as the Larger and Smaller Leiden Grants, these inscriptions tell of a king of Suvarnadvipa who builds a Buddhist shrine at Nagapattana in South India in the name of his father Culamanivarman. The Chola king Rajaraja grants a village for the upkeep of this shrine in the 21st year of his reign, or about 1005 CE. Centuries earlier, a Suvarnadvipa king had erected a Buddhist sanctuary at Nalanda in eastern India in the time of the Pala king Devapala.

Now a work in the Tangur ascribed to Serlingpa states that it was written "on the request of king Sri Cudamanivarman, during the tenth year of the reign of Cudamanivarman, in Vijayanagara of Suvarnadvipa."

The Sanskrit name Cudamanivarman is written in Tamil, as in the Leiden Grant, as Culamanivarman. Now given that Serlingpa was alive in 1005, these two references must be referring to the same king of Suvarnadvipa. And as Serlingpa is a prince of Suvarnadvipa who later becomes king, Culamanivarman should have been his paternal ancestor. Another manuscript of the Tangur found in Cordier's Catalogue calls the king Cudanimandapa, while the Leiden Grant refers to the son who builds the Chola shrine as Sri Mara-Vivayottungavarman. So here again we see a variety of names as in the case of Serlingpa. The large number of names though is not unusual for royal personages who often have personal, throne, dynastic and other names usually as titles.

Now the names Cudamanivarman and Cudanimandapa might both be titles derived from the old kingdom known as Cudamani probably referring to Coda or Chola territory. Varman means "protector" and is often appended to the names of rulers, while "mandapa" would probably mean a temple or similar structure. It may be that these names or titles refer to the political relations between Suvarnadvipa and the Cholas that are mentioned in Sung Dynasty annals and in the work of Chinese geographer Ma Tuan-lin and referring to this period. In those works, Suvarnadvipa is known as Sanfotsi (Sanfoqi).

The Sung annals state that the Sanfotsi king in 1003 sent envoys to China telling of a Buddhist temple that was built and said to be in honor of the Chinese emperor. This was very close to the time of the shrine built in South India, and the king at the time would have been Culamanivarman.

Previously we have mentioned that the king of Suvarnadvipa-Sanfotsi was during this period using a policy of attraction to help in protecting his kingdom's age-old control of the [3]Clove Route. We also hear from a temple inscription in Canton dated 1079 that the "Lord of Sanfotsi" had contributed funds toward the upkeep of not only Buddhist, but also Taoist temples in South China.

According to Chinese records the throne would have passed from Culamanivarman to his son sometime between 1003 and 1005 CE. Now when the teacher Atisha went to study under Serlingpa in 1012 or 1013, some sources call the latter "Lord of Suvarnadvipa," which could mean that he was the sovereign at the time. Thus, Serlingpa would have been the son of Mara-Vivayottungavarman, who was the son of Culamanivarman and the person who built the Buddhist shrine in Chola country.

Taranatha mentions that Pindo brought the Kalacakra to India during the second half of Mahipala's lifetime. Newman thinks this Mahipala must be the Pala king with that name who reigned between 988-1038, but it's not impossible that Taranatha is referring to Kalki Mahipala, the father of Kalki Sripala (Serlingpa) according to Kalacakra tradition.

Suvarnadvipa as learning center

As early as the T'ang Dynasty, Chinese texts tell of a renowned Buddhist learning center somewhere in Insular South-east Asia.

The traveler I-Tsing (Yijing) describes this center in a place called Fo-hsi. The location of Fo-shi is important and he says that one travels there from Canton sailing toward the asterisms Yi and Tchen, which in the Chinese sidereal compass represent the directions between south-southeast and southeast. The explorer Kie Tan gives a detailed itinerary for the journey to Fo-hsi, which also locates it southeast of Canton. I-Tsing also calls Fo-Shi by the name Chin-chou "Gold Country," which is probably a translation of Sanskrit Suvarnadvipa.

Al-Biruni tells us that Suvarnadvipa was known among the Muslims as [4]Zabag – a location widely seen by geographers as referring to what the Sung Chinese called Sanfotsi. We can verify using the works closest to the date of Serlingpa, that these locations agree with the directions given for sailing to Fo-hsi during the T'ang Dynasty.

For example, Mas'udi writing in 947 tells us that Zabag was located in the Sea of Champa, i.e. in the ocean adjacent to what is now known as Central Vietnam, and that beyond Zabag was a great ocean of unknown limits i.e., the Pacific Ocean. The same author tells us that Zabag was oriented toward the land of the Khmer, i.e., what is now Cambodia and southern Vietnam, in the same way that Sri Lanka is oriented toward Madurai in South India. That is to say that Zabag was to the east of the land of the Khmers across the sea.

Sung Dynasty works like those of Zhao Rugua and Zhou Qufei clearly place Sanfotsi along the [5]Eastern Ship Route. Because of the dangers posed by the coral islands and outcroppings now known as the Spratly and Paracel islands, Chinese mariners avoided crossing the middle of the South China Sea. Instead they either hugged the coast from Quanzhou in Fujian to Vietnam to the markets of Zhangcheng (Tonkin) and Zhenla (Cambodia) – a course known as the Western Ship Route. Or they sailed due south from Quanzhou stopping at Taiwan and the Philippines before going further south toward Maluku.

When Atisha came to study with Serlingpa, Suvarnavdipa was the center of a great trade empire. Earlier, near the end of the 7th century, Dharmapala, abbot of Nalanda university, is said to have ventured to Suvarnavdipa to study alchemy near the end of his life. In the 8th century, the South Indian monk Vajrabodhi studied for five months in Fo-hsi before traveling to China where he is said to have introduced Tantric Buddhism.

However, we should note that despite its popularity with Buddhists there is evidence of a great deal of religious plurality in Suvarnavdipa. Already mentioned was the contribution made by the Suvarnavdipa king toward maintenance of both Taoist and Buddhist temples in 1079. In 983, we hear from Chinese records that "the priest Fa-yu, returning from India where he had been seeking sacred texts, arrived at Sanfotsi where he met the Hindu priest Mi-mo-lo- shih-li, who

after a short conversation gave him a petition expressing his desire to visit the Middle Kingdom and translate sacred books there.

" Islamic writers, who elsewhere show much interest in religious practices, make no mention of the religion practiced in Zabag to this author's knowledge. Islamic terms for Buddhism like samani, budd, buddah, budhah, bahar, etc. are not used in describing Zabag, nor is any other specific term giving of the local religion with the exception that the inhabitants are sometimes called majus , which could be interpreted as "fire-worshipper."

Again I would assign this to the [6]king's policy of attraction and the general pluralistic society that existed at the time. We know, for example, that while Atisha studied in Suvarnavdipa, there were prophecies of his eventual journey to Tibet. And when his studies were completed, Serlingpa himself is said to have advised Atisha to "go to the north. In the north is the Land of Snows [Tibet]."

Those who have followed this blog will know that I have suggested that the Suvarnavdipa king was interested in rallying Tibet and India behind his cause in stopping the Muslim juggernaut. Not because of any anti-Muslim viewpoint, indeed texts like the Arabian Nights and Buzurg ibn Shahriyar's Wonders of India indicate that Muslims found Zabag as a very friendly place. Also, I have suggested that the Suvarnavdipa king, under the identity of "Prester John," had actually conspired with Shi'ite Muslims to undermine the threat posed by Sunni expansion along the maritime trade routes.

Works of Serlingpa and impact

Besides his part in transmitting the Kalacakra doctrine, Serlingpa is credited with six original works that appear in the Tangur. The most impressive both in length of its title and content, and the scope of its exposition on Mahayana Buddhist philosophy is the

Abhisamaya-alamkara-nama-prajnaparamita-upadesa-sastra-vritti-durbodha-aloka- nama-tika .

Some of Serlingpa's sayings that have been preserved might give us some insight on this thinking and teachings. On suffering, Serlingpa taught:

Adverse conditions are one's spiritual teacher,
Ghosts and possessor spirits, the Buddha's emanations.
Sickness is a broom clearing away negativity and obstructions,
The sufferings are ornamentation of ultimate reality's expanse.
These are the four thoroughly unenlightened factors,

They are essential to tame places that are far from dharma [law],
They are essential too in times of degeneration
To help bear negative samsara [repetition] and its misguided ways.

On the self and self-interest, Serlingpa teaches that one should instead focus on the other:

Self is the root of [all] negative actions;
It is the one thing to be discarded with decisiveness.
The other is a source of enlightenment;
It is the one thing to be embraced with enthusiasm.
These two teachings condense those to be relinquished and their antidotes,
They are vital in places afar from dharma
They are essential too in times of degeneration,
To help bear negative samsara and its misguided ways.

Serlingpa's pupil Kamala was the author of nine works in the Tangur, but Atisha must be considered Serlingpa's most important student. Not only does it appear that Serlingpa had the greatest impact on the training of Atisha, but it was in his kingdom and under his advice that Atisha brought the Sarma lineages to Tibet when Buddhism was under repression by King Langdarma. In his biography, it is said that Atisha upon hearing the name of Serlingpa immediately clasped his palms together at his crown and tears would fall in remembering his teacher's kindness. He credited Serlingpa with leading him to bodhicitta, the desire for enlightenment to help other beings.

Through his influence on Atisha and by introducing the Kalachakra philosophy, Serlingpa had a great impact on the development of the culture of modern Tibet, Mongolia, Bhutan, Nepal and parts of India; and indirectly on modern Western esoteric traditions.

Regards,

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vinesh (2009-10-09 04:05:53)

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purnomosidhi (2011-01-11 18:43:31)

I like to read your blog.

6.4 April

More on the Fee of Europe (2009-04-03 11:28)

Not long after the time of [1]Serlingpa, we read in Europe about Prester John of the Indies – of his exploits or of his visit to Rome, or of the arrival of his envoys.

During the same period, rather peculiar stories crop up that link up certain noble houses with the Fee – the [2]Fairies or Fay – of Brittany; and at the same time with far-off India, or more correctly, the Indies.

Generally the trend has been to dismiss these suggestions as fantastic elements added to legendary history – a literature though that was taken quite seriously in many circles from commoner to royalty. However, as I have discussed before there is evidence that the medieval epic literature was used, at least in some cases, as a form of political commentary, or as a means of conveying non-politically correct historical events. It's a good time given the previous posts to expand on this whole thesis.

Previously I have suggested that Wolfram von Eschenbach's [3]Parzival actually alludes to the Angevin and [4]Plantagenet history (House of Anjou). The first person to suggest this connection, I believe, was Jessie Laidlay Weston. Let's look at some of the parallels:

Wolfram's Angevins Historical Angevins

Son of Angevin count gains throne by marrying widowed empress, a queen of two countries Geoffrey V, son of the Count of Anjou, marries widowed Empress Matilda, queen of England and Normandy

The son of the empress and Angevin is deposed by a knight and two brothers Henry Fitz-Empress, son of Matilda and Geoffrey V, is usurped by the brothers Theobald and Stephen of Blois.

The Angevin husband of the empress descends from the king Mazadan, who is said to marry the fairy Terre-de-la-schoie, this latter name possibly a reference to Morgan la Fay. Mazadan is also Arthur's ancestor according to Wolfram.

Angevin tradition recorded by Gerald of Wales and others states that one of the early Angevin ancestors married a woman of "demon blood." This tradition was passed on among the Plantagenets themselves. The Angevin's first heroic deed is to defeat in single combat Heuteger, the Scotchman, who appeared every morning before the gates of Patelamunt, to challenge the besieged knights. This appears to throw back to the Angevin count Geoffrey I who, during the siege of Paris by the Danes, is said to have defeated Ethelwulf who had daily offered challenges similar to those of Heuteger.

Nantes is made Arthur's chief city and both the Round Table and his capital are located there Brittany and Anjou had a long conflict over possession of Nantes, which lied within the borders of Brittany.

The bard Kiot claimed to have searched the records of France, Britain, Ireland and Anjou to find the story of the Grail. Henry Fitz-Empress was King of England, Duke of Normandy and Aquitaine, Count of Anjou and Lord of Ireland.

Now previously I have claimed that many of the Grail and Arthurian romances had used older Celtic legends to cast the Norman invasion of England as liberation of Celts from their Anglo-Saxon oppressors. Also the fairy descent ascribed repeatedly to both the rulers of Anjou and Brittany (Arthur) is directly related to repeated appearance of the Indies and its inhabitants in the same literature.

However, before I continue let me first give some background on the historical sources leading up to this period.

Dissolution of the Carolingian empire

During the Carolingian empire, strangers were protected by the empire through reciprocal treaties like that with the Danes in 873. The poet Theodulf, for example, mentions Arab traders at Arles in 812.

As the empire crumbled, a black hole of literature and historical records ensues particularly throughout the 10th century. Brittany had allied with the Vikings against the Franks in the 8th century, and eventually also Anjou finds itself in the Norman orbit.

The Vikings were a motley lot who readily accepted strangers into their fold. In the east, they carried on a brisk trade with Muslims and the Byzantine empire. People of all backgrounds could be found among them both slave and free. There is also some evidence that they may have traded with Moorish Spain. In 845, Abd al-Rahman II sent an embassy to the King of the Vikings for reasons that are not spelled out. Mas'udi claimed that the Rus, a term thought by many to refer to Varangians and Northmen, carried their trade as far "as Spain, Rome, Constantinople, and the Khazar." This period would have been a prime opportunity for foreigners, even from very distant lands, to settle in the areas of Brittany and Anjou.

As the Frankish empire broke up, the comital families that had acted as regional military governors under imperial appointment began to make sovereign claims on their territories. The counts of Anjou were one such family. Before Count Fulk IV in the 11th century, nothing was known of the Angevin family.

Fulk IV himself wrote a family history and encouraged the monks of St Aubin in the capital of Angers to create genealogies for the house of Anjou. He is also believed to have encouraged archdeacon Renaud to write a history of the family for the annals of St. Aubin. Like most genealogies and histories of other counts, those of Fulk IV were drawn from memory.

For example, although Fulk IV claims not to have known about the earliest Angevin counts, the chroniclers expand his genealogy back to the Carolingians and following the Merovingian dynasty back to the ancient Trojans. Many details and family members are added, by different writers, and these vary widely from one version to another. Relationships between noble families suddenly appear out of nowhere. In other words, there is little to vouch for much that is recorded before Fulk IV.

Many of the genealogies and histories including the legendary histories were designed to help the comital families gain recognition and acceptance of their sovereign claims. In such an environment, it would make little sense to link one's lineage and family history with fairies, demons and far-off India and the Indies. There are other good reasons to look at these connections as reality rather than fable.

First, the Grail and Arthurian literature appears at the same period that we begin to hear of actual visitors from "India" in Europe. Geoffrey of Monmouth was probably the first of the pro-Norman-Angevin-Briton writers. He was a subject of Henry II (Henry Fitz-Empress Plantagenet) and thus could be expected to be favorable to the House of Anjou. His key works, *Prophecies of Merlin* and *History of the Kings of Britain* came out around 1135 and 1136 respectively.

Earlier in 1122, we hear that a certain 'John, Patriarch of the Indies' had visited Calixtus I at Rome. The audience is preserved in two different sources – the *Chronicon of Albericus Trium Fontium* and in a letter by St. Remy abbot Oddo to a Count Thomas, –this letter forming part of Mabillon's collection *Vetera Analecta*. Oddo actually witnessed the meeting between Patriarch John and Calixtus I, with the former describing the 'communion of St. Thomas.'

Patriarch John is first combined with Prester John as early as the end of the 12th century in the *Narrative of Eliseus*, and in the 15th century the earliest publication of Prester John's letter includes the account of Patriarch John in a Latin chapbook.

About a decade after Geoffrey's works, Hugh of Gabala reports of Prester John's military exploits in Persia recorded by both Albericus and Otto of Freising. Then in 1165, Albericus reports that Prester John had sent envoys with letters to many Christian kingdoms and particularly to Emperors Manuel I and Frederick Barbarossa. In 1177, Pope Alexander III's physician Philippus meets envoys of Prester John while traveling in the east and carries a message, possibly in the form of a letter, to the Pope.

We can consider that some if not all these envoys of Prester John were from the "Indies," and that possibly even the king himself had visited Rome if we accept the account of 1122 and its identification of Patriarch John with Prester John!

The next reason to believe in the reality of the foreign elements in the literature is that we see therein a host of "Orientalisms" especially with reference to the Holy Grail beliefs. One could assign these to the random flow of eastern influence that occurred after the start of the Crusades and the fall of Toledo. However, I have attempted to show that these elements surrounding the [5]Grail legend have a specificity that links very well the suggestions made in this blog.

Lastly, the linkage with Prester John, although not found in the very earliest works, very readily gives a motive for such long-range contacts that agree with the campaign of the King of the Isles in the furthest Indies. The kingdom of Zabag, I have suggested, started intensely increasing its normal [6]policy of attraction starting at least in the 10th century if not a few centuries earlier. This intensification came as a response to new competition along the maritime spice routes caused by Sunni Islamic expansion. Prester John offered the hope of an ally who could supposedly usher all the forces of the East and India to aid the West in defeating a common foe.

East meets West

Epic literature of the 12th and 13th centuries abounds with references to India, which again defines the general geographical region of the Indies, the region furthest east in the known world of medieval Europe. Princes, princesses, messengers and others from India are an integral part of the literature, and they are not found so much in the East as in the European setting.

If India and its inhabitants are not mentioned, then one can be assured that fairies and the fairy kingdom will be found. And in no small number of these works, the Indies and the fairy kingdom are equated either explicitly or implicitly.

Let's take, for example, the possibly first pro-Angevin writer of this genre, Geoffrey of Monmouth. He has the wounded Arthur taken to the island of Avalon where he is healed by Morgen.

At this time, Avalon was an unknown element, so Geoffrey is taking the Celtic hero and placing him in a foreign land or otherworld location. There has been a great deal of speculation as to what Geoffrey meant by Avalon ranging from the Fortunate Isles (Canaries) to India and the Americas. The best information is that gleaned nearest to Geoffrey's own time or as near to it as possible.

The *chanson de geste* *Huon of Bordeaux* is generally dated either to the final third of the 12th century or the first half of the 13th. According to the earlier dating the author could have been a contemporary of Geoffrey. His hero ventures to India in the farthest East to a fairy kingdom known as Momur and ruled by the dwarf king Oberon. That this Momur is the same as Geoffrey's Avalon is evident in that both Arthur and Morgan la Fay are found living there. However, we can get even closer to Geoffrey's time and milieu. Gerald of Wales, who wrote during the late 12th and

early 13th century was actually a royal chaplain of Henry II Plantagenet. He wrote that Avalon was actually found at Glastonbury, not far away at all.

Gerald though, despite his Norman and Welsh descent, was a known anti-Angevin. In works that were composed through much of his career but published only later in life, Gerald harshly criticized the Angevins, much preferring the Capet family of France. In 1216, about seven years before his death, he supported a plan during the First Baron's War to put Louis VIII of France on the English throne in place of the Plantagenets.

He was also the one who characterized the strange blood of the Angevins as coming from the Devil in contrast, say, to von Eschenbach's positive account of descent from the fairies Mazadan and Terdelaschoye. And it was Gerald of Wales who attempted to extinguish the strongly-held Celtic belief in the returning Arthur, the once and future king, by reporting that the coffins and bones of King Arthur along with Guinevere had been found at Glastonbury, in what may be the world's earliest known case of fake archaeology. And finally, Gerald had strongly attacked Geoffrey's works on the history of Britain.

Now, there is an even better source, in this case pro-Angevin, in Etienne de Rouen who wrote *Draco Normannicus* between 1167 and 1169.

Etienne's work is a purported letter from Arthur to Henry II during the latter's campaign in Brittany during 1167. Arthur, who is ruling in Avalon together with his sister Morgan, warns Henry II against invading Brittany threatening to return with his own army from Avalon. Henry responds by defending his right to Brittany and promising out of reverence for Arthur that he would rule Brittany under Arthur's law. That law is the *fatorum lege*, which might be translated as "fairy law" from *fata* "fairy" marking the first connection of Avalon with the Fee.

What is interesting about Etienne's account is that he repeatedly refers to Avalon as the Antipodes, a region known from ancient Greek sources. In the older conception of a flat earth, the Antipodes was thought of as the southernmost quarter of the world. However, Etienne describes the Antipodes as the "other side of the earth" and the "lower hemisphere," suggesting something quite different – a world divided into halves rather than quarters. He also equates the Antipodes with the Underworld. Mildred Leake Day says about the term "lower hemisphere":

This does not mean Africa or the other continents not yet discovered by Europeans. Etienne is specific that the Antipodes are living on the other side of the world, not below the equator but in the far east. The reality of a spherical earth had been known since ancient times from the simple observations of the disappearing horizon at sea and the shadow of the earth in the eclipse of the moon. The circumference of the earth was assumed in most cases India and the Spice Islands were considered in educated views to be on the opposite side of the earth.

Day may be alluding here to the Celtic belief that the Sun enters the sea at night with the sea often closely linked with the Underworld in the same mythology.

Chretien de Troyes in *Eric and Enide* tells of a noble king of the dwarfs called Bilis who rules in the Antipodes in the lower hemisphere and visits the court of Arthur. Recall that the fairy king Oberon who, according to *Huon of Bordeaux* rules in India, and the Indian Cundrie's brother Malcreatiure along with herself at times, are also described as dwarfs. The idea of the Antipodes lying in the far east (or west) is found in latter times, for example, Dante in the early 14th century placed Mt. Purgatory in the Antipodes 180 degrees East or West of Jerusalem. It was on Mt. Purgatory that the Terrestrial Paradise was found. The text of John of Mandeville supports the idea that Judea lies midway between Paradise and the Antipodes of Paradise stating that, according to John's own reckoning while traveling in the East, Judea sits 96 degrees to the west of Paradise.

More relevant though, as it was published before Geoffrey of Monmouth's time, is the *Liber Floridus* of Lambertus Audomarensis written in 1120. Lambertus places the Terrestrial Paradise in the extreme East with the Antipodes of Paradise in the extreme West stating: "

Here live our antipodes, but they have a different night, and days which are contrary to ours, and so for the setting of the stars." Obviously this gives a spherical view of the earth with the hemispheres divided into east and west. Etienne appears to place Britain at the center when referring to the lower hemisphere as the 'other side of the world,' and

thus the lower hemisphere would begin at 90 degrees to both the east and west.

Analyzing the literature from Geoffrey of Monmouth to Wolfram von Eschenbach we can suggest an attempt to use legendary history, which was taken very [7]seriously at the time, as a backdrop to legitimize the Norman invasion and resulting Angevin ascendancy in terms of a Celtic liberation from Anglo-Saxon dominance. There is also a quite obvious attempt to legitimize and even to romanticize some strange or foreign element in the Angevin lineage that is linked with "India" and/or the fairy race – a connection that also extends to the legendary Arthur.

No shortage of Indians

In the Welsh epic, Peredur seeks his promised love in the Indies. In *Tandareis und Flordibel* (mid-13th c.), Flordibel, who visits the Knights of the Round Table reveals that she is an Indian princess.

Wolfram's Willehalm has the Indian King Gorhant fighting in the battle of Alischanz. In *Der Jüngere Titurel*, the Holy Grail is transported to India, the land from which the Grail Maiden also hails, and in *Lohengrin*, the Swan Knight himself declares that he has come from the Indies. Both of these works are from the late 13th century.

In the Dutch *Walewain* (1350), the hero embarks on a distant journey to fetch the fair Ysabel, daughter of Assentijn, King of the Indies. And these are just a few examples.

While Indian characters like Secundille and Flordibel are portrayed as beautiful, some of the Indians in the poems are described in stark contrast. Thus, while Peredur's amour of fairy descent is described as the fairest damsel, the sorceress Cundrie, the loathly damsel, is portrayed in much different terms:

...they saw a girl coming on a tawny mule, clutching a whip in her right hand. Her hair hung in two tresses, black and twisted: and if the words of my source are true, there was no creature so utterly ugly even in Hell. You have never seen iron as black as her neck and hands, but that was little compared to the rest of her ugliness: her eyes were just two holes, tiny as the eyes of a rat; her nose was like a cat's or monkey's, her lips like an ass's or a cow's; her teeth were so discoloured that they looked like egg-yolk; and she had a beard like a billy-goat. She had a hump in the middle of her chest and her back was like a crook ... She greeted the king and his barons all together...

– Chrétien, *Le Roman de Perceval ou le Conte du Graal*

And thereupon they saw a black curly-headed maiden enter, riding upon a yellow mule, with jagged thongs in her hand to urge it on; and having a rough and hideous aspect. Blacker were her face and her two hands than the blackest iron covered with pitch; and her hue was not more frightful than her form. High cheeks had she, and a face lengthened downwards, and a short nose with distended nostrils. And one eye was of a piercing mottled grey, and the other was as black as jet, deep-sunk in her head. And her teeth were long and yellow, more yellow were they than the flower of the broom. And her stomach rose from the breast bone, higher than her chin. And her back was in the shape of a crook, and her legs were large and bony. And her figure was very thin and spare, except her feet and her legs, which were of huge size. And she greeted Arthur and all his household except Peredur.

– Peredur

The fairy folk also are alternately described as beautiful and ugly. Some are short and even dwarfs, while others are described as tall. They can be either fair or dark-skinned. Morgan la Fay, for example, is herself sometimes described as beautiful, and ugly at other times.

Melusine is a typical beautiful fairy found in folktales and made popular in the 14th century by the writer Jean d'Arras. Said to have been a descendant of the kings of Brittany, Melusine may have been claimed as an ancestress by the counts of Lusignan, Luxembourg, Forez and Lorraine.

The equation or linkage of fairies with Indians, or fairy land with the Indies is found repeatedly in the epic literature. Again, Huon of Bordeaux finds fairy land and its king Oberon in India, something Spenser recreates much later in *The Faerie Queene*. The sister of Flordibel's father, King of India, is said to be a fairy. Jean d'Arras places fairy land in the Indies as does Boiardo and Ariosto. *Roman d'Ogier le Danois* and *Le Batard de Bouillon* both place Avalon in the Indies near the Terrestrial Paradise.

The way thither

That visitors from afar would come into Europe after the beginning of the Crusades is not that unusual. There is the testimony regarding the Patriarch of the Indies, and John of Wurzburg tells of Christians from India among the inhabitants of the Crusader kingdom of Jerusalem around 1165. Sicily under Frederick II is also described as a very diverse society.

However, if we take seriously Wolfram's genealogy explaining the fairy/demon descent of Parzival, i.e., Henry Fitz-Empress, then he would descend in five generations from Mazadan and Terdelaschoye. That would be two generations back from Fulk IV who is said to have been born in 1043 before the First Crusade, and before the Crusader route to Jerusalem was open.

Probably the easiest way to Europe before that time would be along the North African trade routes to Moorish Spain. Wolfram seems to suggest this journey for Feirefiz, for example, and he has Cundrie listing what some identify as Hispano-Arabic star names.

A wide range of products flowed into Andalus from the Indies including aloeswood, musk and camphor. Aloeswood is used in Parzival to fumigate the festering wound of Anfortas, the Fisher King. Indian traders in Islamic Spain, or at least the Jewish ones, often used the nisba surname al-dajaji or al-dajaj meaning "chicken dealer." The ports of Seville and Almeria were designated as refuge for foreigners "to which people come from all regions" according to the 11th century geographer al-Udhri.

Water buffalo may also have been brought from the East to turn irrigation wheels like the saqiya . Twenty buffalo horns were presented to al-Hakam II on his enthronement that were not included on a list of foreign gifts suggesting that they were domestic. The movement of water buffalo, at least in early times, was linked with the Zutt and [8]Sayabiga as I have described previously in this blog.

The geographer Al-Mas'udi gives an interesting account with reference to Spain during his time that is worth investigating – a similar story had been given earlier in the 9th century by the traveler Sulaiman.

In the Mediterranean, not far from Crete, planks of vessels of Indian plantain wood have been found, which were well cut and joined with fibres of the cocoa nut tree. It was evident that they were of wrecked vessels, and had been a long time in water; vessels of this description are only found in the Abyssinian sea, for the vessels of the Mediterranean and of the West are all joined with nails. In the Abyssinian sea, iron nails would not be applicable for ship building, for the water of that sea corrodes the iron, and the nails become thinner and weaker in the water; hence the planks are joined with fibres and besmeared with grease and quicklime. This is a proof that the seas have a communication. The

sea towards China and the country of es-Sila goes all round the country of the Turks, and has a communication with the sea of the West (the Atlantic), through some straits of the great ocean.

Now if we take the fairy kingdom of Mazadan as the land of Prester John – identified as the same as Suvarnavipa, Sanfotsi, etc. – we know from the last posting that Serlingpa ruled there in the early part of the 11th century. His successor was on the throne by 1028, so going back two generations from Fulk IV who was born in 1043, we have the possibility of a descent through Serlingpa!

So if we look at the background of the First Crusade from the "Prester John" standpoint of origin, many of the families involved in that campaign had at least legendary links with the fairy folk. They include Godfrey de Bouillon, leader of the First Crusade, who supposedly descends from the Swan Knight, the son of King Orient. The connections of the Swan Knight with the fairy lineage have been discussed earlier. Godfrey's brother Baldwin I, was the first king of Jerusalem, and his cousin Baldwin II, the second Jerusalem monarch. The Angevin link has already been discussed, and then there were the Lusignans who were closely linked in legend with the Melusine, and provided the last king, Guy de Lusignan.

The families involved in the early crusades tended to come more from northern France and many had close blood relationship with each other. Pope Urban II who called for the First Crusade hailed from Champagne in the same region of northern France. Champagne was ruled by the House of Blois, one of the leading families involved in the

First Crusade.

In the east, the king who would become "Prester John," according to this analysis had already been working diplomatically forging relations with the Sung Dynasty, the Palas and Cholas of India, and the kingdoms of Tibet in an effort to protect his part in the spice trade routes. He may already have had sealed a similar relationship with the Nizaris who had organized into the Assassin brotherhood in 1090. If so, the Crusaders would have had an "ally" waiting for them in the East when they arrived later in the decade through the work of Prester John, who would have been distantly related to some of the leading comital families involved.

Regards,

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[9]Buy now!

[10]

1. <http://sambali.blogspot.com/2008/03/more-on-tantric-influence-in-grail.html>

2. <http://sambali.blogspot.com/2006/02/glossary-fairy-kingdoms-of-europe.html>

3. <http://sambali.blogspot.com/2005/02/holy-grail.html>

4. <http://sambali.blogspot.com/2006/02/glossary-plantagenet.html>

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6. <http://sambali.blogspot.com/2006/02/glossary-mihraj.html>
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(2009-04-11 12:21)

"near Zabaj is a mountain called the [1]Mountain of Fire, which it is not possible to approach. Smoke escapes from it by day and a flame by night, and from its foot comes forth a spring of cold fresh water and a spring of hot water." From these mountains issues fire, by day and night. By day it has a dark appearance, and at night it shines red. It rises to such a height, that it reaches the regions of the heaven (*i.e.* it ascends above the atmosphere). The explosion is accompanied with a noise like the loudest thunder. Sometimes a strange sound proceeds from these volcanos, which is indicative that their king will die; and, if the sound is lower, it foretells the death of one of their chiefs. They know the meaning of these sounds, by long habit and experience. This is one of the great chimneys (craters) of the earth. At no great distance is another island, from which, constantly, the sound of drums, lutes, fifes, and other musical instruments, and the noise of dancing, and various amusements, are heard. Sailors, who have passed this place, believe that the Dajjal (Antichrist) occupies this island.

There is no volcano on earth which makes a greater noise, nor any the smoke of which is more black, or the flames more copious, than tha' which is in the kingdom of the Maharaj. Next comes the volcano of Barahut *Zf &jj*, which is not far from Asfar and Hadrhamaut, in the country of esh-Shihr, which is in the province of Yemen and 'Oman. The noise is heard like thunder at a distance of several miles, and it throws live coals up from its depth like mountains, and pieces of black rock which rise so high in the air that they can be seen at many miles' distance; then they fall down again, partly into the crater, and partly round it. The live coals which are thrown out are stones which have become red by the particles of heat which they have absorbed. We have explained the cause which produces volcanoes (springs of fire) in our Akhbar ez-zemdn.

arthur in volcano in sicily, arthur as lord in underworld-antipodes, three islands of prydain, ogygia; tri-balibot, sam-batyon [?????] compared to "shabat" [????] (????) ma-tuan-lin says volcano west of toupo sambatzi - "z" in "zi" could be assimilation (consonant harmony) of "l" in "li" batsi or batsi is sort of the plosive inverse of sam "ts" or "tz" coming from plosive influence of "b" in the assimilated final "s" or "z"

At the northwest, about ten thousand *li*, there exists a Kingdom of Women, who take serpents for husbands. Moreover, these reptiles are inoffensive. They live in holes, while their wives or concubines live in houses and palaces, and exercise all the cares of state. In this kingdom there are no books, and they know nothing of the art of writing. They believe firmly in the efficacy of certain forms of prayers or maledictions. The women who act uprightly prolong their lives, and those who swerve from the right are immediately cut off. The worship of spirits imposes laws that none dare to violate. To the south of *So-cheu* (the Island of Fire) [probably *ij*^, *hwo*, "fire," and *ft*\, *cheu*, "an islander district"], situated to the south of this country, is the mountain *Yen-kuen* (Burning Mountain) [probably *jflg*, *yen*, "smoke," and *H*, *kwim*, "a. peak, a high mountain"], the inhabitants of which eat locusts, crabs, and hairy serpents, to preserve themselves from the heat. In this land of *Ho-cheu*, the *ho-mu* (trees of fire) [probably *tfc*, *fnco*, "fire," and */fc*, *muh*, "wood, a tree"] grow; their bark furnishes a solid tissue. Upon the summit of the mountain *Yen-kuen* there live *fire rats* (*ho-shu*) [probably **£*, *hwo*, "fire," and *J3*., *shit*, "a rat, mouse, weasel, squirrel, or similar animal"], the hair of which serves also for the fabrication of an incombustible stuff, which is cleansed by fire instead of by water. To the north of this Kingdom of Women is the Black Valley (*He-ko*) [probably *j*^, *hoh*, "black," and *kuh*, *Q*, "a ravine, gully, gorge, canon"], and north of the Black Valley are mountains so high that they reach to the heavens. Snow covers them all the year. The sun does not show itself there at all. It is there, it is said, that the dragon *Cho-long* (the Luminous Dragon)

resides. [Probably *jgj, chuh*, "an illumination, a torch, to illumine," and *f |, lung*, "a dragon."] At the west is a fountain that inebriates, and has the taste of wine. In these regions there is also found a sea of varnish, of which the waves dye black the feathers and furs that are dipped in them, and another sea of the colour of milk. The territory surrounded by these natural marvels is of great extent and extremely fertile. Dogs, ducks, and horses of a great height live in it, and, finally, birds which produce human beings. The males born of these birds do not live. The daughters only are raised with care by their fathers, who carry them with their beaks or upon their wings. As soon as they commence to walk, they become mistresses of themselves. They are all of remarkable beauty and very hospitable, but they die before reaching the age of thirty years.

"The rabbits of this country are white and as large as horses, their hair being a foot long. The sables are as large as wolves. Their hair is black and of extraordinary thickness."

"The attendants of the court were much amused at these stories. *They all laughed and clapped their hands, and said that better stories had never been told.*

Far-reaching lahars may have filled

a proto Pampanga bay extending from present Manila Bay northward into Bacolor. A sediment core acquired in San Rafael Baruya, Lubao, Pampanga, indeed contains a 2 cm thick layer of pumiceous sand at a depth of 8.4 m in shallow marine deposits. These pumiceous materials are the uppermost sandy deposits below the layer associated with the 1991 eruption and were thus expected to be of Buag age. Wood samples from immediately below and above the sandy layer have recently been dated at 1802 and 1670 y BP (radio carbon samples WW-4685 and WW-4686). These dates are too old to be of Buag age and too young to be of Maraunot age. However, it is unknown if the wood samples were in-situ or had been reworked. This limitation opens the door to two interpretations. If the wood samples were in-situ, the 1730 and 1800 y BP dates may reflect a still undocumented eruptive event of Mt. Pinatubo. Conversely, if the pieces of wood were reworked, the pumiceous layer may indeed be associated with the Buag event and only contains transported and older wood fragments. Given that the sandy layer reflects a near-shore environment, it suggests that present day Lubao was submerged as late as 500 y BP or 1800 y BP. The early, Plinian phase of the Buag period is well retained in both oral history and toponymy. The best account is the Ayta legend about how the supernatural spirits Blit and Aglao fought a turtle that scaled the summit, dug a hole, howled loudly and breathed fire, shaking the earth. In Bacolor, Mexico, and Conception, villages named Balas, which means sand in Kapampangan, may also suggest memories of lahars or pyroclastic-affected lands in the fairly recent past. That the Porac river valley was not inundated by a major pyroclastic flow during the latest event is also consistent with only a tephra fall layer recorded in the Babo Balukbuk archaeological site, which contains ceramics of the appropriate cultural age range of the 13th to 16th centuries and pieces of charcoal recently dated at 506 and 486 ybp (samples WW-4683 and WW-4684). Despite the uncertainty regarding the wood samples recently dated at 1670-1802 ybp (samples WW-4685 and WW-4686), the Lubao-Bacolor area very likely was a shallow northward extension of Manila Bay until filled in with pre-Buag or early Buag-period sediment. This is further indicated by the toponym Uaua, meaning river mouth, 15 km inland from the current shore.

Nouveaux melanges asiatiques, Vol. I, p. 253. The term *hwo pu jfc ;ftj* ("fire- cloth") for asbestos appears in the *SuA \$u* (Ch. 97, p. 10). The Chinese notions of textiles made from an "ice silkworm," possibly connected with Persia (cf. H. Mas- Pero, *Bull, de l'Ecole franfaise*, Vol. XV, No. 4, 1915, p. 46), in my opinion, must be dissociated from asbestos; the Chinese sources (chiefly *Wei Ho*, Ch. 10, p. 2 b) say nothing to the effect that this textile was of the nature of asbestos. Maspero's argumentation (*ibid.*, pp. 43-45) in regard to the alleged asbestos from tree-bark, which according to him should be a real asbestine stuff, appears to me erroneous. He thinks that I have been misled by an inexact translation of S. W. Williams. First, this translation is not by Williams, but, as expressly stated by me (/ . c., P- 372)i the question is of a French article of d'Hervey-St.-Denys, translated into English by Williams. If an error there is (the case is trivial enough), it is not due to Williams or myself, but solely to the French translator, who merits Maspero's criticism. Second, Maspero is entirely mistaken in arguing that this translation should have influenced my interpretation of the text on p. 338. This is out of the question, as all this was written without knowledge of the article of St.-Denys and Williams, which became accessible to me only after the completion and printing of the manuscript, and was therefore relegated to the Addenda inserted in the proofs. Maspero's interpretation leads to no tangible result, in fact, to nothing, as is plainly manifest from his conclusion that one sort of asbestos should have been a textile, the other a kind of felt. There is indeed no asbestos felt. How Maspero can deny that Malayan bark-cloth underlies the Chinese traditions under notice, which refer to Malayan regions, is not intelligible to me. Nothing can be plainer than the text of the *Liang Annals*: "On Volcano Island there are trees which grow in the fire. The people in the vicinity of the island peel off the bark, and spin and weave it into cloth hardly a few feet in length. This they work into kerchiefs, which do not differ in appearance from textiles made of palm and hemp fibres," etc. (pp. 346, 347). What else is this but bark-cloth? And how could we assume a Malayan asbestine cloth if asbestos has never been found and wrought anywhere in the Archipelago? I trust that M. Maspero, for whose scholarship I have profound respect, will pardon me for not accepting his opinion in this case, and for adhering to my own interpretation. I may add here a curious notice from J. A. De Mandelslo's *Voyages into the East Indies* (p. 133, London, 1669): "In the Moluccaes there is a certain wood, which, laid in the fire, burns, sparkles, and flames, yet consumes not, and yet a man may rub it to powder betwixt his fingers."

4 *T'oung Pao*, 1915, pp. 327-328.

The following notes may serve as additional information to my former contribution. *Cou Mi ffi \$?* (1230-1320), in his *Ci ya fan tsa i'ao ie?* Si ^ \$8 ££, mentions asbestine stuffs twice.⁴ In one passage he relates that in his house there was a piece of fire-proof cloth (*hwo hwan pu*) over a foot long, which his maternal grandfather had once obtained in Ts'uan Cou ^ W (Fu-kien Province).⁶ Visitors to his house were entertained by the experiment of placing it on the fire of a brazier. Subsequently Cao Mon-i 3\$ SI US borrowed it from him, but never returned it. In the other text he quotes a certain Ho Ts'in-fu & ffi ^ to the effect that fire-proof cloth is said to represent the fibres of the mineral coal of northern China, burnt and woven, but not the hair of the fire-rodent (salamander). This is accompanied by the comment that coal cannot be wrought into fibres, but that now *pu-hwei-mu* ^ JJC ^C (a kind of asbestos) is found in Pao-tin (Ci-li).^o A brief notice of asbestos is inserted in the *Ko ku yao lun*,¹ where merely the old fables are reiterated. Information on the asbestos of Ci-li Province will be

1 Qazwinl adds to this passage, "even if left in fire for several days."

2 Qazwinl speaks in general of charlatans.

5 Iran im Mittelalter, p. 214.

4 Ch. A, p. 20 b; and Ch. B, p. 25 b (ed. of *Yde ya. t'aA Is'uA \$u*).

11 This locality renders it almost certain that this specimen belonged to those imported by the Arabs into China during the middle ages (p. 331 of my article). The asbestos of Mosul is already mentioned in the *Lin wai tai to*. (Ch. 3, p. 4).

6 The term *pu-hwei-mu* (" wood burning without ashes, incombustible wood ") appears as early as the Sung period in the *Cen lei pen ts'ao* (Ch. 5, p. 35): it comes from San-tan (south-east portion of San-si and part of Ho-nan), and is now found in the Tse-lu mountains ^ J \$ } [ij. It is a kind of stone, of green and white color, looking like rotten wood, and cannot be consumed by fire. Some call it the root of soapstone.

7 Ch. 8, p. 4 (ed. of *Si yin huan ts'uA \$u*). In Ch. 7, p. 17, there is a notice on *pu-hwei-mu* stone, stated to be a product of Tse-cou and Lu-nan in San-si, and employed for lamps.

found in the *Kifu t'un Hi*,¹ on asbestos of Se-fwan in the *Se* ('wan t'un ft.² In the eighteenth century the Chinese noticed asbestos among the Portuguese of Macao, but the article was rarely to be found in the market.³ HanzO Murakami discusses asbestos (ft 8S, "stone cotton") as occurring in the proximity of Kin-Sou ^ \$H in Sen-kin, Manchuria.⁴

In regard to the salamander, FEANCisquE-MiCHEL⁵ refers to "Traditions teYatologiques de Berger de Xivrey" (Paris, Imprimerie royale, 1836, pp. 457, 458, 460, 463) and to an article of Duchalais entitled "L'Apollon sauroctone" (*Revue archeologique*, Vol. VI, 1850, pp. 87-90); further to Mahudel in *Memoires de litterature tirts des registres de l'Academie royale des inscriptions et belles-lettres*, Vol. IV, pp. 634-647. Quoting several examples of salamander stuff from mediaeval romances, Francisque-Michel remarks, "Ces e'toffes en poil de salamandre, qui vraisemblablement e"taient passers des fables des marchands dans celles des poetes, venaient de loin, comme ceux qui avaient par la beau jeu pour mentir. On en faisait aussi des manteaux; du moins celui de dame Jafite, du *Roman de Gui le Gallois*, en e"tait."

No one interested in this subject should fail to read chapter LII of book III of Rabelais' *Le Gargantua et Le Pantagruel*, entitled "Comment doit estre prepare" et mis en ceuvre le celebre Pantagruelion."

77. The word "drugget," spelled also droggitt, drogatt, druggit (Old French *droguet*, Spanish *droguele*, Italian *droghetto*) is thus defined in the new Oxford English Dictionary: "Ultior origin unknown. Littré¹ suggests derivation from *drogue* drug as 'a stuff of little value'; some English writers have assumed a derivation from Drogheda in Ireland, but this is mere wanton conjecture, without any historical basis. Formerly kind of stuff, all of wool, or mixed of wool and silk or wool and linen, used for wearing apparel. Now, a coarse woollen stuff for floor-coverings, table-cloths, etc." The Century Dictionary says, "There is nothing to show a connection with drug."

Our lexicographers have overlooked the fact that the same word occurs also in Slavic. F. Miklosich² has indicated a Serbian *doroc* ("pallii genus") and Magyar *dardcz* ("a kind of coarse cloth"), but neglected to refer to the well-known Russian word *dorogi* or *dSrogi*, which apparently represents the source of the West-European term. The latter has been dealt with by K. Inostrantsev³ in a very interesting

¹ Ch. 74, pp. 10 b, 13.

² Ch. 74, p. 25.

³ *Ao-men li lio*, Ch. B, p. 41.

⁴ *Journal Geol. Soc. Tokyo*, Vol. XXIII, No. 276, 1916, pp. 333-336. The same journal, Vol. XXV, No. 294, March, 1918, contains an article on asbestos in Japan and Korea by K. Okada.

⁵ *Recherches sur le commerce, la fabrication et l'usage des e'toffes de soie, d'or et d'argent*, Vol. II, pp. 90, 462 (Paris, 1854).

⁶ *Fremdw &rter in den slavischen Sprachen*, *Denk. Wiener Akad.*, Vol. XV, 1867, p. 84.

⁷ *Iz istorii starionix tkanei*, *Zapiski of the Russian Arch. Soc.*, Vol. XIII, 1902, p. 084.

¹. <http://sambali.blogspot.com/2005/12/glossary-mountain-of-fire.html>

Introduction of rice and tropical crops into Moorish Spain (2009-04-21 06:35)

Rice may have been introduced into Moorish Spain as early as the late 8th century. By the time of Hakam II in the mid-10th century, we learn from his secretary Arib bin Sa'id that tropical crops like rice (Ar. *al-ruz*, Sp. *arroz*), sugar cane (Ar. *al-sukkar*, Sp. *azucar*), ginger, banana, watermelon, oranges (Ar., Sp. *naranja*), lemon (Ar. *laimun*, Sp. *limon*) and other citrus were grown in Spain. This general type of agriculture involving these crops was known as *filaha hindiyya* or "Indian agriculture."

While I'm not aware of any detailed exposition of the transfer of rice agriculture across North Africa to Spain, the general spread of rice in the western Muslim regions during this period is linked with the Zutt and [1]Sayabiga as discussed before. In the early 8th century, these groups were relocated from Mesopotamia to Antioch in Syria where up to 8,000 water buffalo were transported. As mentioned in the previous blog, at the ascension of Hakam II, there is some evidence of domestic [2]water buffalo in Muslim Spain. The 9th century ruler of Egypt and Syria, Tulun, was said to have died from dysentery after drinking too much buffalo milk while in Antioch, so at least by this time we could expect the buffalo to have reached North Africa.

The rice agriculture of Spain like that of the Shatt al-Arab was of the wet paddy type in which the plant was raised entirely in submerged fields. These fields were built in areas that normally flooded, like the Albufera lake region in Valencia, using [3]dikes, canals and in some cases terraces. Most of the rice and sugar cane fields were located on the eastern coast in areas like Valencia, Murcia and Andalusia. Also interesting is the apparent introduction of the use of verbasum as a fish poison during the Moorish periods. The use of

verbasum [4]fish poison appears in Arab literature in the medieval period known by the name mahi zahraj or mahi zahre .

[5]



Irrigated fields in the Albufera region, Valencia, Spain. Abundant rice and sugar cane fields can still be seen in some areas of Valencia and Murcia. Click image for full view. Regards,

Paul Kekai Manansala

Sacramento

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[6]Buy now!

[7] 

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2. <http://sambali.blogspot.com/2009/04/more-on-fee-of-europe.html>
3. <http://sambali.blogspot.com/2008/12/pampang-water-control-system.html>
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5. http://4.bp.blogspot.com/_18esBgLHDVE/Se38Gn3GN0I/AAAAAAAAAJM/yiQaNZ00lpY/s1600-h/albufera.jpg
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7. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Rice types in Europe (2009-04-23 12:12)

In relation to the last posting, I'm still doing research on this topic but would like to introduce it at this time.

The type of rice grown in Europe since medieval times – like the paella of Valencia and the arborio of the Po Valley in Italy – are of the Japonica variety. Rice agriculture in Spain as previously mentioned began possibly as early as the 8th century and definitely existed already by the 10th century. Rice was introduced into Italy probably in the 15th century or earlier, possibly from Spain.

Although I know of no studies yet that have investigated the types of rice used in medieval Europe, the general type can be ascertained by rice dishes traditional in the areas involved. Paella, which comes from the Moorish word for "leftover" was a dish made by mixing rice with other leftover foods, and thus dates from Muslim times. It always involved sticky, short to medium grain rice i.e., Japonica types. In the same sense, risotto also involves a short to medium grain sticky rice that has the ability to absorb liquid and release starch into the dish, a quality not found with long grain varieties.

[1]



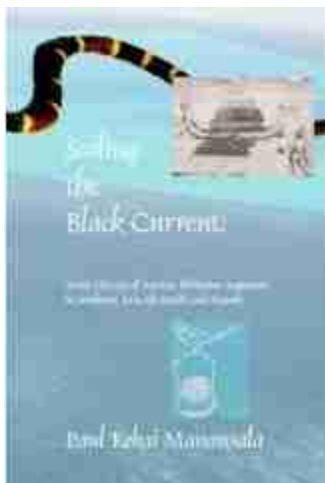
Risotto (via [2]Wikipedia) In Egypt, while both Indica and Japonica varieties are now raised, the evidence points to Japonica as the older type.

Also, we can surmise by the practices used from the Shatt al-Arab to Valencia since medieval times that the rice varieties had to be planted entirely in wet fields – something that is a requirement for Japonica but not Indica.

Regards.

Paul Kekai Manansala

Sacramento



[3]Buy now!

[4] ✖

1. <http://upload.wikimedia.org/wikipedia/commons/thumb/f/ff/Steinpilzrisotto.jpg/775px-Steinpilzrisotto.jpg>
2. <http://en.wikipedia.org/wiki/File:Steinpilzrisotto.jpg>
3. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
4. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

6.5 May

Apocalypse, Swan Knight and the Crusades (2009-05-08 21:23)

Turning a bit to more esoteric matters, the legend of the Swan Knight, it has been mentioned, was included in the genealogy of the famous leader of the First Crusade, Godfrey of Bouillon.

William of Tyre around the year 1170 was the first to mention this connection:

We pass over, intentionally, the fable of the Swan, although many people regard it as a fact, that from it he (Godfrey de Bouillon) had his origin, because this story seems destitute of truth.

From this quote we can surmise that the story of Godfrey's descent from the Swan Knight was already current and that there were "many people" who took it quite seriously; although William of Tyre was not one of them. The latter, who was archbishop of Tyre, was raised in Jerusalem when that city was co-ruled by Melisende, the daughter of Godfrey de Bouillon's cousin Baldwin II.

The legendary crusader histories, known as the Crusade Cycle, beginning shortly after William of Tyre wrote the statement above, appear to have been composed by those believers in the Swan Knight story.

Whether fictional or, at least partly, based in truth, the Swan Knight origin of Godfrey de Bouillon can be shown to have links with the millennial thought that pervaded Europe in the period leading up to the First Crusade.

Apocalypse and the Crusades

There is some evidence that many people in Europe expected the apocalypse around the year 1000. The texts of Adso, Abbo and Glaber seem to indicate an increasing concern in this area in the lead up to the new millenium. Some believed the invasion of the Magyars heralded the beginning of the end-times.

When the year 1000 came and past, these millenarian feelings did not subside. These apprehensions were based as much on extra-biblical prophecies like the Sibylline oracles and Pseudo-Methodius, and their reworkings, as on the canonical works like Daniel or Revelations.

Pope Gregory VII in 1074 might be considered the first to, unsuccessfully, call for a crusade when he mentioned his plans to himself lead an expedition of 50,000 in liberating the Holy Sepulchre. It appears from Gregory VII's statements that he was casting himself as the Last Emperor mentioned in the Tiburtine Sibyl.

In 1086, Benzo, bishop of Alba, called on the emperor Henry IV to conquer Rome, Constantinople and Jerusalem, again mentioning the prophetic liberation of the Holy Sepulchre and reworking passages from the Cuman Sibyl into his message. In describing the Second Crusade, Otto of Freising quoted Sibylline works that mention the "pilgrim God" (peregrini Dei), and he describes the invading crusaders as "pilgrims" to the Holy Land.

H. Hagenmeyer's analysis of the *Gesta Francorum*, the anonymous chronicle of the First Crusade written by a member of Bohemund I of Antioch's expedition, gives an idea of the importance of the sibyls to crusader thought. Hagenmeyer found that the only written works referred to in the *Gesta* are the Bible and the "Sibylline prophecies." Sibylline literature is known for its references to a savior "king from the east," a concept that I believe is important in both Godfrey's Swan Knight link and in the claims made in the letters of Prester John in the following century. Pseudo-Methodius, whose prophecies were also popular during this time, has his own version of the king from the

east in [1]Jonitus, the extra-biblical fourth son of Noah who settles in the "region of the Sun" (hiliu chora) to the East where we find the lands of Eden and Nod.

Pseudo-Methodius predicts one or two conquering Christian emperors in the last days. One will come from "the seed of Chuseth, the daughter of Phol, king of Ethiopia" arising as 'King of the Romans.' There is also a conquering king who descends, at least in collateral line, from Jonitus in the East. The prophecies do not clearly separate these two and that may be why latter writers wrote of two prominent Christian kings in the end-times. For example, Jacques de Vitry in the early part of the 13th century, wrote of a King of the West, who he equates with Frederick Barbarossa, and a King of the East, or Prester John, whom de Vitry identifies with the news trickling in of Genghis Khan's conquests.

We know from three prominent Benedictine historians of the period – Guibert of Nogent, Baldric of Bourgueil and Robert the Monk – that the crusades were viewed , in certain circles at least, as fulfillment of biblical prophecy. Another indication of the millenarian environment is the case of Count Emicho of Flonheim and leader of the "German Crusade" who claimed he was himself the Last Emperor who would lead his armies to the final battle.

The King of the East concept appears to be directly linked with Godfrey de Bouillon's descent from the Swan Knight in the Crusade Cycle and other medieval literature.

House of Bouillon and the Swan Knight

The three earliest versions of the story linking Godfrey de Bouillon with the Swan Knight are Dolopathos , Elioxe and Beatrix , generally dated between the last quarter of the 12th century and first half of the 13th century.

Dolopathos – A king meets a fairy woman who claims to be queen of the forest. The two marry and produce seven children with golden chains around their neck. The sons become swans until all except one are changed back to humans. The brother that remains a swan pulls a knight, the Swan Knight, in a boat using his gold chain.

Elioxe – King Lothair from 'beyond Hungary,' meets the fairy Elioxe who comes from inside a mountain. They have seven swan children including one who is said will become a "king of the orient," (un roi d'Orient). Again one brother remains a swan and pulls the boat of his Swan Knight brother.

King Oriant of Lillefort (Illefort) the "strong island," marries Beatrix and the rest of the story follows the same pattern with swan children, and the Swan Knight drawn in his boat by his swan brother. "Oriant" or "Oryant" is an archaic form of French "Orient," and this name has been linked by some with "un roi d'Orient" of Elioxe .

These early stories mention either a 'king of the east' or indicate a fairy kingdom, which might also be an indication of an eastern location. Elioxe places the scene vaguely "beyond Hungary." The late 13th century Lohengrin places the Swan Knight in India along with the Holy Grail.

From the 15th to 17th centuries, a series of works claiming earlier sources have the Swan Knight born in the terrestrial paradise, and founding the House of Cleves rather than that of Bouillon. In 1478 Gert van der Schuren, secretary of the first Duke of Cleves, says that the Swan Knight "comes from the earthly paradise, which some call the Grail." He claimed to have learned this from a lost 13th century work of Helinandus. Dutch historian John Veldenaer in 1480 also citing earlier sources says: "Some chronicles say that the Knight of the Swan came out of the ' Gral,' as the paradise on earth was earlier called."

In 1609, the tutor of the Duke of Cleves named Stephanus Vinandus Pighius claimed that: "

Some ancient chronicles assert that this Helius came from a certain splendid earthly paradise called Grail and that he came in a boat."

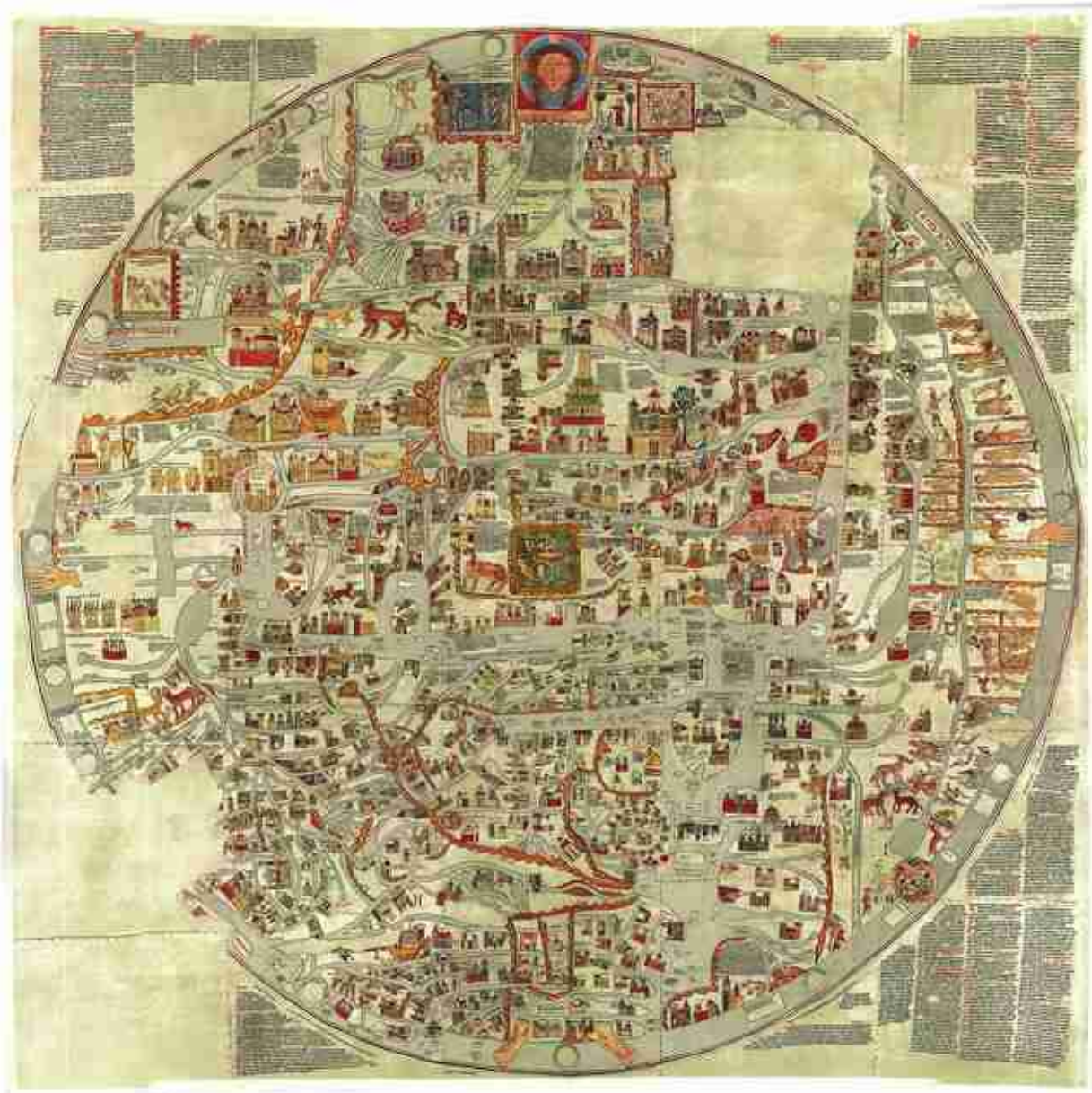
The words gral, grail, graele, etc. in these accounts is thought to be the same "graal" first mentioned by Chretien i.e, the [2]Holy Grail; and thus refers to the Grail Realm. In Parzival , Wolfram von Eschenbach writes:

Upon a silken cushion green
She bore the wish of paradise,
Root and branch before their eyes.
A thing it was they called the grail.
Earthly wishes' fullest tale...
The grail's a prize from Eden's shore,
Earthly pleasures' fullest store,
In much 'tis heaven's counterpart

The Swan Knight associated with the House of Cleves was not apparently the same one found in the legend of Godfrey de Bouillon as Pighius says that the knight arrives at Nimegen in 732. According to the legend, the Swan Knight is called forth on his mission by a bell located in the earthly paradise or in some mountain on his unknown home. Therefore, he is sent periodically over the ages to perform his calling, which seems linked with protecting the rights of women. In three cases, he defends the duchesses of Brabant and Cleves; and the countess of Bouillon – all in the Low Countries that are today known as Benelux – from marauding dukes intent on forcibly taking their inheritance.

Pighius, Hermann Stangefol (1656) and other later writers tended to dismiss the wondrous tales of an earthly paradise and gave other explanations, for example, that the Swan Knight came from a monastery called Paradise in Thurgau. However, in the earlier accounts the concept of the terrestrial paradise places it squarely at the furthest East in the Indies. Even Parzival's Wasteland, the realm of the Grail, while appearing to refer to Jerusalem in part, also by analogy, points to the eastern paradise and it was there that Lohengrin, his Swan Knight, was born.

[3]



The Ebstorf Map (1234) of Gervase of Tilbury is a traditional "flat earth" type of map showing the world in the form of the Corpus Domini. Notice the head of Christ at the top of the map, which signifies the East, near Paradise; with the feet at the bottom, or West; and the hands in the directions North and South, or right and left respectively. Click on image for full scalable version. [4]



Close-up showing Christ's head signifying the East, to the left of which is the Terrestrial Paradise in an inset with Adam, Eve, the Tree of Knowledge and the Serpent. Notice the word "India" below this depiction of the Garden of Eden near the right-hand corner. [5]



Gervais crammed all the legendary places of the East and the Indies found in the Alexandrine and other romances in his mappa mundi . Click on image for full version detailing certain locations and peoples including Chryse, the Cynocephali, the Kingdom of Women and the Tomb of St. Thomas. Now the Crusade Cycle generally has the Swan Knight coming in his boat to Nijmegen (Nymegen) or Mainz, drawn by a swan, to rescue the lady of Bouillon from the Duke of Saxony. Their daughter becomes the mother, so they say, of Godfrey of Bouillon.

We find the story of a child, Scaef, coming on a rudderless boat to Scandea (Scandinavia) in Beowulf and the Anglo-Saxon Chronicle both of the 8th century. Here it appears to be borrowed partly from Pseudo-Methodius as Scaef is called, like Jonitus, the fourth son of Noah in the Anglo-Saxon genealogies and regnal lists. The European writers further made Scaef the ark-born son of Noah from which idea apparently was derived the Swan Knight's boat. Jonitus was closely associated in medieval Europe with Paradise, living himself in Nod to the east of Eden; and credited with having brought the seeds, fruit or branches of the Tree of Paradise from which was planted the tree used to make the cross of Christ.

Again, it was one of the lineage of Jonitus who would come in the end-times to conquer the Saracens and Jerusalem heralding the Second Coming. In Gerbert de Montreuil's continuation of Chretien's Conte du Graal written around

1226-30, Perceval is told in a vision that he will have a son from whose seed will descend the Swan Knight, who will in turn liberate Jerusalem and the Holy Sepulchre. Here again we find the Tiburtine Sibyl's prophecy of the Last Emperor who regains the tomb of Christ.

Whether fiction or (partly) truth, giving Godfrey the leader of the First Crusade a descent from the Swan Knight was to link him, at least through analogy, with Sibylline prophecies of the "king from the East," and with those of Pseudo-Methodius by suggesting lineage from Jonitus.

Swan Knight tales are centered in the multi-lingual areas of French Walloon, Flemish and Dutch speakers – now known as Benelux – and a bit southward into the German-speaking area of Mainz. Across northern France was the locus of fairy-related tales in Brittany and Anjou, also multi-lingual. This whole region between and including Brittany and the Netherlands contributed most of the participants in the First Crusade.

Interesting from an esoteric standpoint were the stories of the marriages of the Swan Knight and the [6]Melusine, the female fairy type, with "humans." In the case of the Melusine, her husband was instructed never to look at her while she bathed. Inevitably the curious husband would succumb to curiosity discovering his wife's serpent form. The Swan Knight had the condition that his wife should never ask his true name or origin. Again, the wife would eventually break the agreement upon which the Swan Knight would take his leave on a swan-pulled boat headed for regions unknown.

In each case, there was a need to keep the real identity, the fairy identity, secret. Interesting also is the swan or bird identity of the male fairy, while the female fairy is serpentine – a pattern that we have discussed here before.

The case of Prester John

In the century that followed the First Crusade, we find also that [7]Prester John apparently makes claims in his famed letters based on the same concept of the millenarian "king from the east."

There have been attempts to analyze the internal evidence provided by the Prester John letters, one of the best undertaken by Vsevolod Slessarev.

Slessarev surmised, primarily due to the negative comments made against the Byzantine emperor, that the author of the letter to Manuel must have been a forgery by a Western Christian author. However, as noted by Sabine Baring-Gould, the slights against Rome appear even more intense in the same letter. Indeed, the eastern king says that one of his descendants would conquer Rome and all the Western Christian kingdoms!

In the letter addressed to the "Emperor of Rome" (Frederick Barbarossa) and the "King of France," Prester John only mentions his promise to retake the Holy Sepulchre and "all the Promised Land."

Nowhere does Prester John claim to be a member of, or the desire to be a member of, the Byzantine or Roman churches. Indeed, the importance given to St. Thomas and the titles of church officials attached to his kingdom give, as Baring-Gould notes, a solid indication of Nestorian bias. And in the message given by Hugh of Gabala earlier in the century, Prester John is expressly described as a Nestorian king.

The insults to Byzantine and Western Christian kingdoms make it unlikely also that the letters were sent by anyone living in those kingdoms. Yet, the knowledge of the political intrigues of Jerusalem, including those involving the Templars, hint that the letters were at least informed by someone living close to but not in the crusader kingdoms.

One manuscript of the letter to Emperor Manuel contains a note indicating it was translated from Greek into Latin by Archbishop Christian of Mainz. Versions of this letter do contain Greco-Latin forms such as "Romeon" instead of "Romanorum." Another manuscript claims to be translated into Latin from Arabic. Quite probably, the letters mentioned by Albericus in the Chronicon were in different languages – the one to Emperor Manuel in Greek and that to Emperor Frederick in Latin – for example.

There would have been little difficulty in obtaining translators for these letters. Many learned Arabs were very familiar with Greek, having helped preserve the ancient Greek corpus, and some were also versed in Latin. Aspects of the Alexandrine romantic literature, which pervade the Prester John letters, would have been widely familiar to scholars in the Muslim world.

As to the claim of forgery, we can note again as earlier in this blog that both [8]letters mentioned here give indications of a previous meeting of envoys, who may also have aided in the composition of the letters between the monarchs.

In the letter to Manuel, we read:

Receive the dignity of our hierarch in our name and use it for their own sake, because we gladly use your vase of oil, in order that we mutually strengthen and corroborate our virtue.

Also according to Albericus:

Our Majesty has been informed that you hold our Excellency in love, and that the report of our greatness has reached you. Moreover we have heard through our treasurer that you have been pleased to send to us some objects of art and interest, that our Exaltedness might be gratified thereby. Being human, I receive it in good part, and we have ordered our treasurer to send you some of our articles in return.

And in the letter to Frederick and Louis VII, Prester John states:

We beg you to keep in mind the holy pilgrimage, and may it take place soon, and may you be brave and of great courage, and pray, do not forget to put to death those treacherous Templars and pagans and, please, send us an answer with the envoy who brought the presents.

These statements indicate that envoys had been working behind the scenes and also suggest a previous exchange of gifts. Similar contact between envoys is found in Pope Alexander III's letter to Prester John. Obviously had such contact not taken place, the letters would be immediately revealed as fraudulent. Thus, a consistent tradition would indicate that such diplomatic contacts had taken place during the events recorded by Albericus starting in 1165. There must have been reasonable cause for the Pope, emperors and other kings to whom the letters were sent to have believed in their validity and in the integrity of the envoys. In addition, they must have had some reason to believe in the possibility of the self-described "Prester John" to fulfill some of the promises he offered in the correspondence.

However, the reason for mentioning these letters here is that both give indications that Prester John was appealing to the same millenarian yearnings that helped fuel the crusades, and which were likely linked with the Swan Knight legend.

In the letter to Frederick Barbarossa and Louis VII, Prester John promises to liberate the Holy Sepulchre and capture the entire Christian Holy Land – a link with Sibylline prophecy. Furthermore he states that his own success was prophesied to his father:

Know that I had been blessed before I was born, for God sent an angel to my father who told him to build a palace full of God's grace and a chamber of paradise for the child to come, who was to be the greatest king on earth and to live for a long time.

The letter to Manuel also gives apocalyptic utterances:

These accursed fifteen nations will burst forth from the four quarters of the earth at the end of the world, in the times of Antichrist, and overrun all the abodes of the Saints as well as the great city Rome, which, by the way, we are prepared to give to our son who will be born, along with all Italy, Germany, the two Gauls, Britain and Scotland. We shall also give him Spain and all the land as far as the icy sea. The nations to which I have alluded, according to the words of the prophet, shall not stand in the judgment, on account of their offensive practices, but will be consumed to ashes by a fire which will fall on them from heaven.

Prester John was in effect claiming to be the promised "king from the east" of the pre-crusade prophecies.

As an aside it is worth mentioning that Prester John apparently had also requested Alexander III for permission to build a church in Rome and an altar in Jerusalem. Previously we have noted that the [9]king of Zabag had engaged, as part of his policy of attraction, in building projects in India and China. Edrisi, writing around 1154, states that the king of Zabag was still actively trading along the African coast at that time. However, we hear nothing of the envoy sent by Alexander III to Prester John. Maybe this is not too surprising as Chinese annals record that the last envoys sent from this kingdom came in the year 1178, only a year after Alexander III's envoy was dispatched. The eastern king was named in transliterated Chinese characters Si-li-ma-ha-la-sha .

After the 1178 embassy, no more is heard of the kingdom during the remainder of the Sung dynasty or in the Yuan dynasty that followed.

Swan Knight as sleeping hero

In most versions of the Swan Knight tale, the hero comes sleeping on a boat from his mysterious homeland.

In the Wartburgkrieg written in the first half of the 13th century, we read:

How Arthur lives within the mount and many heroes bold,
Hundreds she to me did name;
With him from Britain's isle they came,
Nor may their names to any churl be told.
And Arthur too has sent forth knights
To Christendom since he departed mortal sight.
Hear how these a tocsin calls
Many thousand miles away,
Wherefrom a noble count hath lost his life in fray;
Hear how pride hath made him false,
Hear too the tale about this bell: all of Arthur's singers
Must leave their art and cease to sing,
For in their ears the bell doth ring,
Whence in the court no trace of pleasure lingers.
The Sibyl's child, Felicia,
With Arthur there both she and Juno are,
That from Saint Brandan's lips I know full well. Nor yet does Klinsor this explain,
Who is the knight whom Arthur has sent out again,
And neither does he say who 'tis who rings the bell. . . .
Canst thou to us in song explain
How Loherangrin by Arthur was sent forth again?"

Here King Arthur lives within a far-off hollow mountain together with Loherangrin, the Swan Knight, and other notables – the Roman goddess Juno; Felicia, daughter of the Sibyl; and St. Brandon, who sailed east from Ireland to the "Island of Paradise" also called the "Promised Land of the Saints" never to be heard from again. This is the mountain of the "sleeping heroes" that appears so often in later medieval works.

Arthur probably first appears in a subterranean realm in Etienne's *Draco Normannicus* (1167-9) where he is described as 'King of the Underworld' in the far-off Antipodes. This is Avalon, or as called in *Tristan*, 'Avelun, the fairy land.'

Gervais of Tilbury and Caesarius of Heisterbach, both writing in the same period as the *Wartburgkrieg* also mention the underground realm of Arthur. However, rather than place the Arthurian underworld in the Garden of Eden, they rather place it in or on Mt. Aetna in Sicily, the entrance to Hell in some medieval traditions. Caesarius writes:

At the time when Emperor Henry had subjugated Sicily there was in the bishopric of Palermo a certain deacon who was, I think, a German. When one day he lost his best palfrey he sent his servant to look

for it in various places. The servant met an old man who said to him: 'Where are you going and what are you looking for?' When the servant replied that he was hunting for his master's horse the old man rejoined that he knew where it was. 'And where?' asked the servant. 'In Mount Gyber [Aetna],' was the reply: 'there my lord King Arthur has it, and this mountain spits forth fire like Vesuvius.' To the astonished servant he said further, 'Tell your master that he come here in forty days to the court of King Arthur. If you neglect to tell him you will be heavily punished.' The servant went back and tremblingly told his master what he had heard. When the deacon heard he had been invited to the court of Arthur he laughed, but on the day set he was stricken and died. These things Godescalcus, canon of Bonn, told us, and said that they happened in recent times.

In this description, the domain of Arthur is described in volcanic terms as it "spits forth fire like Vesuvius."

Joe and the Volcano

The idea that the grail paradise of the Swan Knight was volcanic may also be seen in a latter tradition that equates this mountain home with the Venusberg of Tannhauser fame.

The Saxon Chronicle of Caspar Abel discovered in 1732 but dated to the 15th century says of Lohengrin "that he came from that mountain where Venus is in the grail." This hollow mountain of Venus is likened to hell and the fires of Vesuvius in the Tannhauser literature.

We can venture to the land of Prester John during medieval times for signs of active volcanoes near the area where most medieval geographers placed the Terrestrial Paradise.

In the mid-ninth century, we read in the Akbar al-Sin wa'l Hind : "...near Zabaj is a mountain called the [10] Mountain of Fire , which it is not possible to approach. Smoke escapes from it by day and a flame by night, and from its foot comes forth a spring of cold fresh water and a spring of hot water."

Al-Mas'udi, writing about a century later, says:

There is no volcano on earth which makes a greater noise, nor any the smoke of which is more black, or the flames more copious, than that which is in the kingdom of the Maharaj [Zabag].

He further describes this volcano:

From these mountains issues fire, by day and night. By day it has a dark appearance, and at night it shines red. It rises to such a height, that it reaches the regions of the heaven (i.e. it ascends above the atmosphere). The explosion is accompanied with a noise like the loudest thunder. Sometimes a strange sound proceeds from these volcanos, which is indicative that their king will die; and, if the sound is lower, it foretells the death of one of their chiefs. They know the meaning of these sounds, by long habit and experience. This is one of the great chimneys (craters) of the earth. At no great distance is another island, from which, constantly, the sound of drums, lutes, fifes, and other musical instruments, and the noise of dancing, and various amusements, are heard. Sailors, who have passed this place, believe that the Dajjal (Antichrist) occupies this island.

Prester John's letters mention a river of stones and sea of sand that can also be interpreted as representing volcanic activity:

"Three days' journey from this sea are mountains from which rolls down a stony, waterless river, which opens into the sandy sea. As soon as the stream reaches the sea, its stones vanish in it, and are never seen again....In our territory is a certain waterless sea consisting of tumbling billows of sand never at rest. None have crossed this sea - it lacks water all together, yet fish of various kinds are cast up upon the beach, very tasty, and the like are nowhere else to be seen."

The river of stones is part of a quite unusual reference to the [11]Sambatyon River that sequestered the Lost Ten Tribes of Israel. The references to the Sambatyon in Jewish literature appear to describe volcanic events. We also find in Prester John's letter to Emperor Manuel, mention of the salamander and the fire-proof cloth that it was supposed to spin:

In one of our lands, hight Zone, are worms called in our tongue Salamanders. These worms can only live in fire, and they build cocoons like silkworms, which are unwound by the ladies of our palace, and spun into cloth and dresses, which are worn by our Exaltedness. These dresses in order to be cleaned and washed are cast into flames.

Similar tales are told in Chinese works at least by 520 CE in the Liang Si Gong Zhi where we hear of the "Island of Fire" and "Burning Mountain" located near Fusang, the Cynocephali and the Kingdom of Women. These latter kingdoms are linked to very much the same region that is later known as Sanfotsi and Toupou i.e, the lands of Zabag and Wakwak, although the Liang Si Gong Zhi gives exaggerated distances between these lands.

Upon the summit of the mountain *Yen- kuen* [Burning Mountain] there live *fire rats (ho-shu)*, the hair of which serves also for the fabrication of an incombustible stuff, which is cleansed by fire instead of by water.

Berthold Laufer thought the material described was not asbestos, as sometimes suggested, but instead a type of barkcloth made of "a certain wood, which, laid in the fire, burns, sparkles, and flames, yet consumes not, and yet a man may rub it to powder betwixt his fingers."

He quotes the Liang annals contemporary with the previous source: "On Volcano Island there are trees which grow in the fire. The people in the vicinity of the island peel off the bark, and spin and weave it into cloth hardly a few feet in length. This they work into kerchiefs, which do not differ in appearance from textiles made of palm and hemp fibres..."

Curiously, Sung Dynasty writings do not mention the volcanic eruptions given for the 100-year period between the 9th and 10th centuries found in Muslim works. Ma Tuan-lin does mention volcanic islands in the region concerned, but he appears to be copying much earlier works.

If we take that this volcano mentioned is Pinatubo, the documented eruptions are either too early or too late to match the related time period. However, J.C. Gaillard has noted that wood samples dating from 1670-1802 bp related to the filling of the [12]paleo-shoreline of the Pampanga Bay may indicate an undocumented eruption phase. A vast area of the Pampanga Bay was filled with sediment, and Gaillard rightly notes that this likely did not happen after the last pre-Pinatubo eruption known as the Buag phase (800-500 bp), since Spanish chronicles make no mention of the phenomenon.

The wood sample dated at 1670 bp (WW-4685) would put the event very close to the eruptive activity indicated in the Liang Dynasty records. And there is evidence that the sedimentation mostly ended by 1000 bp when sea levels reached their present state. We could then postulate that instead of one massive explosive eruption, there was a long eruptive phase likely consisting of periodic eruptions that gradually filled in the Pampanga Bay between 1800 bp and 1000 bp.

Such eruptive activity and filling in of the Pampanga Bay could account for the river of stones and the sea of sand mentioned in Prester John's letter that would have been written about a century after the shoreline stabilized. However, either some minor activity may have continued or else the long history of volcanic eruption had worked its way into local tradition.

Additionally we find that both Prester John's letter and the Chinese notices of Sanfotsi (Zabag) contain references to subterranean regions.

From Prester John:

Near the wilderness trickles between barren mountains a subterranean rill, which can only by chance be reached, for only occasionally the earth gapes, and he who would descend must do it with precipitation, ere the earth closes again.

And from Zhao Rugua's description of Sanfotsi:

There is an old tradition that the ground in this country once suddenly gaped open and out of the cavern came many myriads of cattle, which rushed off in herds into the mountains, though the people all tried to get them for food. Afterwards the crevice got stopped up with bamboo and trees and disappeared.

We can see then a good match between the volcanic, underworld paradise of the Swan Knight and Arthur, and the historical eastern kingdoms of Zabag-Sanfotsi; and I would also suggest the kingdom of Prester John.

Here we have the same region where [13]Iranian legend places [14]Kangdez the hollow mountain fortress of sleeping heroes waiting for the apocalypse, and the [15]Sea of Milk where Visnu's sleeping avatars await the end of the old era before awakening.

Regards,

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The Muslim Letters of Prester John (2009-05-31 14:41)

We have examined how [1]Prester John sent letters to the Papacy and the Christian kingdoms of the West.

Equating Prester John with the historical king of Zabag known as the [2]Mihraj, we have also seen how the latter king reached out to the kingdoms of Tibet, India and China, by sending gifts and supporting building projects abroad. Prester John, likewise, had proposed building projects in his message to Pope Alexander III.

The Mihraj was also in the habit of sending letters to the emperor of China, and the Sung Dynasty annals state that his kingdom used Chinese characters when sending such official correspondence. Two such letters are mentioned explicitly in the annals – one in 1017 to the emperor and cast in "golden characters," and the other in 1080 from

the king's daughter, in Chinese characters, addressed to the superintendent of trade. The latter however would not receive the letter but instead forwarded it to the emperor.

As discussed previously, in this author's opinion these overtures were part of the king's attraction policy that took on a special emphasis when Zabag's trade routes were infringed upon by expanding Muslim influence.

However, there may have been a time when the Mihraj also attempted to reach out to the Sunni Muslim juggernaut at the very beginning of the Umayyad Caliphate. S. Q. Fatimi has analyzed two letters from the "Mihraj" to the first Umayyad caliph Mu'awiyah in 661 CE, and to the caliph Umar ibn al-Aziz (717-20). Fatimi marshals evidence to show that this king of "al-Hind" is, in fact, the ruler of Zabag. The very title "Mihraj" or "Mahraj" was used specifically in Muslim texts for the monarch of Zabag.

The first letter is recorded by al-Jahiz (783-869) in *Kitab al-Hayawan*. According to Jahiz, Abd al-Malik b. Umayr (822-3) saw the letter from the diwan (secretary) of Mu'awiyah and it was passed from him to Abu Ya'qub al-Thaqafi who relayed it to al-Haytham b. Adi, the source of al-Jahiz.

Unfortunately, Jahiz only records the greeting of the letter from the king of al-Hind "in whose stables are a thousand elephants, (and) whose palace is built of bright gold and silver, who is served by a thousand daughters of the kings, and who possesses two rivers, which irrigate aloes plants, to Mu'awiyah..."

The second letter is found in *Al-Iqd al-Farid* by Abd Rabbih (860-940) who gives as his source Nu'aym b. Hammad.

Nu'aym b. Hammad wrote: "the king of al-Hind sent, a letter to Umar b. Abd al-Aziz, which ran as follows: From the King of kings [Malik al-Amlak], who is the descendant of a thousand kings, in whose stables are a thousand elephants, and in whose territories are two rivers which irrigate plants of aloes, odoriferous herbs, nutmeg, and camphor, whose fragrance spreads the distance of twelve miles – to the king of the Arabs, who does not associate other gods with God. I have sent to you a gift, which is not much of a gift but a greetings and I wish that you may send to me someone who might teach me Islam and instruct me in its Laws."

Similarities with Prester John's letter Now we can immediately note some resemblances of these two letters with those sent centuries later by Prester John to the Christian emperors and kings.

First, there is the mention of the gift, which is not unusual in communication between kings. There is also the flowery, somewhat pompous, self-introduction of the king. In particular, the Mihraj uses the title "King of Kings" or Malik al-Amlak just as Prester John refers to himself as Rex Regnum "King of Kings." Both monarchs claim to have many elephants at their command, and there is also the mention from both the Mihraj and Prester John of a palace constructed with precious metals.

In Prester John's communication with Alexander III, he asks for instruction in the Catholic religion, and we see the same request, but this time with reference to Islam, in the second letter of the Mihraj.

Ibn Tighribirdi (1410-1470) gives another version of the second letter, on the authority of Ibn Asakir, in which he adds a sentence near the end: "I have sent you a present of musk, amber, incense and camphor, Please accept it, for I am your brother in Islam." This would imply that the Mihraj had accepted Islam, and Fatimi suggests that the king may have converted, but that the religion was latter rejected by his descendants. Another possibility, of course, is that Ibn Tighribirdi's late account uses unreliable sources. In either case, there is no evidence that Islam was practiced widely in Zabag at any point in its history.

However, we do see that the Mihraj follows a similar pattern of open patronage of multiple religions that we have suggested earlier was part of a long-standing royal policy of Zabag.

With reference to the "two rivers" mentioned in the Mihraj's letter, we note again the suggestion that one title for the king of the isles dating from ancient times was "[3]Lord of the River." Fatimi, who holds that Zabag should be equated with Srivijaya, thinks that rivers mentioned are the Batanghari in Jambi and the Musi in Palembang.

The two rivers, in my view, would represent the primary drainage courses for the two sacred mountains, Pinatubo and [4]Arayat. The Pampanga River, although it has its source further north, passes very close to Arayat and right through the town called Arayat, and thus was associated with that mountain. The river of Pinatubo could have been the Guagua River, but also the Masantol river which joins the Pampanga River in Masantol, where I have suggested

the [5]Zabag emporium was located. Visitors and merchants would have entered into the emporium by sailing up the Pampanga River and registering at the royal palace at Malauli before preceding further upstream.

In the Mihraj's letters, he mentions the spices of his kingdom including nutmeg, which was found only in the islands around and including Maluku (the Moluccas) and Mindanao. Nutmeg along with clove buds, which was found only in Maluku region, were traded mainly along the "Clove Route," which lead to the northwest along what the Chinese called the "[6]Eastern Ship Route." I have suggested that this trade route was controlled primarily by the Mihraj.

The letters of the Mihraj can be viewed as early examples of a tradition of correspondence used by the king of Zabag to accomplish geopolitical goals. The timing of the letter coincided with the accounts of the [7]Sayabiga, the natives of Zabag that I have suggested acted as [8]agents of the Mihraj in latter times. However, the course of history would suggest that a "friendly" outcome was not achieved, and the kingdom of Zabag would later have to pursue other courses of action.

Regards,

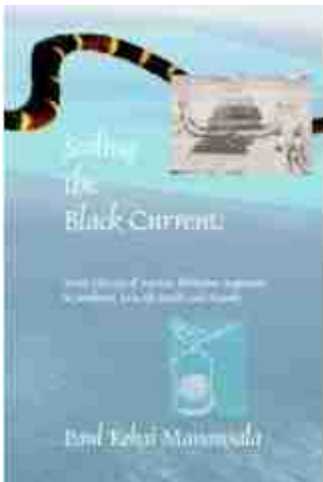
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6.6 June

Gavin Menzies' "1434: The Year a Magnificent..." (2009-06-23 08:24)

I'd like to touch on a few things from Gavin Menzies latest book, 1434: The Year a Magnificent Chinese Fleet Sailed to Italy and Ignited the Renaissance published in June, 2008. This is not meant to be a review of the book but mainly to focus on the "[1]Eastern ambassador" and his connection with the voyages of Columbus and Magellan, something I have discussed previously.

While I have some fundamental disagreements with Menzies, again, he has done a service by bringing out things that rankle the herds of Eurocentric scholarship, who use double standards when playing the game of cultural-technological diffusion.

The origins of the Renaissance are complex, and I probably should steer away from this part of his book, but I can't resist making a few comments that will come later on.

On the important point of the Eastern ambassador, on which Menzies whole thesis lies, it is difficult to understand why he does not mention what should be considered the "official" account of this envoy. That is, the account of Poggio Bracciolini, the papal secretary at the time of the visit to Florence.

Now, Menzies claims that this ambassador came from China and was brought by a squadron from Zheng He's great treasure fleet.

Menzies source is a letter from Paolo Toscanelli to Christopher Columbus, a document whose authenticity has been disputed by some scholars. Having read all the arguments, I believe that Toscanelli's letter is authentic, but that still does not excuse Menzies from at least discussing Poggio's account.

The two documents differ in that Poggio describes the envoy as coming from a Nestorian Christian kingdom in "Upper India" located a few weeks journey from "Cathay," the old name for northern China. Toscanelli seems to think that this kingdom is linked with the 'Great Khan,' i.e. the old Mongol ruler of China.

At the time, the Mongols had already been replaced by the Ming Dynasty in China, and Toscanelli's confusion seems to center on the mention of Nestorian Christians. There existed old accounts, related to Prester John, that the Great Khan had become a Nestorian Christian. It seems that upon hearing about a far eastern Nestorian kingdom, Toscanelli connected the envoy's account with these old legends that equated the Great Khan with Prester John.

Now earlier I have mentioned that "Upper India" during this period generally meant Southeast Asia, although it was also used at times for South China. The mention of a Nestorian kingdom this far east is nothing but code for the old Prester John of the Indies.

In an earlier post, I discussed the letter of Ferdinand and Isabella given to Columbus with the space for the addressee left blank. This letter was meant for any Eastern potentate including Prester John and the Great Khan, that Columbus happened to encounter. The letter mentions the Spanish monarchs having heard reports from the East about a desire to learn about the Christian kingdoms of Europe.

Ferdinand and Isabella are certainly referring to the Eastern ambassador in Florence, who was the last envoy mentioned coming from the areas that Columbus was heading toward on his fateful journey. According to Menzies, this ambassador arrived in 1434, although it can also be argued that he came in 1441.

Rather than arriving with a Chinese squadron though it seems that the ambassador arrived with [2]Nicolo di Conti along with the rest of the entourage of papal envoy Alberto de Sarteano.

One could hardly imagine that the Quatracentio writers would have missed something as spectacular as the visit of a Chinese naval force composed of ships unlike anything seen in Europe of the time. Yet, the history of the period is silent about any such maritime event.

Prester John's envoy

According to Pero Tafur, Nicolo di Conti stayed under the protection of Prester John of the Indies during most of his time in the East. Di Conti himself mentions Nestorians near Cathay when interviewed by Poggio Bracciolini.

Tafur's account states that Prester John was interested in learning more about Europe - mirroring the desire of the foreign potentates mentioned in Ferdinand and Isabella's letter. Furthermore, di Conti claimed, according to Tafur, that Prester John had sent envoys to the West, apparently on unsuccessful missions.

Therefore, when di Conti returned to Europe it would make sense that Prester John would send along an envoy with

him i.e. Menzies' Eastern ambassador. This would tie in the Nestorians mentioned by di Conti to Poggio, and the Nestorian kingdom that the latter assigns to the Eastern ambassador. That Nestorian kingdom, of course, is the kingdom of Prester John!

Indeed, Pope Eugenius IV actually addresses a letter to this eastern king addressing him though as "Emperor Thomas of the Indians," since the Portuguese had earlier convinced the Vatican to address the Ethiopian emperor as "Emperor Prester John of Ethiopia."

Apparently the Eastern ambassador made enough of a friendly impression that when Columbus set sail on his epochal voyage, he headed directly toward the location he thought the kingdom was located, i.e., the East Indies. That Columbus was headed for the Indies is proven by his ultimate destination during his multiple voyages and by the name by which the new land became to be known.

The Spanish considered the Americas as part of the "Indias," from which the indigenous peoples became known as "Indios" (Indians).

"India" here meant the East Indies, the source of the spices like nutmeg and cloves and also, Columbus thought, the gold of biblical Ophir.

The admiral was heading, thus, to "Upper India," to the friendly Nestorian Christian kingdom of the Eastern ambassador, or so he thought. Magellan also was apparently seeking the same friendly contact for both men navigated toward the same latitudes that would have brought them to the "East Indies" i.e., modern insular Southeast Asia. For it was here apparently that the ambassador, and possibly also di Conti, had located the fabled kingdom in their accounts to Poggio (and the ambassador's account to Toscanelli).

Dawn of the Renaissance

Menzies claims that the Eastern ambassador brought with him "distinguished men of great learning," and some important Chinese documents including the Nung Shu, an agricultural manual; a Chinese astronomical calendar and Chinese world maps. He asserts that the founders of the Renaissance copied directly from these works sparking a great awakening in art and learning.

Indeed, the explosion of humanism, art and invention that typically is associated with the Renaissance began at about the middle of the 15th century. There were, of course, some 'proto-Renaissance' developments earlier, but nothing that stood out so much from what was happening elsewhere.

So Menzies timing is not off. There may have been many factors that led to the Renaissance including the wealth and slave labor afforded by the Venetian and Genoan maritime trade networks. These factors allowed the elite of northern Italy more leisure time for intellectual and artistic pursuits - something that was supported also by the patronage of the House of Medici.

However, one could still ask why Tuscany and its center of Florence, the birth place of the Renaissance, rather than say Venice or Genoa? And why at that specific period in the mid-15th century?

Menzies suggests the Chinese works, but how likely is it that the Florentines had actual treatises like the Nung Shu? If they did, such a document would be a great artifact for study not only of its technical content, but of the Chinese language itself. We would expect that such documents would be mentioned, and illustrated, in Renaissance works.

One can admit that many new inventions spring up suddenly during this period and some of these are very similar, but usually not exactly similar to earlier Chinese inventions. But not all are related to Chinese technology. For example, one of Menzies' sources, Lynne White, suggests that the concept of the windmill actually derives from the Tibetan prayer wheel.

Both White and Menzies mention the many "Tartar" slaves, mostly young women, that were brought into northern Italy at the time by Genoan and Venetian merchants. One invention that Menzies mentions - the piston and/or chain pump - is specifically called a "Tartar" pump by writers of that time. Some scholars suggest that these Tartars came from the region between Tibet and China, and thus would have been exposed to technologies like the Tibetan prayer wheel.

So it appears that there were many streams of information flowing into Florence during the mid-15th century, but that much of these ideas were probably flowing through word-of-mouth rather than via exchange of documents.

Could it be that the great foreign host brought to the Council of Florence by Sarteano, including probably di Conti and the Eastern ambassador, contributed in no small way to this influx of ideas?

If the Eastern ambassador was accompanied by "distinguished men of great learning" as suggested by the letter of

Toscanelli, it appears that the information was transmitted orally, thus accounting for the inexactness in the relationship of the technologies in the widely-separated areas involved.

While many of these inventions could certainly have been developed in China, where there is much documentation, the ideas did not necessarily have to be transmitted by any particular ethnic group.

Interestingly, many of the new ideas mentioned by Menzies relate quite directly to the problem of maritime navigation. I have argued that the Eastern king, known in the West as "Prester John," had attempted for some time to encourage Europe to become involved in the maritime spice trade in order to counterbalance Muslim expansion. This included the possible transfer of sea charts like the ones mentioned by [3]Marco Polo, who links them with the navigators of the "Sea of Chin" and the "Isles of India." These [4]navigators told Polo of golden [5]Cipango and the 7,000+ islands that existed in that eastern sea.

In a nutshell, I enjoyed Menzies book even if I disagreed with some key points. Great reading to get a new perspective on all the factors that contributed to the European Renaissance. However, one should follow up on any of the more controversial proposals made by the author.

Regards,

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[8] 

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3

6.7 July

Ancient boat found in Java (2009-07-11 14:47)

A seafaring ship dating back to the 6th or 7th century has been discovered in Central Java. The boat appears to use the classic lashed-lug construction commonly found in this region. This may have been a fishing boat and lead net connectors/sinkers were found along with the remains. The artifact will be left where it is guarded by a bamboo fence and a model made for museum display.

Ancient boat reveals shipbuilding skills of Java's seafarers

Suherdjoko , The Jakarta Post , Rembang, Central Java | Fri, 07/10/2009 11:49 AM | Java Brew

Historians have long wondered just how Indonesians in the 6th and 7th centuries built their boats. A recent archaeological discovery sheds some light on the mystery.

In July last year, an ancient boat, measuring 15.6 meters long and 4 meters wide was discovered in Punjulharjo village, Rembang district, in Rembang regency.

A team from the Yogyakarta Archaeology Center made a detailed study of the site, about 200 meters inland from the Java Sea coastline, from June 17 to 26 this year.



Ancient mariner: A member of the Yogyakarta Archaeology Team works on the site of a 1,200-year-old boat uncovered in Rembang, Central Java. (JP/Suherdjoko)

The boat, approximately 1,200 years old, was found buried near the Central Java northern coastline, with its bow lying to the west and its stern in the east. Head of Punjulharjo village Nursalim said eight local residents had stumbled across the ancient relic while making a pond.

"The land was originally planted with coconuts, followed by secondary crops," he told *The Jakarta Post*. "But as the soil was not fertile enough, they decided to make a pond. That's when they noticed the buried boat, its main part still in its whole form, as they dug deeper."

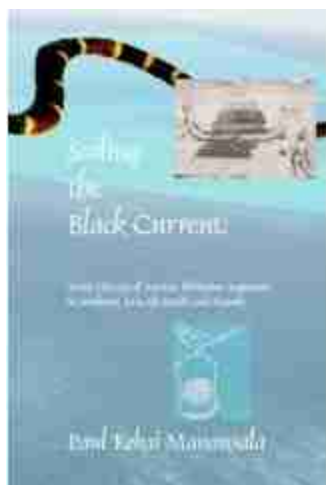
According to the chairman of the Yogyakarta archaeology team, Novida Abbas, the ancient boat is the most complete ever found in Indonesia. "So far we have only got wooden planks and other separate pieces. The discovery in Rembang is 50 percent intact," Novida said. "We can see the actual shape of the boat and its construction technology..."

[1]Read the whole article.

Regards,

Paul Kekai Manansala

Sacramento



[2]Buy now!

[3]

1. <http://www.blogger.com/post-create.g?blogID=9512229>

2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

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More on the Clove Route (2009-07-19 11:49)

Cloves (*Eugenia Caryophyllata*) are mentioned in Chinese texts by the early Han Dynasty (3rd century BCE), which recommended chewing clove buds to freshen the breath before an audience with the emperor.

However, it was not until the 3rd century CE, that we hear from K'ang T'ai of some vague information as to the source countries of cloves. They are stated to come from the islands of Ma-wu somewhere to the east of Fu-nan, a name generally associated with the ancient kingdom of Cambodia. The Liang-shu states that Ma-wu was to the east of [1]Toupo (She-po, Chu-po). This latter state has been mentioned in this blog as a main [2]rival of Sanfotsi.

The 7th century monk I Ching (Yijing) states that cloves came from Kun-lun, which during this time was synonymous with the Sanskrit toponym Dvipantara, meaning broadly the insular Southeast Asian region. I Ching though seems to be referring to the area south of the Philippines.

From about this same time, we also hear from the [3]Arabic letters of the [4]Mihraj, the king of Zabag (Sanfotsi), who mentions the two rivers of his kingdom that irrigate aloes, nutmeg and camphor. This seems to be mainly an allegorical representation since nutmeg is found only in eastern Indonesia and the southern Philippines, while aloes are found only in the islands further north and on the mainland.

Al-Mas'udi and other Muslim writers seem to indicate that the Mihraj controlled the trade in spices like cloves and nutmeg, which came from the same general region. Europeans thought that exotic eastern spices like cinnamon and aloeswood came from the Garden of Eden. Jean de Joinville in the 13th century includes cloves among these spices

that were traded into Europe from Egypt but coming originally, so he thought, from the [5]Terrestrial Paradise. The latter location during this time was considered part of the domains belonging to [6]Prester John.

We have to wait until the Sung Dynasty sources to find much more detailed information about the clove trade and the routes taken by cloves, related spices like nutmeg and mace, and another related trade item, sandalwood.

Clove trade during the Sung Dynasty Chau Ju-kua (Zhou Rugua) states that cloves and nutmeg were produced in two kingdoms that belonged to the southeastern empire of Toupo, which I have described previously as centered in the Cotabato region of Mindanao (southern Philippines).

Trading ships from Toupo headed to China, according to Sung Dynasty sources, used the following course:

1. Starting from Toupo, two weeks heading northwest before reaching Poni
2. A week northwest arriving at Mai (Mindoro)
3. A few days northwest to Sanfotsi (Central Luzon)
4. From Sanfotsi, ships could head due north for Quanzhou or northwest for Canton.

[7]



Click on [8]image for larger view of area between the Paracel Islands and Spratly Islands in the central South China Sea. This area was dangerous for medieval shipping and was avoided due to the many shoals, reefs, rocks and low-lying islands. Ships from Quanzhou (top of map) during the Sung Dynasty sailed the Western Ship Route to reach Chiao-chih (Tonkin), Chan-ch'eng (Annam, northern Vietnam), Chen-la (Khmer empire, South Vietnam and Cambodia) and destinations further south and west. The Eastern Ship Route sailed due south from Quanzhou to Sanfotsi (Luzon), Mai (Mindoro), Toupo (Mindanao) and to the clove and sandalwood sources in Maluku and Timor further to the south. Of course, this is the shortest route from the sources of cloves and nutmeg to the ports of South China.

During the Spanish Galleon trade, Central Luzon, i.e., Manila was the main entrepot for the clove trade to all of Asia.

Portuguese and Asian traders carried cloves and related spices from Manila to ports extending from India to Japan. And there is indication that this was the case before the Spaniards came as well. Pigafetta reported Luzon trading ships as far south as Timor trading in sandalwood, and noted that a boat on the island of Samar was loaded with "cloves, cinnamon, pepper, nutmegs, mace, gold, and other things."

During the Sung Dynasty, cloves were offered as official gifts by Sanfotsi, Toupo, Butuan, Champa and the Chola empire. Whether these periodic "tribute" missions, generally undertaken at the ascension of a new monarch, can really indicate the totality of the spice trade is questionable. There are indications of a more regular yearly "unofficial" trade going on that was not clearly documented.

The large number of cloves offered as gifts to China by Champa is quite interesting.

Cloves as Official Gifts during Sung Dynasty Country Year Quantity Envoy

Champa 977 50 jin Li Pai

Champa 986 50 jin Li Chao-xian

Sanfotsi 988 50 jin Pu Yao-tuo-li

Toupo 992 10 jin Pu Ya-li

Champa 1007

Bu-lu-die-di-jia

Butuan 1007

Champa 1011 30 jin Pu sa-duo-po

Sanfotsi 1017 30 jin Pu Mou-xi

Champa 1018 80 jin Luo-pi-di-jia

Champa 1072

Chola 1077

Sanfotsi 1156 30 jin

Notice that all envoys except two have the titles Pu (Apu) or Li (Ari). Possibly Bu-lu-die-di-jia has an error for "Pu" in the first syllable.

In the blog post, "[9]On the Titles Ari and Apu," I mentioned the large number of Champa envoys that used what I suggested was the [10]Sanfotsi royal title Ari, which was found in Chinese texts in the form "Li" 黎.

I speculated that there may have been intermarriages between Champa and Sanfotsi royals that could account for the apparent use of the title in Champa. Now, I have come across some more information that could help explain the contacts between the two countries.

In the Song hui-yao ji-gao (宋會要紀高), the Champa envoy Bu-lu-die-di-jia (不魯迭地加) is said to have stated that Champa had "fled" to Fo-shi country – apparently referring to the flight of the country's rulers. Later in the work it is stated, and alluded to also in the Sung-shi, that the Champa king Yang-tuo-pai (楊桃排) whose reign began in 990 CE, was born in Fo-shi country.

There has been much scholarly discussion over what name "Fo-shi" was meant to transcribe. Paul Pelliot had suggested that Fo-shi was the Chinese rendering of Sanskrit Bhoga, while Georges Coedès thought it should instead be Vijaya.

In interpreting the aforementioned linkages between Champa and Fo-shi in the Song hui-yao, it is generally suggested that incidents refer to the temporary relocation of the Cham capital from Indrapura to the city of Vijaya after the invasion of the Vietnamese emperor Lê Hoàn.

However, there is a possibility that Fo-shi is actually an [11]island kingdom located to the southeast of Canton mentioned by I Ching, which has been discussed previously in this [12]blog. The Song hui-yao uses the term Fo-shi-guo (浮時國) with the word "guo" possibly indicating another country (other than Champa). The text also mentions Sanfotsi, so it could be that Fo-shi refers to the original old country within the new Sanfotsi empire. In any case, the name "Fo-shi" is not used by other Chinese texts for the city of Vijaya in Champa.

We could propose that these events, as interpreted here, led to intermarriage between the royal families in the two

regions facilitating the trade in cloves, and also the use of the title Ari by many Champa envoys.

Sandalwood trade Pigafetta mentions Luzon ships loading sandalwood from Timor during Magellan's circumnavigation voyage.

His note is important not only because it indicates how far the Luzon kingdom was trading to the South, but also due to the close link between the sandalwood trade and that of spices like cloves and nutmeg.

According to the *Canton Stories* (Pingzhou Ketan) of Zhu Yu (1118-9 CE), Sanfotsi had established a monopoly on the sandalwood trade:

In recent times Sanfotsi established a sandalwood monopoly and the ruler orders merchants to sell to him. The product's market value increases several times. The subjects of that country do not dare sell privately. This is an effective system. The country is right in the center of the Southern Sea. Ta-Shih [Perso-Muslim] countries are far to the West. Chinese bound for Ta-Shih reach Sanfotsi and repair their ships and exchange goods. Distant merchants congregate here and therefore it is considered the most prosperous place.

According to Chau Ju-Kua, the main source of sandalwood was Ti-wu, the Chinese name for Timor (also Ti-wen). Official sandalwood gifts to the Chinese emperor throughout history are thought to have almost exclusively originated in Timor. As with cloves, Chau Ju-kua states that Sanfotsi acted as an entrepot of sandalwood. He further states that sandalwood together with cloves were shipped from Sanfotsi to Nan-p'i (Malabar). Muslim texts generally agree with the Chinese sources as they list sandalwood as one of the products traded in Zabag.

During the Yuan Dynasty, sandalwood was said to come from a location known as Min-to-lang situated in the "East Ocean" mentioned together with well-known kingdoms like Butuan and Sulu. Some have speculated that this name could refer to Mindanao or Mindoro, but it is far from certain.

During the Ming Dynasty though, it is clear that Luzon was involved in the sandalwood trade. Pigafetta states: "All the sandal wood and wax that is traded by the inhabitants of Java and Malaca is traded for in that region [Timor]. We found a junk from Lozon there, which had come thither to trade in sandal wood."

According to a Brunei navigator who spoke with Legaspi during the Spanish invasion of the Philippines, the Luzon and Brunei trading ships dealing between the Manila Bay and points southward were considered "Chinese junks" because they acted as middlemen selling Chinese goods.

During Spanish times, Manila also acted as an entrepot of sandalwood, although unlike the situation with cloves where it had acted as the main trading source for Asia, it competed in the sandalwood trade with Batavia due to Dutch influence in Timor.

The route of cloves and sandalwood from their source lands to ports in South China was a natural one, the shortest route, and the one described in medieval texts using the [13]Eastern Ship Route to avoid the treacherous shoals, reefs, rocks and islands of the central South China Sea.

Regards,

Paul Kekai Manansala

Sacramento

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[16] 

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The Sandalwood Trade (2009-07-29 12:06)

Sandalwood was a trade item of considerable value in antiquity. Chau Ju-Kua (Zhao Rugua) stated concerning yellow (or "white") sandalwood (*Santalum*

album) in the 12th century that "in burning it surpasses all other incenses."

In China and India, and generally among Buddhists and Hindus, sandalwood was prized as an aromatic, for carving, and as a medicine. The wood has been an important material for sacred sculpture among Buddhists and continues to be an important component of incense throughout East and South Asia.

Yellow Sandalwood

Santalum album was the primary sandalwood used in the ancient and medieval trade and was known as yellow or white sandalwood. The species is native from eastern Java to eastern Indonesia and was particularly abundant, in

former times, in the islands of Timor and Sumba.

Timor appears to have been the main source of sandalwood prior to European colonization. Pigafetta exaggerated when he said "nowhere else is white sandalwood found" speaking about the island of Timor. De Orta stated that yellow sandalwood grew in Timor "where it is in greatest quantity and called chandam and is known by that name in all the lands around Malacca."

There is some confusion over whether *Santalum album* is native to South India. Early in the 20th century, C.E.C. Fisher, after studying the distribution and historical diffusion of the species, suggested that sandalwood was introduced into India during the pre-Christian era, and that it had to be reintroduced periodically. Fisher noted that yellow sandalwood in South India grew almost exclusively around villages or abandoned village sites. In other words, the sandalwood trees did not appear to grow in the wild.

Early Europeans like Duarte Barbosa, Cesar Fedrici, Ralph Fitch and Jan Huyghen van Linschoten, writing from the early to late 16th century, all agreed that *Santalum album* while in great demand in India, was generally shipped in from Timor. Barbosa, Fedrici and Rheede's *Hortus Indicus Malabaricus* all expressly suggest that yellow sandalwood did not grow in India.

Although yellow/white sandalwood is mentioned in both India and China in ancient times, the mention of Timor occurs only during the Sung Dynasty when it was called Ti-wu. Later in Ming times, Timor is known mostly as Ti-wen. This has brought up the question as to whether the ancient yellow sandalwood actually referred to some other wood like fragrant red sandalwood (*Pterocarpus santalinus*). However, the general lack of any literary evidence suggesting a medieval replacement of the ancient product; the description of yellow sandalwood and its unique properties, and the hoary differentiation of different types of sandalwood support the common view that *Santalum album* was traded in antiquity.

Medieval trade routes As mentioned previously, including in the [1]last blog post, Sanfotsi (Sanfoqi) had established something of a monopoly in sandalwood during at least some period of the Sung Dynasty.

However, a number of countries are listed in Sung sources as entrepôts, possibly secondary to Sanfotsi, including Fo-lo-an and Tan-tan, both apparently located somewhere on mainland Southeast Asia.

Timor itself according to Sung sources was a dependency of [2]Toupo, so Sanfotsi seems to have mainly acted as an entrepot for countries beyond this region. In Yuan times, both Sanfotsi and Toupo apparently disappear. At that time, Mindanao may have taken over the trade as successor to Toupo if we accept such an identification for the Yuan Dynasty country known as Min-to-lang.

Mindanao, possibly the Maranao and Cotabato nations, Butuan and Sulu were perfectly positioned to trade with areas like Maluku for cloves, nutmeg and mace; and with Timor for sandalwood. In latter times, they appear to have been middlemen for these southern areas in the trade with the northern entrepot of Luzon. From Luzon, these products reached the rest of Asia. This also seems to be the case during the Sung Dynasty with Toupo transferring the southern aromatics to the Sanfotsi entrepot.

During Spanish times, Luzon continued to act as an important sandalwood trading post, but with *Santalum album* going extinct in Timor, Pacific sandalwood species, particularly from Fiji, came into play in the Manila marketplace.

Sandalwood, princesses and goddesses Sandalwood has an interesting connection with two goddesses – Kuan-yin and Tara – the two deities thought by many scholars to have a common origin.

Both Kuan-yin and Tara are viewed as emanations, forms, or as the female aspects of the god (Bodhisattva) Avalokitesvara by Buddhists. Both goddesses are seen as protectors of seafarers against harm from the ocean. Both have strong Tantric links, and both are specifically connected with stories of their origin in Southeast Asia.

Tara, and to a lesser extent, Kuan-yin are often placed in the island of Potala in the "Southern Ocean." On this island is said to be a famed sandalwood forest. In Tibetan tradition, the goddess is particularly associated with this forest in the form "Tara of the Sandalwood Forest."

There was also a Sandalwood Forest located in or south of Shambhala in Tibetan Buddhist texts, so there may be some conflation or confusion between the locations of Potala and Shambhala.

In the medieval *Sadhanamala* and the 6th-7th century *Astanga Samgraha*, a Tantric adept known as Nagarjuna, pos-

sibly referring to the great Mahayana philosopher of the same name, is said to have brought Tara and the alchemical mineral mercury from across the sea into India. This Tara, or rather worship of Tara, is known as Mahacina-tara, "Tara from Mahacina."

While the location of Mahacina may have been confused and used differently at times, I have noted earlier in this blog that the evidence points to its primary and most common usage was to describe an area extending through and including Tibet and mainland Southeast Asia. One Tara myth found in Hindu Tantrism claims that the goddess arises from the Milky Ocean – when that sea was churned by the Gods and Demons. This Milky Ocean was also viewed geographically as far to the east of India. In the Ramayana, when the Varanas search for Sita in the eastern regions they travel through the Milky Ocean and related areas like the Golden Isle.

Likewise, Kuan-yin in her early form is known as Kuan-yin-Nan-hai or "Kuan-yin of the South Seas," a reference to the region of Southeast Asia.

There is even a story that Kuan-yin originated from an actual Buddhist princess that lived in a kingdom south of China called Hsing Lin . The text containing this story dates to the mid-12th century and is derived from materials about 150 years older. The story, however, is said in the text to take place during the time of the 7th century BCE monk Tao-hsüan.

The southern kingdom, according to this account, was said to stretch from India in the West to Fo-ts'i (???) in the East. It was at Fo-ts'i that the princess known as Miao Shan, and also as "South Seas Kuan-yin" and "Kuan-yin with the Horse Head" was born.

The land known as Fo-ts'i (??) may be a shortened reference to what later is known as San-fo-ts'i or (???)

Sanfotsi, as noted, was an important country in the sandalwood trade. One of the empire's dependencies known as Fo-lo-an was also described as a sandalwood entrepot. Now the Miao Shan story states that the princess became a staunch Buddhist, but had a falling out with her father, the king. She was said to have taken refuge at a Buddhist monastery, which in the Chinese story is located in China.

However, there is some evidence that this location may have been in Fo-lo-an, thus explaining the connection with the Southern Seas (Nan-hai).

According to Chau Ju-Kua, the Sanfotsi princes made a journey to offer incense to a "Holy Buddha" in Fo-lo-an during the Full Moon of the 6th month. The Ming encyclopedia known as the San-tsai Tu -hui describes this "Buddha" instead as two copper goddesses whose birthday was celebrated again on the 15th day of the 6th moon. This same day of the 6th month was said by Chau Ju-kua to be a good day for return voyages to China from places like Fo-lo-an and Poni, i.e., the summer monsoonal winds blew ships toward the north. The goddesses are mentioned as protecting Fo-lo-an from threats, i.e., pirates, that come from the sea.

Now in some locations of China, Kuan-yin's festival was held on the 19th day of the 6th month, so quite close to the date mentioned by Chau Ju-kua and the San-tsai Tu -hui. Also, in some locations of Tibet, like Kham, during the summer retreat known as Yarney that begins on the 15th day of the 6th month, people worship and thank Tara by making the Four Mandala Offering. According to Nagarjuna, "in the sixth month one consorts with the divine women of the gods."

Tara images The text of the San-tsai Tu -hui also contains two engravings that are said to resemble the form of "Kuan-yin with the Horse's Head." The images have three heads with the horse head placed on a triple crown. De Groot also noted that the goddess figures matched that of Mat-tsu-po, a form of Miao Shan.

Chau Ju-Kua mentions two Buddhas that came flying in to Fo-lo-an, one with four arms and one with six arms. The form of Kuan-yin addressed here is known in two principal forms, four-armed and six-armed, so we can say with some certainty that these goddesses of Fo-lo-an were representations of Kuan-yin/Tara.

Fo-lo-an is mentioned as belonging to the [3]Western Ship Route along with Annam and Cambodia. This would seem to indicate the Upper Coast of Indochina, a noted source of cinnabar and mercury, but other notices may suggest a location further down the coast possibly in modern day Malaysia or Thailand.

If we take the story of the princess as historical, then it would appear that a Fo-ts'i, i.e., Sanfotsi princess went to Fo-lo-an to practice Buddhism in a monastery. The latter country was a sandalwood trading partner with Fo-ts'i. Later on after the death of the princess, Sanfotsi princes continued to come to Fo-lo-an during the summer (6th moon) to

offer incense to icons of the ancient, probably related princess.

Tibetans also have a story of a princess known as Yeshe Dawa who embraces Buddhism and later becomes the goddess Tara. In connection with the sandalwood trade, according to a Buddhist story that explains Tara's role as sea goddess, a ship from the Isle of Jewels, loaded with a cargo of jewels, and one from the Isle of White Sandalwood, loaded with white sandalwood, were saved by Tara after a Buddhist layperson on board one of the ships prayed to the goddess. Note that the goddesses of Fo-lo-an also had a protective function against sea threats.

Thus, it can be suggested that at one time during the sandalwood trade when San-fo-ts'i and Fo-lo-an enjoyed a close relationship, a princess estranged from her father, the king, left to practice Buddhism on Fo-lo-an, somewhere on mainland Southeast Asia. In the story, she reconciles with her father later on, thus, explaining possibly the pilgrimage of the Sanfotsi princes to Fo-lo-an to offer incense to the images of the goddess. From Fo-lo-an, i.e., Mahacina, the goddess travels East and West as Tara and Kuan-yin. Nagarjuna is said to be the one that carries this form of worship to India. This goddess becomes closely associated with the Sandalwood Forest, an allusion to the ancient sandalwood trade.

Regards,

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[4]Buy now!

[5] 

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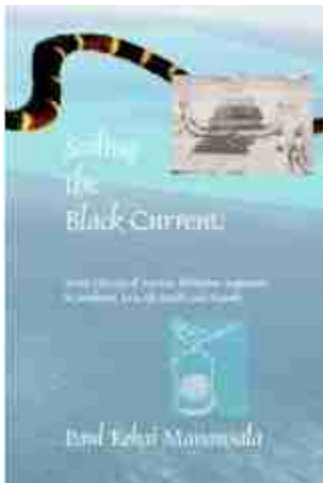
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6.8 August

Video: Gold of the Ancestors, the Surigao Treasure (2009-08-11 20:03)

[EMBED]

This video shows part of a broadcast program featuring the story behind the Surigao Treasure discovered in northern part of the island of Mindanao in the Philippines. The Surigao Treasure is the most impressive collection of gold artifacts found in the country and dates back to the 10th - 13th century. The collection includes extraordinary gold belts and one items known as the "Sacred Thread" that may be the single most impressive solid gold personal ornament in the world. The Surigao Treasure is located at the Ayala Museum in Makati, a business district in Metro Manila, and also at the Central Bank of the Philippines.



[1]Buy now!

[2] 

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Ted (2009-08-13 18:52:15)

Hello! Our selection committee compiled an exclusive list of the [1]Top Archaeology Blogs, and yours was included in the Top 100! Check it out at [2]<http://thedailyreviewer.com/top/Archaeology>

You can claim your Top 100 Blogs Award Badge at [3]<http://thedailyreviewer.com/pages/badges>

1. <http://thedailyreviewer.com/top/Archaeology>

2. <http://thedailyreviewer.com/top/Archaeology>

3. <http://thedailyreviewer.com/pages/badges>

Maria Kannon and the Philippines (2009-08-27 13:52)

A few posts ago, I wrote about Kuanyin in relation to the [1]sandalwood trade. In Japan, the goddess Kuanyin is known as Kannon .

When Christian missionaries brought their religion to Japan, the early Japanese Christians fused Mary, the mother of Jesus, with the goddess Kannon creating what became known as "Maria Kannon" [2].

This Maria Kannon eventually was used to covertly continue Christian worship after the government began persecuting the religion. Crucifixes were said to have been hidden in the Maria Kannon images, and Christian prayers were offered to the icons. The Maria Kannon images were particularly frequent in areas like Nagasaki. These statues were generally indistinguishable from ordinary Buddhist Kannon statues with the exception of the hidden Christian symbols.

Maria (Maruya), though, became associated with Luzon (Roson) among Japanese Christians rather than the Christian Holy Land in the Middle East. She was said to have been a native Luzon, and ends up marrying the resurrected King of Luzon. I have discussed how this might have come about in some earlier [2]postings.

Interestingly after World War II, the Japanese have funded a number of Kannon or Maria Kannon memorials in the Philippines including some on the island of Luzon, which have mostly been funded by Japanese veterans or other private groups.

Here are some examples:



Ten-foot tall Kannon statue of the Japanese Garden Of Peace at Corregidor, the site of a major battle during World War II.

[3]<http://corregidorisland.com/part2.html>



From the Maria Kannon Garden/Philippine-Japan Peace Commemorative Park in Tacloban, Leyte, called the "Madonna of Japan."

[4]<http://trifter.com/asia-pacific/japan/madonna-of-japan-a-symbol-of-peace-and-friendship/>

[5]



Koyasan Shingon Buddhist Shrine with 15-ft. Kannon statue at Clark Field, Pampanga, Philippines in honor of dead Kamikaze pilots.

[6]http://en.wikipedia.org/wiki/File:Heiwa_Kannon.JPG

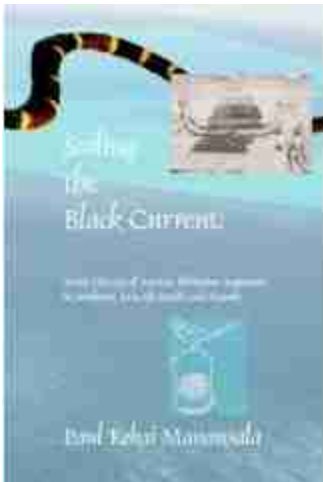
The Kannon statue is a special symbol of peace between Japan and the Philippines, and the Hito Kannon in Aichi, Japan is dedicated to Japanese who died in the Philippines during World War II. There is another Kannon war memorial for all the Japanese who fell in the war at Ryozen.

One has to wonder whether the choice of the Kannon and Maria Kannon statue memorials in the Philippines is not linked with modern historical knowledge of Maria's connection, among Japan's hidden Christians (*Kakure Kirishitan* [カクレキリシタン]), with the ancient kingdom of Roson.

Regards,

Paul Kekai Manansala

Sacramento



[7]Buy now!

[8] ✖

1. <http://sambali.blogspot.com/2009/07/sandalwood-trade.html>
2. <http://sambali.blogspot.com/2006/12/rusun-glossary.html>
3. <http://corregidorisland.com/part2.html>
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6.9 September

Tidal Farming and Fishing System (2009-09-04 20:11)

Earlier in this blog, I described the [1]water control system in Pampanga, Philippines. This type of tidal farming practice extends along the coastal borders of old Pampanga, which included the coasts of modern Bulacan, Tondo, and the bay shore side of much of the Bataan peninsula. A much smaller version of this system can also be found in and near Lingayen in Pangasinan to the north. Still smaller remnants are seen rarely here and there in the Philippines mostly on the island of Luzon.

I also have suggested that related systems were used by the [2]Sayabiga in Iraq and the [3]Moors, possibly also through

a Sayabiga sub-population, in the Spanish autonomous communities of Valencia and Murcia. There is also something that looks quite the same found in the Halong Bay area of Vietnam. Whether this region is actually directly related to the others is unsure. One would think there is at least some idea stimulus involved. I have wondered if there might be a link with the Chinese notices of [4]Fo-lo-an on the [5]Western Ship Route during the Sung Dynasty. However, historically the Halong Bay area should have been squarely under the control of the Dai Viet empire at that time. So I'll have to leave any possible connections for further research.



IFRAME: [6]http://maps.google.com/maps?f=q&source=s_q&hl=en&geocode=&q=hanoi&sll=37.0625,-95.677068&sspn=31.784549,74.179688&ie=UTF8&t=k&ll=20.822394,106.925726&spn=0.057762,0.036478&z=14&output=embed

[7][View Larger Map](#)

Tidal rice farming on Cat Ba island in Halong Bay, Vietnam. This system of farming and fishing found in Pampanga and other parts of Luzon, and also in Iraq and southern Spain can be described as a Tidal Farming and Fishing System (TFFS).

As the name suggests, the area of agriculture and fishing is located in a tidal zone, and there is dependence on tidal action. The area will extend all the way to the mouth of rivers at the ocean, and upstream so far as there is still sufficient tidal flow. Here is an outline of some of the important features of this specific TFFS:

- The TFFS utilizes reclaimed land, i.e., marshes, swamps, lakes, etc., so very extensive earth works are involved.
- The intertidal zone is also used and dikes, channels, canals, etc., help to extend the system through irrigation beyond the intertidal zone.
- Tides play an important role in irrigation. The flood tide pushes water into the fields and ponds, and sluice gates keep a certain quantity of the water from flowing back to sea during the ebb tide.
- The tides are also important for local fishing practices.
- In some areas, rains help flush saltwater toward the sea allowing seasonal farming in areas where the water is too salty for farming during the dry season.
- The principle crop is short-grain, wet paddy rice (*Oryza sativa* var. *japonica*). Probably the type of Japonica rice grown in these regions has a higher salinity tolerance than more typical rice grown elsewhere.

The fishing techniques in the TFFS often revolve around fish and other aquatic/sea creatures that follow the tides in and out of the irrigation system. One trick is to place traps in narrow canals, for example. Fish caught in tidal pools and ditches could be stunned with fish poison, speared, or simply scooped up by hand. [8]Fish poisons used in the Philippines, known as tuba

,

were usually either of the Derris or Tephrosia species. In Iraq, Digitalis and Datura species were used, while in southern Spain they used Verbascum species.

Much attention is focused on catching migratory fish and crustaceans. In the Philippines, the main catch was the bangus, which migrated from the sea into brackish water to spawn. Eventually, possibly after observing bangus spawn in their rice field ponds, an aquaculture system was developed that was mainly centered around the bangus. In Iraq, whitefish species – khatan and shabut – along with pomfret, shad and shrimp are caught during migration periods. In the Albufera in Valencia, they concentrated on migratory eels, which actually live in inland waters and migrate out to sea to spawn.

The water buffalo is associated with the TFFS in the Philippines and Iraq, and possibly also in southern Spain during Moorish times. However, there are some differences between the use of the buffalo in the two former regions. In the Philippines, the buffalo is a draft animal, but in Iraq it is used mainly for milk as in India. The marsh arabs do not train their buffalo as work animals. However, the Iraqi buffalo has many types of characteristics that resemble both the Southeast Asian swamp buffalo as well as the Indian river buffalo.

The older water buffalo shown in this region during Sumerian times looked exactly like a swamp buffalo. The modern Marsh Arab buffalo, which was probably reintroduced during medieval times, looks more like a cross between a swamp and river buffalo. However, its habits are mainly that of the swamp buffalo in that they tend to wallow in the marshes. [9]



Water buffalo along the Euphrates near Najaf (AP Photo/Alaa al-Marjani)



Buffaloes swimming in Iraqi marshes

[10]http://www.toreigeland.com/iraq_marsh-arabs/images/W8688-Iraq-Marshes.jpg

Curious culinary link One interesting correspondence between the TFFS in Pampanga and that found about a third of the way around the globe in Valencia is the popularity of local rice casserole dishes – Paella or Arroz Valenciana in Spain, and Bringhe in Pampanga.

Many believe that as Pampanga was colonized by Spain, Bringhe must have been adopted from Paella. However, Corazon S. Alvina and Felice Santa María note there are indications that Bringhe is at least partly indigenous.

Bringhe resembles a native dish found among the Muslims of Mindanao known as Koning , which is usually served during special occasions. Bringhe is also primarily a food served during festivals. Koning consists of the sticky form of glutinous rice (*Oryza sativa* var. *glutinosa*) cooked with coconut milk and colored yellow either with turmeric or a type of yellow ginger known as galingale.

Now, Bringhe also is made with glutinous rice, known locally as malagkit , that is always cooked with coconut milk and is tinted in modern times also with turmeric. Previously, a spice known as cachumba or safflower as it is known in the West, was probably used. Cachumba, for example, is mentioned as a condiment by Antonio de Morga in the early 17th century.

However, what about all the other ingredients that are mixed together in both Bringhe and Paella, such as meat, vegetables, legumes, etc.?

Well, in the case of Bringhe, another local type of dish may have been combined with Koning to produce Bringhe. According to Bergano's 18th century Kapampangan dictionary, local people would cook rice together with vegetables to make Quisa . Today, legumes, vegetables, sweet potato, etc., are added to rice while cooking to "extend" the rice especially among the poor. However, a dish that more closely matches Bringhe is known as Binulu .

Binulu is an ancient type of cooking still popular among the Aita of Pinatubo. It is also featured yearly at the Binulu Festival in Porac, Pampanga. However, as Bergano lists this type of cooking in his dictionary, it probably was more popular among Kapampangans of those days. Binulu consists of rice and viands stuffed and cooked together in a thin, hollow, green bamboo known as bulu

(Schizostachyum lumampao). The variations of Binulu are just as great as those found among Paella and Bringhe dishes and can include meat, vegetables, beans, legumes, fish/shellfish, fruits, etc.

Quite possibly, Bringhe evolved originally out of a fusion of Koning with Binulu for festive occasions, which was instead cooked in clay pots, or possibly in coconut leaf baskets known as patupat. In modern times, Bringhe is usually prepared in a vessel lined with banana leaves. The modern dish can include the addition of completely foreign elements, but the stable ingredients are glutinous rice, coconut milk, and a tinting condiment, usually turmeric.

✕

Bringhe ✕

Arroz Valenciana

(both images from [11]<http://www.nestle.com.ph>)

Spain's TFFS and the Grail Myths I have discussed previously how the [12]Sayabiga could have been the mysterious "Indians" mentioned in the [13]Grail literature, and how they might also be connected with the medieval diplomatic contacts of "[14]Prester John" in Europe.

In Wolfram von Eschenbach's *Parzival*, the author states that his ultimate source for his story was a mystic known as "Flegatanis" who lived in Spain (Toledo). The envoys from India in *Parzival* – Cundrie and Malcreatiure – apparently come directly to Anjou from Spain. Cundrie, for example, recites the names of stars in Hispano-Arabic.

Albrecht von Scharfenberg, about a half century after Wolfram, places the Grail family in northern Spain, probably Galicia, an area that they migrate to after helping with the conquest of Jerusalem.

Valencia, during this time, was an important center of Eastern medicine and alchemy. A number of important medical/chemical works were translated from Arabic into European languages, especially by the alchemist Arnaldus de Villanova (Arnau de Vilanova) in the 13th century. Another important alchemist during this period was Ramon Lull (Raymond Lull) who hailed from island of Mallorca to the east off the coast of Valencia. The majority of the population of Valencia during Moorish times spoke Arabic as their primary language. Many elements of the Grail legends show "Eastern" and even [15]Tantric influences that may have filtered in from the Persian Gulf traveling along with the Sayabiga and the TFFS.

[16]



Flat-bottomed punt-type boats known variously as barquet, barquetot, pastera, etc. in the Albufera rice-growing area in Valencia. ([17]<http://www.panoramio.com/photo/14171706>) Regards,

Paul Kekai Manansala

Sacramento

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[18]Buy now!

[19]

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New evidence of Cinnamon Route from Mtwapa, Kenya (2009-09-11 12:58)

An important story is circulating around in African popular publications, but unfortunately, maybe predictably, it has not been picked up yet by the Western popular media.

One version of the story of Dr. Chapurukha (Chap) Kusimba's research can be found at The East African website:

[1]

Digging for history in the sands of time by Rupi Mangat

[2]http://www.theeastafrican.co.ke/magazine/-/434746/653420/-/item/0/-/mq_c8qw/-/index.html



Here are two key paragraphs from the article on discoveries made by Dr. Kusimba, an archaeologist with the Field Museum in Chicago, at the Mtwapa ruins along the coast of southern Kenya:

“This era [the Holocene] sees the bi-directional flow of cultural objects and foods through trade over wide regions of the world. I’m particularly interested in how domestic rice, coconuts, chickens and the Indian cow (*Bos indicus*) reached Africa from Asia and how African domestic foods like sorghum and millet reached Asia and became staples in countries there.”

This list of trade items shows that many of these exchanges of crops between Africa and South East Asia through trade happened as early as 4,000 years ago.

Now obviously these discoveries are greatly supportive of the theories of J. I. Miller, myself and others about the ancient age of the [3]Cinnamon Route.

In an email correspondence with Dr. Kusimba, I was able to find out that it was specifically the sorghum and millet from the Africa to Asia; and citrus fruit, bananas and Indica rice from Southeast Asia to Africa, that date back to about 4000 years ago (1732 BCE).

Chickens, probably from Insular Southeast Asia, date back at Mtwapa to about 1000 BCE, and the coconut finds have not been datable so far.

Previously I have discussed how [4]banana phytoliths dating back to 500 BCE have been found in Nigeria, and dating to about 2500 BCE were discovered in Munsa, Uganda. Banana cultivation is complicated and labor-intensive so there is no doubt that these domesticated plants were carried to Africa by humans.

Dr. Kusimba mentions that East Africa was known to the ancient Romans as the “Cinnamon coast,” and I have suggested earlier, following Miller, that the ancient port known as Rhapta in Greek texts was probably the Punt of the ancient Egyptians. Rhapta was located in the same area as the bustling medieval island ports of Pemba and Zanzibar in modern-day Tanzania. Evidence of chickens in Tanzania dates back to 2800 BCE. These islands are actually quite close to the Mtwapa ruins, which are just north of Mombasa. Possibly we can say that Mtwapa was in the same economic zone as Rhapta, and we cannot rule out that Mtwapa may have been the actual site of that ancient port.

There is evidence of cinnamon or cassia that has been found in animal mummies dating back to the XXIII Egyptian dynasty (818-715 BCE) by Dr. Stephen Buckley. He also found traces of cinnamon or cassia that he states probably came from Southeast Asia in the [5]canopic jar of Djediufankh, which is dated to about 664 - 525 BCE. Cinnamon has also been found at a Hera temple on the island of Samos in Greece that dates back to the 7th century BCE. This evidence puts to rest the idea that that the cinnamon of the ancients that traveled up the eastern African coast was not the cinnamon of Asia that we know today.

It is also worth mentioning again the discovery of clove flower buds at Terqa, Syria, at roughly the same time as the earliest dates for Mtwapa. These cloves may have followed a different coastal route, which I have called the Clove Route, as opposed to the probably trans-oceanic Cinnamon Route that bypassed most of the Asian coast.

Regards,

Paul Kekai Manansala

Sacramento



[6]Buy now!

[7] ❌

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"the Dude" (2009-09-26 09:13:47)

Mtwapa - what language?

Awash River, Lake Abbe, Djibouti

Djibouti/Egypt/Gebt/Copt/Khmt

Khmt meant black land/rich soil

If Mt - land, Mtwapa perhaps meant land + water, or coast.

Sanskrit: water - ap

KhoeSan at Okavango - Akwa

Kusunda of Nepal: water - wi'de

Similar words in Papua, Tasmania

Ainu: water - wakka

Meroe/Meru/Sumer/Somalia/Sumatra

Metro-Urban, Ur, etc.

Hanuman/Ainu ama/Andaman/Sundaban

In Malay, water is air/ayar, laut

selam - dive, selamat

Coconut evidence supports Pre-Columbian journeys across the Pacific (2009-09-11 20:39)

Somehow I missed the following article when it first came out despite my subscription to the Coconut Study mailing list!

Baudouin, L & Lebrun, L (2008) Coconut (*Cocos nucifera* L.) DNA studies support the hypothesis of an ancient Austronesian migration from Southeast Asia to America. *Genetic Resources and Crop Evolution* 56 (2), 257-262.

Abstract The centre of origin of coconut extends from Southwest Asia to Melanesia. Nevertheless, its pre-Columbian existence on the Pacific coast of America is attested. This raises questions about how, when and from where coconut reached America. Our molecular marker study relates the pre-Columbian coconuts to coconuts from the Philippines rather than to those of any other Pacific region, especially Polynesia. Such an origin rules out the possibility of natural dissemination by the sea currents. Our findings corroborate the interpretation of a complex of artefacts found in the Bahía de Caraquez (Ecuador) as related to South-East Asian cultures. Coconut thus appears to have been brought by Austronesian seafarers from the Philippines to Ecuador about 2,250 years BP. We discuss the implications of molecular evidence for assessing the possible contribution of early trans-pacific travels to and from America to the dissemination of domesticated plants and animals.

Again this appears to be a landmark find that was completely ignored by the mainstream Western press.

The article was published along with a number of relevant studies that came out around the same time on Pre-Columbian [1]chickens in the Americas, along with Pre-Columbian [2]*Datura metel* and [3]custard apple in South Asia.

The coconut study is based on examination of DNA microsatellite markers and the distribution of varieties that are resistant to the Lethal Yellowing diseases, which are transmitted by insects. For some discussion on the Ecuadorian cultures mentioned in the abstract, see my posts on [4]fish hooks, [5]fish poisons, [6]Solheim's theory on Pre-Columbian contacts, [7]migrations along the Kuroshio Current, and [8]plants across the Pacific.

Regards,

Paul Kekai Manansala

Sacramento



[9]Buy now!

[10]

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Single origin for domesticated dog in Southeast Asia and South China (2009-09-12 12:42)

At the end of this article is the abstract of a new study suggesting a single origin for dogs in Asia south of the Yangtze River. The entire article is available for free viewing and downloading online by following the Open Access link below. The study uses the principle of "greatest diversity" in determining the origin of the domesticated dog. The idea again is that dogs migrating away from the place of origin carry some but not all of the genetic types found within the species. Therefore, nearly all the dogs outside of "ASY," which stands for "Asia south of the Yangtze," i.e. South China and Southeast Asia, originated from a subset of the total haplogroups found in ASY. And there were many unique haplotypes found only in ASY. Only in this region were all 10 major haplogroups found and this number decreases as one moves further away through Eurasia with the lowest total of four haplogroups found in Europe. Interestingly of all the geographic areas tested, the Southeast Asian sample had the highest genetic diversity at 0.9526 followed by South China at 0.9486. The exact samples from these regions are:

South China:

Guangdong (n=14), Guangxi (n=35), Hunan (n=54), Guizhou (n=57), Jiangxi (n=46), Yunnan (n=75)

Southeast Asia

Thailand (n=41), Vietnam (n=11), Cambodia (n=7)

What is apparent is that with the exception of northern Yunnan, the wolf is not present in any of these areas in modern times. At one time, it was assumed that the wolf must have extended over all this region and further because of the existence of the dingo in Australia.

The dingo was considered a wild dog, but modern research led by one of the supporting authors of the current study – P. [1]Savolainen – suggests that the dingo is actually a descendant of the domesticated dog.

However, the dingo's behavior is very much like a wild dog suggesting that possibly it represents a mixture of wild and domesticated dogs. Multi-generational feral dogs generally depend on human settlement where they scavenge garbage heaps, beg for scraps, and, in some cases, prey on livestock. Most dingos, though, lived totally independent of human populations when they were first studied by Europeans.

Now the existence of similar "wild" dingos in Thailand and Sulawesi, and dingo-like feral dogs throughout much of Southeast Asia, is suggestive. If the original domesticated dog was often feral, as is the case in modern Southeast Asia, then interbreeding with wild wolves could have been commonplace.

Although wolf packs will attack dogs and other wolves that are strangers to the pack, when individuals break off from a pack to mate, they are much friendlier. It is known that wolves, for example, in the Americas will even sometimes mate with different species like the coyote.

So during the early domestication period, large packs of feral or semi-domesticated dogs may have bred with the wild dog, or wolf population. Eventually these mixed types would have developed into the wild-ranging dingo, or the wild populations would merge with feral dog stocks. This could explain why the pure wolf is no longer found in Southeast Asia or most of South China.

Now when the domesticated dog moved out of ASY, it would have encountered different situations especially among pastoral peoples. These groups raise herds of free-ranging livestock, which are very vulnerable to predation by feral dogs. Thus, humans in these cultures would have taken greater measures to cull feral dog populations. Also, they

probably trained dogs at an early age to guard herds and flocks against wolves, which would have helped prevent interbreeding between wolf and dog. Across many of the geographical areas bordering ASY, feral dog populations cannot survive to the same extent as in ASY. In these areas, dogs become more dependent on humans and the number of feral dogs decreases.

The authors suggest that the domesticated dog spread with agriculture, however, I think the archaeological record clearly contradicts this assertion. Dogs were diffused during the Mesolithic period, possibly when humans were first engaging in pastoralism, if we accept that the latter practice arose among hunter-gatherers. I wonder if there is any influence on the idea of dogs diffusing together with agriculture, that comes from the Chinese tradition of Panhu, the Dog-Man-God, which is sometimes interpreted as referring to the spread of the domesticated dog. I give my explanation of this myth and its relation to the spread of rice agriculture [2]here and [3]here.

Regards,
Paul Kekai Manansala
Sacramento

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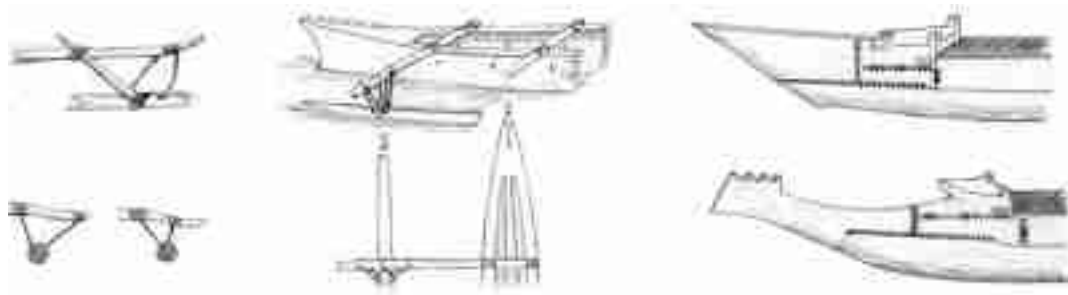
6.10 October

Canoe evolution suggests Maori came from Hawai'i (2009-10-04 12:49)

[1]New research on the evolution of canoe designs suggests that New Zealand may have been at least partly settled from Hawai'i.

The study in the November Proceedings of the Royal Society B by Stanford University researchers Marcus Feldman and Paul Ehrlich and biologist Deborah Rogers compared canoe designs compiled by A. C. Haddon and James Hornell. They specifically analyzed morphological, decorative and construction characteristics of canoes throughout Polynesia.

[2]



Source: PNAS

"Evolution is a logical way of looking at change over time," said Ms Rogers.

The study used software programming to run through 10 million possible permutations of canoe evolution and reached the conclusion that New Zealand canoes came directly from Hawai'i.

A Hawaiian migration was once considered one of the leading hypotheses for Maori origins but lost favor among archaeologists who thought the archaeological record suggested that the Maori came from more southern parts of eastern Polynesia. A genetic study might help in providing any verification of this latest suggestion.

Sincerely,

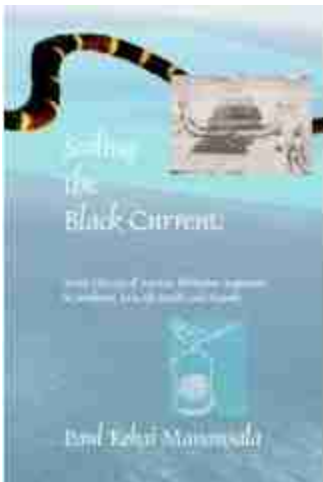
Paul Kekai Manansala

Sacramento

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Conf. Paper: The Great Scorching: Possible linkages to ancient and modern global warming
(2009-10-10 08:54)

I'm posting my paper for the Alamat Conference, which was held at Manila in 2008, in three parts. The subject of the paper is the widespread myths of the "great scorching" and its relevance to ancient and modern global warming and rising sea levels.

Part one is found below.

Regards,
Paul Kekai Manansala
Sacramento

The Great Scorching:

Possible linkages to ancient and modern global warming

Messages from the past...do they have anything to tell us about our present, or our future?

Have myths preserved memories of rising seas, driven by global warming, submerging lands in ancient times?

We face today what has been called the greatest crisis in the known history of modern humans – the crisis of global warming and climate change.

And it is a problem, according to the vast majority of experts, of our own making.

However, in the past, after the last glacial period or "mini-ice age," the world witnessed extensive sea flooding caused by warming temperatures melting global ice packs.

During this illustrious conference, we have heard many participants speak of global flood myths.

The purpose of my paper is to examine myths here in the Philippines and the surrounding region that tell of a time when people viewed the sky as lower than it is today, or as containing multiple Suns.

Because the sky was lower, the Sun was also lower and there was great heat – a period of great scorching.

And about this same time in some of these same mythologies we hear that the great sea flood also occurred.

I want to examine whether these myths of the great scorching and the great flood are actually remembrances of a time at the start of the present inter-glacial period, known as the Holocene, when warming temperatures actually caused seas to rise dramatically.

However, before I proceed, let me first examine one of the questions addressed by this conference.

That is, whether or not myth and oral tradition convey historical events and facts.

My experience studying the voluminous material on myth suggests that most researchers believe myth preserves at least some history when the right conditions exist.

This is the case whether they see mythology as originating from the unconscious mind as suggested by Sigmund Freud and Carl Jung, or as derived from ritual and the need to explain nature as espoused by James Frazer[1]

[i]

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Of course, we should distinguish the ordinary folk tale or story that is told simply for amusement from the memorized, structured traditions of full-time priests and other ritualists. The folk storyteller usually recollects the tales heard to

the best of his or her ability.

A full-time chanter, bard or priest learns line by line, and sometimes syllable by syllable in serious instruction that lasts for many years.

They often memorize traditions that can fill whole books using cadence, rhythm, meter, rhyme, assonance and other memorization techniques[2]

[ii]

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Prior to their exposure to the modern world, the material these specialists learned was often considered of grave importance to the community.

Of course, many oral traditions fall somewhere in between the simple folk tale or folk remedy and the serious epic or ritual chant.

The mythologist Lord Raglan once proposed that myths and folklore do not preserve history for periods longer than 150 years. However, Raglan's beliefs were based on anecdotal experience from his own family where he found that information was lost after three generations of 50 years[3]

[iii]

. He came from a literate culture that depended on writing and where sophisticated oral preservation methods were not used.

In cultures where writing was absent, or where oral transmission was preferred for various reasons; the situation is quite different from what Raglan found among his own family.

Indeed, one of Lord Raglan's critics, William Bascom offered an exception to Raglan's claims in the case of the Gwambe people of Mozambique.

They had preserved legends – ordinary folktales – that described early migration and the Gwambe's experience with early Europeans[4]

[iv]

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These oral traditions were verified using the records of Portuguese explorers from four centuries earlier.

In another example,

historians once believed that Biblical accounts of the city of Ur, and Homer's tales of Troy were purely fictional, possibly derived from folklore, until archaeologists discovered remnants of these ancient cities[5]

[v]

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One archaeological study released just last year verified indigenous Hawaiian chants of voyages from Hawaii to Tahiti and back.

Stone tools, some of them 2,000 years old were found in Tahiti made of basalt traced to the Hawaiian Islands.

Previously, many researchers had believed that the Hawaiians had reached these islands accidentally, driven by storms, and lacked the navigational ability to make the return journey to Tahiti[6]

[vi]

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Another archaeological example comes from the Pacific region of Vanuatu, where well-preserved oral chants and genealogies tell of Chief Roimata who lived according to tradition around the year 1265.

Archaeologists were able to locate the chief's gravesite and used various techniques to confirm many of the legendary details.

For example, according to legend, Chief Roimata was accompanied on his voyage to the land of the dead by family and clan members[7]

[vii]

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At the burial site, it was found that about 50 people including possibly the chief's youngest wife were buried together with him probably in acts of self-sacrifice. Above the chief, on a dancing ground surface were eleven embracing couples buried together.

According to the oral records, the men were drugged with kava extract before internment but not the women, and in fact, the men do appear in the burials as more sedated than the women.

In Pakistan, the Kalash and Burusho peoples have legends that trace the descent of their people or leaders back to Alexander the Great and his invasions. A genetic study released last year showed both the Kalash and Burusho indeed carry a haplotype, unique in the region that originates in Greece and Macedonia[8]

[viii]

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A number of researchers including DeLaguna, Vansina, Miller and Krech have recorded many examples showing that oral tradition does preserve valid history sometimes with surprising clarity[9]

[ix]

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One difference between written and oral traditions before modern times is the very limited number of people who could record written history.

In most societies, it was only the elite scribes that could write.

These scribes were often subject to the political environment of the time and could hardly express themselves freely.

History is replete with kings who claimed vast conquests that on later inspection prove to be exaggerations.

Ramses II of Egypt, for example, claimed victories that went beyond the existing evidence.

The same Pharaoh was known also to have appropriated the statues of previous kings removing their identifying inscriptions and replacing them with his own signatures[10]

[x]

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In comparison to scribal societies, oral records can be created by any family or clan.

Among the Polynesians, for whom the keeping of family genealogies was a sacred duty, some traditions record dozens of generations, both fathers and mothers. In some areas, a genealogy of more than 100 generations could be found, and these records usually included stories and details linked with noted ancestors[11]

[xi]

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Having many different versions of the same event or person is often advantageous as compared to only one or a limited number of versions.

Journalists and criminal investigators know that even for events that have occurred very recently, witnesses will give accounts that can sometimes vary wildly in details[12]

[xii]

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The more witnesses available, however, the greater the ability of the investigator to sort through details and arrive at the version closest to the truth.

Turning again specifically to the link between mythology and history, we know that historical events are often mythologized, or that historical events are embellished with mythological or supernatural themes.

For example, a stone inscription found in East Java known as the Calcutta Inscription and dated to 1041 CE, tells of a volcanic eruption that occurred on the island in 1006 CE[13]

[xiii]

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The inscription describes a time of great dissolution known in Sanskrit as pralaya in which Java is described as resembling a “sea of milk.”

This concept of a “sea of milk” comes from Ancient Indian mythology – the story of the churning of the sea of milk as found rendered in art at the great temple of Angkor Wat in Cambodia.

Geologists have discovered that during this very time Mount Merapi in Java had erupted mightily covering much of the island with a layer of light-colored ash or tephra that could explain the period of great dissolution mentioned in the inscription, and the ashy color would account for the “sea of milk” description[14]

[xiv]

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Javanese scribes had apparently recorded an historical eruption of Mount Merapi with motifs known from Hindu-Buddhist mythology.

In a similar sense, when Mongol fleets attempting to invade Japan were destroyed by typhoons, historical records attribute the victory to the Divine Wind known in Shintoism as Kamikazi.

Even in modern times, we still witness the practice of mythologizing real events. One example comes from the late well-known tele-evangelist Jerry Falwell in the United States.

Falwell had stated publicly that the 9-11 attacks in New York City were allowed by God because of America’s sinfulness[15]

[xv]

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Falwell’s followers may well have seen some truth in these statements, and potentially they could transmit these beliefs as folklore traditions.

One could view in the same way the claims made by U.S. President George W. Bush that God had spoken to him and advised him to invade Iraq[16]

[xvi]

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Regardless of the truthfulness of the mythological or supernatural claims, these elements are fused together with real historical events, the 9-11 attacks and the invasion of Iraq respectively. I suspect that most mythology in a similar fashion transmits both historical and non-historical information.

Oral history and mythology is subject to accretion, interpolation, mutation, errors in transmission and the like.

We find the same thing, though, occurring in writing systems. In certain cases, transmission was more difficult with written texts[17]

[xvii]

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Copying manuscripts, for example, was a painstaking process that led to many errors from simple misspelling to skipping entire stanzas or paragraphs.

For the researcher, whether the tradition is oral or written, the task still lies in identifying archaic language and style, analyzing content, and other methods in reconstructing the text in chronological layers[18]

[xviii]

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Now, turning to the question at hand our colleague Stephen Oppenheimer, in his book *Eden in the East*[19]

[xix]

makes a powerful argument that many of the widespread flood myths can be traced to actual rising sea levels during the Holocene period.

He traces these myths especially to the submerging of Sundaland under the South China Sea and Indian Ocean.

In this body of myths, rainfall usually plays little or no part; the sea engulfs the land often causing permanent loss of previously inhabited territory.

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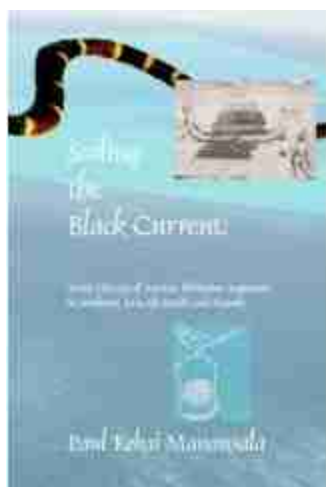
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Conf. Paper: The Great Scorching (2 of 3) (2009-10-10 09:03)

Tales of the ancient deluge are often combined together with the myth of the “great heat” and/or the “world fire” in many parts of the globe[1]

[i]

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If we take the position that many stories of sea flooding are based in reality, then indeed, global warming would be the cause.

At its peak, this warming pattern is sometimes called the Warm Maritime Phase[2]

[ii]

when much of the area of the Northern Sea and the Northwest Passage, now impassable, was free of ice.

Sea levels were about five meters higher than they are today.

Some time roughly between 5500 and 4500 years ago, the Earth's climate began to cool and eventually stabilize resulting in the sea settling at present-day levels[3]

[iii]

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In addition to increasing temperatures, global warming in Southeast Asia also causes a decline in rainfall because of weakening winds that circulate moisture across the Pacific[4]

[iv]

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Dry conditions are also exacerbated on Mainland Southeast Asia by the eventual melting of glaciers in the Himalayas[5]

[v]

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Recent theories suggest that major forest fires, like those in the western United States during 2007, may be due in part to climate change[6]

[vi]

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Warmer temperatures and drier conditions in Southeast Asia might also increase the frequency and severity of regional forest fires.

During the Warm Maritime Phase, the increase of Southeast Asian fires would have resulted in haze of greater intensity than the Asian brown clouds of modern times.

Ancient humans, I would suggest, may have viewed this haze as evidence of the sky moving lower.

The Sun seen through the haze might also appear lower than usual. The low-hanging clouds of smoke together with the increasingly warm weather and drastic change in climate could have appeared linked.

With the low sky seen by ancient observers as also bringing the Sun closer to the Earth and causing the seasons to become warmer.

The increase in forest fires might also account for the tales of the great conflagration and the World Fire that often accompany myths of the Great Flood.

If the ancients perceived the low hanging sky as responsible for the great scorching period, often described in catastrophic terms, then the raising of the sky[7]

[vii]

would bring relief to humanity.

Sky-raising signals also the end of the Great Flood in various mythologies. Now, we come to the question as to how the ancient storytellers perceived the sky as moving up to its present height?

My suggestion is that a major volcanic eruption occurred simultaneously with the beginning of the cooling period that began bringing down and stabilizing sea levels, and cooling global temperatures.

The timing of the eruption with the cooling trend was coincidental, but the eruption itself could have contributed to global cooling just as Mt.

Pinatubo caused the world to cool for a few years after it exploded in 1991[8]

[viii]

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Sometime probably between 4000 BCE and 3000 BCE, when global sea levels drop and then stabilize, a major volcanic eruption[9]

[ix]

occurred along the routes of the Nusantara Trade and Communication Network[10]

[x]

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The vast fiery cloud of the eruption would be visible at great distances during the night.

Vast portions of the sea in the region became filled with ash and lahar.

News of the eruption spread throughout the Nusantara maritime network. This is something I discuss in detail in my books *Quests of the Dragon and Bird Clan*[11]

[xi]

_ and *Sailing the Black Current*[12]

[xii]

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This belief in a new epoch could be linked quite intimately with the changing climate, the cooling weather and the subsiding sea levels.

The imagery of the sky being pushed up would be supplied by the expanding mushroom cloud and the explosions of an erupting volcano.

Think of the volcano's ash cloud as the pestle of Tuglibong[13]

[xiii]

, who in Manobo myth, strikes the center of the sky with her pestle while pounding rice causing it to move upward to its present height.

The eruption likely deposited large amounts of sulfur dioxide into the atmosphere, which works to deplete the ozone layer resulting in cooling global temperatures[14]

[xiv]

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From the volcano, large fireballs may have been perceived as similar to the solar orb, giving rise to the myths of the superfluous suns.

In many legends of the region, the multiple suns rise up and then are shot down often falling into the ocean where their flames control sea levels by consuming excess water.

You may see here mythological attempts to explain natural changes in climate based on observations of a series of events.

These events may be coincidental as with the timing of the general global cooling trend with that of the volcanic eruption, or actually linked as in the case of the volcano-induced cooling due to atmospheric aerosol deposits.

Falling temperatures would help reduce problems with forest fires, and large volcanic eruptions often help spur El Nino events as some believe happened during last Pinatubo eruption[15]

[xv]

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This would mean increased rainfall, further reducing the problems with fires and brown clouds and possibly creating the perception of a raised sky in the eyes of ancient observers. Although the immediate effects of the volcano would be harsh, in the long term the changes in weather, combined with general global trends not related to the volcano, would have brought relief from the previous situation of rising temperatures and rising sea levels.

Nusantao seafarers would have updated communities in their communication network rapidly.

The short-term catastrophic effects of the volcanic eruption could have spurred even more extensive Nusantao migration, thus further spreading the reach of the myths that evolved from the natural changes.

For example, the theme of sky raising relieving the world of great heat can be found in "New World" cultures like those of the Cherokee and Navajo[16]

[xvi]

. Indeed, there is a rather large body of common myths between Asia and the Americas, and I have discussed possibilities for these connections in my books *The Naga Race*[17]

[xvii]

and *Quests of the Dragon and Bird Clan*

Dr. Oppenheimer has also discussed these possible links, which could be direct and/or indirect in nature.

Now, we can examine a few sets of myths to see how the motifs agree with the natural events that I have outlined.

First, let us start with the ancient Chinese tale of Nu Gua (Nuwa) as found in the Han Dynasty classic *Huainanzi*[18]

[xviii]

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Nu Gua appears here as the primordial female or goddess who mends the earth apparently after a cataclysmic battle of fire and water between the characters Kung Kung (Gonggong), associated with water and floods, and Chuan Hsu (Zhuanxu).

In a time long ago, the four poles were decayed and the nine states, rent asunder. The sky did not cover everywhere and the earth was not filled in all around. Fire raged and flamed without dying out; water swelled and rose without dying down. . Fierce beasts ate the vigorous and vultures snatched the old and weak . Then, Nu Gua smelted stones of five colors and patched up the azure sky and cut off the legs of a sea-turtle to stand up the four poles.

Huainanzi, 6/6b (2nd century BCE)

In other versions of the myth involving Gonggong, the floods come after the shooting down of the Nine Suns, saving the world from destruction by great heat[19]

[xix]

. The Nine Suns in certain traditions are said to fall into the ocean or unto a rock in the ocean and to consume the waters that flow into the sea[20]

[xx]

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If we look at the elements of these myths, we find a series of motifs that potentially link up with sea level-stabilizing climate change in the fourth millennium BCE.

Ravages of fire and water can be seen symbolically as representing the competing forces of warm vs. cool climate.

They can also relate to the firestorm created by a volcanic eruption, something also hinted at by a mountain's collapse during the battle between Gonggong and Chuan Hsu. The raising of the sky by Nu Gua and the submergence of the Nine Suns can be seen as signs of global cooling.

The submerged Suns also can be viewed as a cosmic explanation for the controlled sea levels with the Suns no longer threatening the world with heat, but instead consuming at stable levels the waters that flow from rivers into the ocean.

In the new age that ensues, the floods and heat that plagued humanity are now under control allowing the growth of civilization.

In Hindu myth, we also find the theme of a great fiery underwater chasm known as the Mare's Head (Vadavamukha).

The Mare's Head is in this case not the Sun but the flaming wife of the Sun transformed into a mare's head that continuously consumes the ocean's waters.

As such, a balance arises, with rainwater flowing into the ocean from the world's rivers controlled by the evaporating fires of the Mare's Head[21]

[xxi]

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[22]

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Another set of myths related to the raising of the sky and the end of the great heat is found among the highland peoples of Mindanao and Luzon in the Philippines. In many mythologies of the Philippines and surrounding regions, the pre-diluvian and/or pre-scorching period was either a golden age or at least a period of normalcy[1]

[i]

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This supports the idea that the low height of the sky is a post-creation event.

There was still a memory of times when the seas were not rising and temperatures were not so warm.

In one Ifugao version in northern Luzon, the golden age is followed by drought that spurs people to dig for springs of water.

They finally reach a great underwater fountain, apparently a form of the great navel of the Earth found in other regional myths. Waters gushing from the spring cause the Great Deluge[2]

[ii]

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Manobo and Bagobo myths tell also of the Great Scorching that endangers all life.

People cannot plant, or do not know planting yet, and cannot even reproduce properly to populate the land.

After Tuglibong or Mona raises the sky by striking it with her pestle, a golden age ensues, people begin to multiply and crops are planted.

Either Tuglibong or her daughter Mebuyan creates a great hole into the Underworld when her spinning rice mortar drills into the Earth.

The mortar is placed at the center of the Earth when the rice is pounded, and one version places it on a mound.

This imagery could suggest the cosmic mountain, in this case a volcano whose crater is seen reaching into the bowels of the Earth[3]

[iii]

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The Earth opening created by the mortar, the world spring created by the Ifugao and the widespread motif of the "navel of the sea" found in the Philippines and throughout much of Insular Southeast Asia all appear related[4]

[iv]

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They are generally linked in some way either with the flood or with control of the flood, or with the ebbing and flowing of the tide.

The navel of the sea drains the waters of the ocean keeping the seas from rising too high.

It is also widely seen as responsible for the changing tides. The opening created by Tuglibong or Mebuyan leads to the Black River of the Underworld, which can be seen as related to the underground oceanic waters originating from the cosmic drain. In Pampanga, myths of the battle between the gods of Arayat, on the one hand, and Pinatubo or Sambal gods on the other, are often seen in the light of a great deluge or storm[5]

[v]

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The battle between the two mountain gods could allegorically represent a volcanic eruption as the two deities hurl rocks at each other.

We also find in this region the common theme of the battle between the Sun and the Moon[6]

[vi]

, something that I submit can be seen as a reference to the cataclysm of fire, and water or steam, that occurs during an eruption.

This set of motifs not only occurs widely in the Philippines but also can be found in many parts of Southeast Asia and reaches all the way to India. In many cases, the quarrel starts because of the intense heat caused by the Sun and his progeny.

After the battle, we again see the start of a new age when things are more or less stable, and in which the Moon, once the superior or equal to the Sun, takes a subordinate position.

In *Eden in the East*, Dr. Oppenheimer mentions a legend of the deluge combined with a fiery cataclysm in classical Hindu texts.

The theme appears to link with mythologies of various Austro-Asiatic, Tibeto-Burmese, Daic and other peoples in India and Southeast Asia often together with the motif of the Sun-Moon battle. In these myths, we often find a catastrophe of fire-rain or fire-water upon the Earth[7]

[vii]

, along with the motif of excessive heat from the Sun and his children.

We have then three different causes for the Great Scorching: 1) The low height of the sky and thus the Sun, 2) the multiplicity of Suns, or 3) the excess heat of the Sun usually combined together with that of his progeny. In each case, the intense heat threatens the world and is usually solved by violent action such as striking the sky to raise it higher, shooting down the superfluous Suns, or a battle between the Moon and the Sun.

When the problems related to the Sun's heat are resolved, the other plagues of rising seas, floods, drought and fire-rain finally subside as well although the resolution is in itself usually cataclysmic. Moreover, the final event is often easily interpreted as indicating a volcanic eruption with falling ashes, embers and rocks; even the descriptions of the falling Suns can be seen as large spewed fireballs or fiery ash clouds descending to the Earth. If we study the distribution of these motifs, we find a strong circum-Pacific association.

Therefore, the ancient peoples around Sundaland, I would suggest, sought to explain global climate changes, as they experienced them regionally, through myth.

Memories of a previous stable climate were preserved in ideas of an ancient golden age that preceded the great flood or great heat.

These latter events, due to rising temperatures and rising sea levels, were explained in various ways, most commonly through the idea of a low sky and Sun. It may be that Asian brown clouds, the result of more frequent and intense forest fires linked to global warming, helped in the development of the belief of the low height of the sky.

A volcanic eruption centralized along the Nusantara trade routes was, in turn, connected through both coincidental and causative events with positive changes in climate and sea levels.

The fireballs of the eruption were visualized as superfluous Suns, and back-linked with the Great Scorching.

These Suns, shot down and submerged in the sea, consumed the excess water flows thus controlling sea levels.

In other myths, the eruption opened up or cleared the ocean's great cosmic drain.

These explanations were created by the ancients to both explain and record events of a truly cataclysmic nature that had changed their societies.

Now, having offered my hypothesis on the nature and origin of these myths, I would like to turn to something that Prof. Odal-Devora requested of me when she invited me to this prestigious event. That is to explore the ancient flood myths in relation to the modern situation of global warming and rising sea levels.

Myth often contains moral lessons and warnings in the form of prophecy.

The recording of natural calamities may have been meant as a warning for future generations. What happened before could, and probably will, happen again. You might be surprised to find out that even some modern geologists have even created a new field of research known as *geomythology*[8]

[viii]

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Geomythologists study ancient legends for clues that might indicate potential for natural disaster that has not yet been revealed by scientific research.

Patrick Nunn from Fiji, for example, was contracted by the French government to study Pacific myths for warning clues of natural disasters.

Nunn became a believer in the power of geomythology in 2002 when road construction revealed signs of a recent volcanic eruption on the island of Kadavu supporting local legend.

Previously he had dismissed such traditional lore because scientific studies showed the last volcanic activity was tens of thousands of years old[9]

[ix]

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Probably the best recent example of how ancient legends can instruct future generations came during the recent devastating tsunami in the Indian Ocean.

The Moken, nomadic sea gypsies living in Thailand, preserve myths that warn of sudden and dramatic receding tides creating 'man-eating waves, that people should escape by heading for high ground[10]

[x]

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During the 2004 tsunami, which killed 300,000 people, the Moken heeded this ancient knowledge and survived the terrible disaster.

Moken traditions may serve as one example of how ancient myths can serve a very practical purpose for future generations.

We know that in the present many indigenous peoples have a deep reverence for nature.

The Agta people of Cagayan in northern Luzon know that fire could be put to great advantage when used wisely[11]

[xi]

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Fire could clear land for agriculture, but if the fire were allowed to get out of control, the land would produce no food. Agta use fire to attract animals during hunting, and the smoke from fire aids them on their expeditions for honey and red ant larvae and eggs.

They also use smoke to repel insects and snakes, and the ashes from fire to repel parasites.

Like the Hanunoo of Mindoro, the Agta realize that fire must not endanger the regeneration of fallow land.

The Hanunoo watched over the trees on fallow land to make sure they were not cut down prematurely and they placed firebreaks around all swidden land to protect the fallow[12]

[xii]

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When used wisely fire could help reduce the forest load actually helping to prevent forest fires.

However, the slash-and-burn methods of modern commercial farmers have rejected the old ideas of natural balance.

Lowland slash-and-burn farmers quickly exhaust the land and promote topsoil loss, landslides and flooding[13]

[xiii]

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The excessive fire and smoke soon disturbs the ecological balance in the region resulting often in loss of both forest and agricultural land.

In the present-day, we have seen how the loss of knowledge of the natural balance may cost humanity and the rest of the world dearly through unnatural processes of global warming.

Not that global warming is itself unnatural. The flooding of Sundaland was not the fault of our ancestors.

However, modern humans are causing climate change to occur before its natural cycle.

We are bringing on misery at a global scale before its natural time. Like slash-and-burn farmers, modern industry is unwisely dumping greenhouse gases into the atmosphere at an ever-increasing rate, changing global weather patterns.

Moreover, we are beginning to feel nature's wrath. Although we may not be able to avoid all the consequences of our past actions, we can still come to an accord again with nature, with our parents, the Earth and Sky, and in the process realize the wisdom of our ancestors.

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Myths and Legends of Pinatubo and Arayat (2009-10-10 09:46)

The oral traditions involving the mountains Pinatubo and Arayat are quite vast, and I want to give an outline of some of these along with a bit of analysis. However, given that many of the works that might discuss these mountains and their traditions are buried in extensive archives that are not well-indexed, this will be an on-going process.

The earliest explicit mention of name "Arayat" and its main deity "Sinukuan" that I have been able to uncover is the travel diary of Gemelli Careri in 1696:

In Pampanga, and right on the mountain called Bondo [Bondoc], or Kalaya [Alaya], being a league and a half high (which was previously under the rule of Sinoquan and Mingan) are plantains, betels, and other fruits. They say they may eat these fruits on the spot, but if anyone carries them down they either fall down dead, or become lame. Perhaps the Devil (by God's permission) causes such strange accidents, to keep those people in paganism; but the Indians themselves also play their part for they are famous sorcerers and are said often to convert themselves into crocodiles, wild boars, and other forms.

The Bondo and Kalaya come from "Bondok Alaya" or "Mount Alaya," the original name of Arayat. Sinoquan is obviously Apung Sinukuan, who is portrayed here as a ruler of Arayat along with Mingan, a name that in most traditions is that of Sinukuan's wife, but occasionally occurs also as the name of one of his daughters.

As for Sinukuan's opposite – Apo na Malyari (Apung Mallari) and Mt. Pinatubo – the earliest reference I have found so far comes from a manuscript titled "Relation of the Zambals" by Domingo Perez in 1680. Malyari is mentioned primarily in reference to the sacrifices made by the Bayoc, the Sambal high priest, and Pinatubo ("Pinatuba") is noted for its rock slides during the rainy season (Blair and Robertson 1903).

These accounts are rather brief and do not provide detailed information. For example, no connection is made between the god Malyari and Pinatubo.

Modern ethnography We begin to learn more about the myths and legends of these mountains when a renaissance in learning about indigenous culture occurred among the leaders of the Propaganda Movement and the Philippine Revolution starting around the 1880s. These studies intensified after American colonization among both American and Filipino scholars.

During this time, we learn that Sinukuan was also known by other names: Aldo "Sun," and Apolaqui "Lord Male," or possibly "Lord Grandfather." The myths suggest that knowledge of Sinukuan was more widely spread than the areas of Pampanga and nearby Zambales.

For example, Apolaqui was also known throughout most of Luzon where he is variously called Apolaki, Apolake, etc., often in myths that resemble that of the [1]battle of the Sun and Moon, or Aldo and Bulan, that is associated with Arayat and Pinatubo.

- Diego Aduarte in 1640 mentions Apolaqui as a war god in Pangasinan.
- The Bolinao Manuscript mentions the Sambal priestess Bolindauan in 1684 who has Apolaqui as her Anito (personal deity).
- Dean Fansler in 1921 writes of a legend told to him by Leopoldo Layug of Guagua that tells of the battle between the brother Apolaqui, the Sun, and his sister, Mayari (Malyari), the Moon.
- F. Landa Jocano, much later in 1969 relates a similar tale to that mentioned by Fansler among the Tagalogs involving Apolake and Mayari, who again are the personifications of the Sun and Moon.
- In 1918, A. L. Kroeber records that Apolaki is considered a mountain monster in Bikol, the southernmost part of Luzon, and that the term is also used as a name for God among Christians in Pangasinan and Ilocos, the northern areas of Luzon.

From these examples, we can see that the myths of Apolaqui and Mayari were linked with the spirits of the Sun and Moon. A similar legend from Pampanga tells of the supreme deity Mangetchay (Mangatai) who is said to live in the Sun while his wife dwells in the Moon, and his daughter lived on Venus, the Morning Star (Eugenio 1993, 64).

Where these myths of the Sun and Moon are not explicitly linked with Arayat and Pinatubo respectively, we can still surmise the connection. For example, the goddess Malyari, the personification of the Moon, has a name that relates to the local Pinatubo Ayta and Sambal people. "Malyari" is also a native Kapampangan word that Bergano derives from the word yari "cosa acabada, perfeccionada ['something finished, perfected']" and gives three alternate forms: malyari, milyari and malalyari.

That Malyari is the deity of Pinatubo is agreed upon by the Ayta, Sambal and Kapampangans. The Pinatubo Ayta call this deity Apo Namalyari (Apo na Malyari) or Apo Pinatubo (Schebesta 1959).

Naturally, the Sun would be located to the east of Pinatubo in Bondoc Alaya, which literally means "Mountain of the East."

[2]



The crater lake of Pinatubo with Arayat rising up above the clouds about 26 miles to the east.

Source: [3]<http://tonetcarlo.wordpress.com/2008/01/12/mount-pinatubo-zambales/>

Geological connection of Pinatubo and Arayat Mythology gives Arayat and the Zambales mountain range a common origin as noted by Cornélis De Witt Willcox writing in 1912:

According to the native legend, this mountain [Arayat] used to form part of the Zambales range. It became, however, by reason of its quarrelsome disposition, so objectionable to its neighbors of this range, that they finally resolved no longer to endure its cantankerousness and accordingly banished it to its present position in the plain of Central Luzon, where it would have no neighbors to annoy, and where it has stood ever since, rising solitary from the surrounding plain.

The idea of Arayat belonging at one time, before separating, to another (unnamed) mountain range is also mentioned in the story that Don Pedro Serrano heard from an octogenarian informant in 1889. It was from these and similar

legends that the likely latter ideas of Arayat separating from Candaba or Tapang, Nueva Ecija. That the Zambales origin tale was the original one is too obvious from the actual geology of Arayat.

According to the leading theory, Arayat is a back arc of the same mountain range that includes the Zambales Mountains. And this fact would be fairly obvious to keen observers as a note by Richard von Drasche in 1876 demonstrates:

If one were to draw a line from Monte Pinatubo to the isolated [4]mountain of [5]Arayat in the plain, one would notice that all the rivers north of this line flow in a northeasterly direction, while all those south of it flow in a southeasterly direction toward Rio Grande de la Pampanga. This circumstance may be observed particularly plainly from the top of the Arayat, where I first noticed this slope of the plain in both directions, increasing toward Monte Pinatubo. East of Monte [6]Arayat this circumstance disappears entirely.

The connection between the two mountains was alluded to in the idea of a cloud bridge mentioned in Luther Parker's Sinukuan tales published in 1929. This cloud bridge was likely the origin of other bridges that are said to have been built from Arayat to Dayat, Candaba, Makiling and elsewhere. These bridges likely arose from the perception of a ridge, alluded to above, existing between Pinatubo and Arayat – a formation that probably also gave birth to the latter legends of a tunnel connection between Arayat, Makiling and Banahaw mountains.

(to be continued)

Sincerely,

Paul Kekai Manansala

Sacramento

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Pinatubo and Arayat (2 of 3) (2009-10-13 11:49)

Between Heaven and Earth

The axis mundi is where sky, earth and underworld meet. That this term applied to both Pinatubo and Arayat is evident by the deities that inhabited these mountains. Malyari, the Moon on Pinatubo, and Sinukuan, the Sun on Arayat.

Sinukuan had among his children Munag Sumalâ, the Dawn, and Ugtu, the Noontime. Among Malyari's children is Sisilim, the Setting of the Sun. In one version (Eugenio 1983, 180), the daughters of Sinukuan are known as the Three Marias (Tres Marias), which is a name given to the three stars of Orion's Belt. Furthermore, Tala, the planet Venus and the Morning Star, is said to descend either from Sinukuan (Apolaqui) and the Moon (Mayari), or from the marriage of Munag Sumalâ and Manalastas, the Rooster, the son of Malyari.

Not only do these deities live on the two sacred mountains, but they are expressly said in multiple accounts to live within the mountains, i.e., in the Underworld. The golden palace of Sinukuan within Arayat, for example, is featured in many of the legends of this region. Sinukuan's palace, according to the accounts, could generally only be accessed by mortals through magical intervention.

In a myth found among the fisherfolk in Masantol, the creator deity [1]Mangatia or Mangetchay, whose name

means "net weaver," created the sky as a great net with the stars as the holes or "eyes." After finishing this cosmic net, Mangatia dropped the sewing needle to the Earth and the former became either Mt. Arayat, or Batung Maputi (White Rock). The latter is a massive white rock formation near the peak of Arayat, where many legends say the magical entrance to Sinukuan's subterranean palace is located.

I mentioned earlier in this blog, that the Kapampangans apparently had [2]two geographical centers – one in the North in Upper Pampanga, and one in the South in Lower Pampanga, where the trading seaports were located. The northern center was located between Pinatubo and Arayat with the latter mountain indicating the direction of the East, and the mouth of the Pampanga River, the direction of the South. From the cosmic perspective, this area between the two great luminaries – Sun and Moon – was the center of the world.

Battle between the Sun and Moon

The fighting between Malyari and Sinukuan is also a conflict between the Sun and Moon. The most common form of this myth takes the form of a widespread theme that extends beyond the Philippines. R. Rahmann in his work "Quarrels and Enmity between the Sun and the Moon: A Contribution to the Mythologies of the Philippines, India, and the Malay Peninsula," traces this theme from Southeast Asia to India.

The [3]quarrel between the two orbs is usually started due to the intense heat of the Sun, often together with his progeny. After the battle, the Moon, which was once as bright or brighter than Sun, takes on a subordinate position. In many cases, this theme is combined together with the motif of a cataclysm of fire-rain or fire-water on the earth. There is also, especially in the Philippines, an accompanying land-forming theme with new formations caused by the huge boulders hurled by the combatants.

The motifs of great heat, fire, water, flying stones, and the new land formations in connection with the mountains is easy to interpret as volcanic activity – an indication of the geographical origin of these myths.

Many of the accounts of the battle between Malyari and Sinukuan do not actually mention Pinatubo by name. Often "Mount Zambales" or a more vague reference to the Zambales mountains is mentioned instead. H. Otley Beyer recorded many of these in his unpublished *Philippine Folklore, Social Customs and Beliefs Vol. IX (Pampanga)*, a collection of papers written by his students during the early 20th century. In many cases, the accounts are clearly mixed with other folk material. For example, the tale of Sinukuan's friends including Carguin Cargon and Supla Supling are taken from the Spanish legend of Lucifer's Ear.

Here are some of the stories of the battle between Sinukuan and his opponent from Zambales.

- Sinukuan battles with the young prince, the son of Storm God of the Sambal mountains after the latter comes courting Maya, the youngest and favorite daughter of Sinukuan. (Parker 1929)
- According to Alfredo Nicdao in 1916, Mt. Zambales was a great single mountain in former times inhabited by a friend of Suku (Sinukuan) who came one day to ask for the hand of one of Suku's daughter's in marriage. This angered Suku and the two engaged in a stone throwing battle that broke Zambales into a mountain range and flattened the top of Arayat. (Beyer, undated)
- Dominador G. David in 1917 tells of a giant in Zambales mountain who challenged and defeated the king of Arayat. The latter was killed and his son Sinukuan took his place, and later he eventually married the daughter of the lord of Zambales. (Beyer, undated)

In 1915, Beyer recorded a myth of the Ayta living in Zambales that sounds very much like a volcanic eruption of Pinatubo, but mentions neither Malyari or Sinukuan. Instead, the battle is between Algao, which may be northern name for the Sun (related to Aldo), and Bacobaco, a great sea turtle. This Bacobaco may be related to the legend of the Baconaua, usually described as a sea serpent or whale. However, Baconaua has a sister that is a great sea turtle according to most accounts. Baconaua was not the Moon but the great serpent that was said to swallow the Moon during an eclipse.

Now, in the Ayta account Algao and Bacobaco have a great battle in which the latter eventually bores into the top of Pinatubo creating a great crater and emitting great flames, huge rocks, mud, ashes, smoke and deafening noise in the process. According to the legend, Bacobaco continued to dwell in the mountain and when he comes out "woe be to us."

[4]



Ayta from the Zambales region.

Source: [5]<http://www.flickr.com/photos/josearmando/1804253902/>

The body of myths surrounding Malyari and Sinukuan clearly show their dual opposition to one another. Generally speaking, Sinukuan is depicted as male although a few accounts portray him as female. Malyari seems to be portrayed more as female, at least if all the myths of the region are taken into account, but sometimes also has a

male identity. Despite their periodic enmity, Sinukuan is often said to be married to Malyari's daughter, or vice versa, and their children also court and marry one another.

Here is a general breakdown of the dual aspects of these deities and their respective mountains.

Pinatubo/Malyari

The western direction, south, female, mother, wife, daughter, hidden, gregarious, wide, sea, creation, beginning, birth, water, storm, bird

Arayat/Sinukuan

The eastern direction, north, male, father, husband, son, prominent, solitary, tall, land, destruction, ending, death, fire, earthquake, serpent/dragon

The belief in a future eruption of Mt. Pinatubo is mentioned above in the account of Algao and Bacobaco, and also in an earlier post on the myth of the battle of [6]Aldau and Bulan. Damiana Eugenio, in her 1993 work (p. 179), relates traditions of a future return of Sinukuan:

Many barrio folks still say that some time in the future Sinukuan may come out again. Mt. Arayat used to be the home of the Colorums who waited for Sinukuan to come out of his cave and to find a new paradise on earth for them.

A colorum is a messianic group – the name coming from a local corruption of Latin *et saecula saeculorum* "world without end."

(to be continued)

Regards,
Paul Kekai Manansala
Sacramento

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Pinatubo and Arayat (3 of 3) (2009-10-14 11:45)

Rituals and Practices

The peoples in the regions around Arayat and Pinatubo considered these mountains sacred and they had various ritual and practices concerning the mountains that are known to an extent.

- Animism – certain trees, stones, caves, streams, etc., were thought to harbor special spirits called Anito. Aduarte in 1640, for example, mentions a sacred speaking stone among the Sambals. Certain black rocks were considered to be remnants of Sinukuan's great bridge before it was demolished.

Every valley, river, rock, outcrop, or tree in Pinatubo had a significance in Aeta lore. (Elder and Wong 1996:280)

- Careri states that fruit and other products of Arayat should only be eaten while on the mountain. It was taboo to carry them to the lowlands. According to Serrano, one should first ask permission before taking any fruit of the mountain:

Apo dinan mo ku pu, ke pung mangan darening tanaman mo "Lord, please grant this to me which I would like to eat from your fruit trees."

- One should not commit acts of greed on the mountain like excessive logging (Dominador G. David, Pampangan Folklore Stories , 1917) or gold mining (Manuel Carreon, Pampangan Legends , 1917). One should not even have greed in one's heart in case you should come upon Sinukuan or his daughters, who often test people in this regard.
- The bathing pool of Sinukuan on Arayat was considered a place of healing where the sick could come and bathe to free themselves of illness.
- Both Pinatubo and Arayat, or their deities are believed to control the weather, especially when angry. Prayers are made to these mountains/deities for help during inclement weather. Hiromu Shimizu relates an incident in which Pan Bangay, a Pinatubo Ayta, made an offering to appease Apo Pinatubo. The pair had come close to the mountain and it suddenly became dark and started raining. Pan Bangay lit a straw from Shimizu's hat and uttered the following appeal:

Pakida-ep mo Apo Pinatubo, agmo kay kik oranan

Apo Pinatubo, kapapa-ingalo ya kik nabaha

ang! (Grandfather Pinatubo, please smell the smoke. Don't expose us to the rain, have pity for we will get wet!)

When Mt. Pinatubo erupted in 1991, the Ayta held a [1]manganito seance in which they said that they were informed that Apo Namalyari was angry due to modern commercial encroachment on Pinatubo. They conducted the talbeng ritual to appease Pinatubo and to ask Apo Namalyari to bring back the forest.

- Be kind to animals, insects, plants, etc., on Arayat and do not even point at them unnecessarily for fear of angering Sinukuan. (Eugenio 1993:180)



Batung Maputi, the White Rock of Arayat. Legendary location of Sinukuan's palace.

Source: Ronnie Muring, [3]<http://www.panoramio.com/photo/3274534>

Recurring themes One way of reconstructing the original motifs and themes of the local legends is to ascertain which ones are found independently from at least a few sources. In practice though, it is often easy to discern when outside myths and legends are mixed into those of local origin.

Here are some of the recurring themes and motifs involving Pinatubo and Arayat:

- Power of mountains/deities to control weather, earthquakes
- Deities of mountains involved in creation of land formations
- Excessive logging, mining angers mountain deities
- Deities live inside their respective mountains. Sinukuan has a underground palace of gold or bronze.
- Sinukuan's daughters, usually three in number, like to interact with humans trading gold for pig's feed (darac "rice husks")
- Sinukuan was very rich with gold and generous giving away gold and magical items.

- Malyari is associated with Moon and Sinukuan with Sun. Many of their children are also associated with the heavenly bodies or locations in the sky where the Sun sets, crosses the zenith, etc.
- Sinukuan and Malyari are associated with a bridge to each other's mountain or to some other mountain or area.
- Marital and courtship relations existed between the gods of Pinatubo and Arayat. However, they also engage in land-altering battles.
- Both mountains have many taboos and restrictions against desecration. The sacred mountains are meant to remain in a natural and unspoiled state as much as possible.
- Anything that originates on the mountains is sacred.
- The White Rock (Batung Maputi) is the location of the entrance to Sinukuan's palace.
- A future eruption from Pinatubo was expected.

There is the myth recorded by Beyer, and also a warning before the last eruption that Ayta elders gave their children that Apo Pinatubo Namalyari would awake and throw stones if they did not behave. (Rodolfo 1995:88)

[4]



Rainforest in southern Zambales

Source: [5]<http://keishastech.blogspot.com/2008/01/exploring-rainforest-in-subic.html> Regards,
Paul Kekai Manansala

Sacramento

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Sinawali comes to America (2009-10-23 16:26)

Here in California it is officially Filipino American History Month. The celebration is also observed by Filipino organizations throughout the United States.

One important contribution of Filipino Americans to American culture is in the area of martial arts. And there is an interesting link here that we can tie in with the subject of this blog specifically to the towns of Macabebe and Masantol in Pampanga. Both these towns were previously one town known as Macabebe.

[EMBED]

The old chronicles of Zhao Rugua (Chao Ju-Kua) mention cotton and silk material that was imported into [1]Sanfotsi, but does not tell us how these fabrics were used. In Ma Tuan-lin's geographical encyclopedia of the Sung Dynasty, he mentions several instances of fabrics sent to the Chinese emperor as gifts from Sanfotsi.

In 962, the king Li-si-lin-nan-ni-ji-lai sent "beautiful fabrics" along with his envoys to the emperor. In 975, hats, belts and silk garments were sent as gifts, and in 1082, the Sanfotsi king's daughter sent textile gifts to the maritime prefect who refused to receive them until he had permission from the imperial palace.

Zhao Rugua mentions mats coming from Sanfotsi, Sansu and Tanjungwulo. The mats from Sanfotsi were considered the best in quality. These mats were said to be made from a plant resembling the rattan palm.

Macabebe was a famous center for the silk and cotton weaving and for the production of mats and sugar sacks (bayones). The town held a monopoly on the production of rayadillo military uniform. The Philippines in general has long been famous for mats, and Macabebe was considered a prime source of high quality mats that were made of the fiber of the wild banana, known as abaca , of sasa palm leaves, and other materials. The sasa palm may be the rattan-like plant mentioned by Zhao Rugua. Abaca was also spun into thread for clothing and such cloth was called sinamay and was very popular with the natives but too coarse for most foreigners. Weaving in Macabebe was done with a native loom made of wood and cord.

[2]



A rattan palm (Source: Hort Log, [3]<http://hortlog.blogspot.com/2009/04/thorny.html>) [4]



Sasa palms (Source: Mongabay.com, [5]<http://travel.mongabay.com/indonesia/images/kali8915.html>) According to Hugo H. Miller in the late 20th century, the Macabebe cloth traders, mentioned by Leo Giron in the video above, were often small landowners whose families 'tended the farm' while they were gone. Only a minority had any investments in their own business and most borrowed money at high interest rates from a few wealthy Macabebe families. Some also took loans, often unsecured, of goods from Chinese merchants.

When my father was young in Masantol, the children would help make mats from sasa leaves that my grandmother would sell to supplement the income of my grandfather, who was a Philippine Scout. So, this activity was still thriving up until World War II.

The fabrics, mats and other products were traded all over the Philippines from northern Luzon, where Giron hailed from, to [6]Mindanao in the South. The merchants usually sold the materials to families with whom they had developed special relationships who in turn sold them to others in the area.

Giron and Filipino martial arts in America Giron created his own style of Filipino martial arts that incorporated the two-handed Estilo Macabebe and Sinawali forms of fighting. The rods used for this martial art form in the Philippines were often made from fan palm trees. The first graduate of Giron's style was Dan Inosanto.

Inosanto was one of the few students of the fighting style of famed martial arts star Bruce Lee, which is known as Jeet Kune Do. He was the only student granted the right to teach the highest third level of Jeet Kune Do. But Inosanto is also famed as the man who taught Lee "how to wield the chuks," i.e., the Okinawan weapon known as the nunchaku. Inosanto used the nunchaku in a two-handed style known as double nunchaku.

[EMBED]

Inosanto uses double nunchaku starting at 0:27 in the video. Inosanto had many noteworthy students including his daughter Diane Lee Inosanto, who is also a martial arts star; the late Brandon Lee, son of Bruce Lee; Paul Vunak; and even Denzel Washington trained with Inosanto for the movie "The Book of Eli." The stick fighting organization known as The Dog Brothers was formed at the Inosanto Academy in Marina Del Rey.

Often when one sees any type of double weapon fighting in Hollywood movies there is an influence from the double sinawali or "weaving" style of Macabebe. For example, Filipino martial arts were used as models for the Star Wars franchise through the influence of Roel Robles and Jonathan Soriben. The use of two blades in Star Wars is known in the story as [7]Jar'Kai.

[EMBED]

Anakin Skywalker uses double light sabers briefly against Count Dooku (starting at 1:40) in Star Wars Episode II. Regards,

Paul Kekai Manansala

Sacramento

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"the Dude" (2009-12-25 20:29:23)

I haven't done the 2 stick style of martial arts. I took a beginners karate course while in Malaysia, the *sensei* was from India. Here in Eureka at the art gallery/studio, there is a group that handweaves fabrics using wooden looms, I've woven paper *sepak takraw* balls by hand, but never thought of it as related to self defence.

6.11 November

Evidence of tumbaga from the Sipan royal tombs, Peru (2009-11-04 16:19)

Earlier in this blog I mentioned that word tumbaga is used both in the Philippines and across the Pacific in the Americas to refer to a gold-copper alloy.

At one time it was thought that both the word and technology had crossed the seas from the Philippines to the Americas during Spanish times with the trade galleons. Tumbaga involves depletion gilding or electrochemical replacement to make the alloy appear as pure gold on the surface – on both sides of the Pacific

However, the archaeological evidence clearly shows that tumbaga technology was known in the Americas long before Columbus sailed to America.

An abstract of a recent study (below) of the royal tombs of Sipan in Peru shows that there was evidence of tumbaga among the Moche between between 50 and 700 CE.

Regards,

Paul Kekai Manansala

Sacramento

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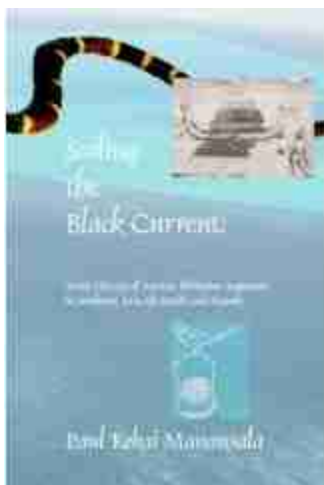
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Pre-Columbian alloys from the royal tombs of Sipán; energy dispersive X-ray fluorescence analysis with a portable equipment.

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Dip. di Matematica e Fisica, Università di Sassari, via Vienna 2, 07100, Sassari, Italy.

On the north coast of present-day Peru flourished approximately between 50 and 700 AD, the Moche civilization. It was an advanced culture and the Moche were sophisticated metalsmiths, so that they are considered as the finest producers of jewels and artefacts of the region. The Moche metalworking ability was impressively demonstrated by the objects discovered by Walter Alva and coworkers in 1987, in the excavations of the "Tumbas Reales de Sipán". About 50 metal objects from these excavations, now at the namesake Museum, in Lambayeque, north of Peru, were analyzed with a portable equipment using energy-dispersive X-ray fluorescence. This portable equipment is mainly composed of a small size X-ray tube and a thermoelectrically cooled X-ray detector. Standard samples of gold and silver alloys were employed for quantitative analysis. It was determined that the analyzed artefacts from the "Tumbas Reales de Sipán" are mainly composed of gold, silver and copper alloys, of gilded copper and of tumbaga, the last being a poor gold alloy enriched at the surface by depletion gilding, i.e. removing copper from the surface.



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Philippine mtDNA, the Polynesian Motif, and Austronesian expansion (2009-11-12 15:11)

A new study (see below) examines mtDNA in the Philippines, Sulawesi and Taiwan.

The researchers study all the haplotypes tested but focus on the frequent mtDNA haplotypes B4a1a, E1a1a and M7c3c, which they claim support the "Out of Taiwan" model of migration.

Analysis of Hypervariable Segment I sequence variation within individual mtDNA haplogroups indicates a general decrease in the diversity of the most frequent types (B4a1a, E1a1a, M7c3c) from the Taiwanese aborigines to the Philippines and Sulawesi, although calculated standard error measures overlap for these populations .

However, as noted above with each finding the standard error for the comparisons overlapped, so the conclusions are not really meaningful.

What is interesting is the findings on the B4a1a haplotype and particularly those concerning its daughter haplotype B4a1a1, known commonly as the "Polynesian motif."

B4a1a1 is closely associated with Austronesian expansions, in my view specifically with Malayo-Polynesian expansion. While the parent haplotype B4a1a is frequent in Taiwan, the Philippines and Sulawesi, neither its predecessor B4a or the Polynesian motif B4a1a1 were found in the sample of 640 women from Taiwan.

The authors suggests that the Polynesian motif may have originated in the Philippines where it is present in small quantities in Mindanao. However they also conclude that because of the higher diversity of B4a1a in Taiwan that the haplotype must have migrated from there to the Philippines where it is found at the lower diversity. However, the estimated ages of 9,500 BP ±4,600 for the haplotype in Taiwan and 7,900 BP ±2,400 for the Philippines show an extensive overlap in the standard error calculation.

What seems more important is the presence of the parent B4a, which is present in small quantities in the Philippines but absent from Taiwan.

The estimated ages for the frequent haplogroups that the study focuses on i.e., 7300 BP for B4a1a, 7900 BP for E1a1a, and 11,400 BP for M7c3c, all seem to early to correspond to the commonly given dates for an Out of Taiwan expansion of Proto-Austronesian, which is generally place more in the range of 5000 BP.

Regards,
Paul Kekai Manansala
Sacramento

[1]Mol Biol Evol. 2009 Sep 15. [Epub ahead of print]

Philippine mitochondrial DNA diversity: a populated viaduct between Taiwan and Indonesia?

[2]Tabbada KA, [3]Trejaut J, [4]Loo JH, [5]Chen YM, [6]Lin M, [7]Mirazn-Lahr M, [8]Kivisild T, [9]De Ungria MC.

DNA Analysis Laboratory, Natural Sciences Research Institute, Miranda Hall, University of the Philippines Diliman, Quezon City, Philippines.

Relatively little is known about the genetic diversity of the Philippine population, and this is an important gap in our understanding of Southeast Asian and Oceanic prehistory. Here we describe mtDNA variation in 423 Philippine samples and analyze them in the context of the genetic diversity of other Southeast Asian populations. The majority of Philippine mtDNA types are shared with Taiwanese aboriginal groups and belong to haplogroups of post-glacial and pre-Neolithic origin which have previously been identified in East Asian and Island Southeast Asian populations. Analysis of Hypervariable Segment I sequence variation within individual mtDNA haplogroups indicates a general decrease in the diversity of the most frequent types (B4a1a, E1a1a, M7c3c) from the Taiwanese aborigines to the Philippines and Sulawesi, although calculated standard error measures overlap for these populations. This finding, together with the geographical distribution of ancestral and derived haplotypes of the B4a1a sub-clade including the Polynesian Motif, is consistent with southward dispersal of these lineages "Out of Taiwan" via the Philippines to Near Oceania and Polynesia. In addition to the mtDNA components shared with Taiwanese aborigines, complete sequence analyses revealed a minority of lineages in the Philippines which share their origins - possibly dating back to the Paleolithic - with haplogroups from Indonesia and New Guinea. Other rare lineages in the Philippines have no closely related types yet identified elsewhere.



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Dugong bone mounds found on Persian Gulf coast (2009-11-13 14:31)

A news story at gulfnews.com covers an archaeological find on an inlet off the Umm Al Quwain coast in the United Arab Emirates (UAE). The Akab site is Neolithic and associated with [1]shell mounds, and pottery fragments from the [2]Ubaid culture, often described as "Proto-Sumerian," have been found at Akab.

The interesting part about the excavation from our view is the discovery of mounds made of dugong bones. The researchers suggest the arrangement of the bones may be symbolic and linked with ritual.

"Traditionally, the dugong has special status in the Indo-Pacific area. The preparation for hunting dugongs is as much the object of propitiatory rites as the transport of their carcasses to shore, their butchering and their consumption," said Dr Sophie Méry of the French Centre for Scientific Research (CNRS) and director of the French archaeological mission in the UAE.

Méry mentions similarity of the site with sacred totemic dugong mounds on the Australian coast of the Torres Strait across from Papua New Guinea. The researchers also make a connection with finds from around the same period in Oman but which involved the green turtle rather than the dugong:

Méry and Charpentier believe the dugong at Akab held the role attributed in the same period to the green turtle in Ra's Al Hamra in Oman, the subject of impressive deposits between 3700 and 3300 BC, where skulls were placed near the face of the dead, while the body was covered with elements of turtle carapace or pebbles in a formation imitating that of turtle eggs.

Interestingly, the same people along the Torres Strait who practice dugong hunting rituals also have a breeding ritual involving the green turtle.

Another area not mentioned in the article is Palawan in the Philippines. The Neolithic site at Duyong Cave is associated with the bones of at least 5,000 dugong, and the sea mammal is thought to have had ritual significance there. At the cave there is also a jar burial site associated with funerary offerings. Dugong bones have also been found at the 9th to 12th century site at Butuan. In the Philippines, the teeth and bones of the dugong are still thought to have magical qualities bringing good luck and fertility and driving away evil and sickness.

Nearby Duyong Cave at Tabon Cave, an ivory carved turtle has been found, and earthenware turtles were discovered at Taal in Luzon, and in Iloilo in the Bisayan region. At Sinalakan Cave, also on Palawan, a terracotta turtle vessel from

the Metal Age was found that apparently was both an inkstand and a burial object.

The present-day Tagbanua of Palawan have a rice wine ritual known as Pagdiwata in which wooden turtles are floated in the mouth of rice wine jars. The ritual takes place before planting and the turtle is considered a divine vehicle.

Regards,

Paul Kekai Manansala

Sacramento

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Excavation uncovers ritual site

Archaeologists find dugong bones that prove local tribesmen held fishing rites Aeons ago

- By Emmanuelle Landais, Staff Reporter
- Published: 00:00 November 6, 2009



- The bones of dugongs, a large marine mammal, were found symbolically arranged on a mound which experts say was used for ceremonial purposes.
- Image Credit: Supplied

An archaeological excavation held on an islet off the coast of Umm Al Quwain, close to the earlier fishing village of Akab, recently revealed that ancient fishing rites were conducted by tribesmen.

The bones of dugongs, a large marine mammal resembling a sea cow, were found symbolically arranged on a mound which experts believe was used for ceremonial purposes.

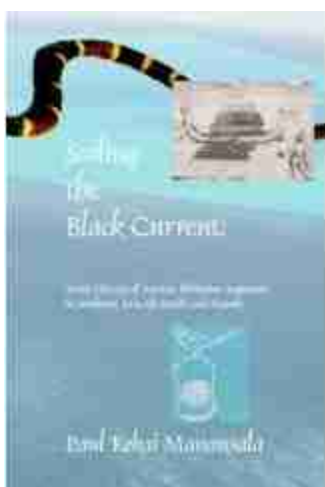
[3]Read rest of the article...

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geek (2009-11-16 05:53:18)

Hi.. You have a very interesting blog right here. I have been looking for any online sites on Southeast Asian Archaeology and I haven't found much.

I haven't quite read your articles yet as I am a bit busy at the moment. But I am glad that I have found your blog. I shall come back and read your articles thoroughly soon.

6.12 December

Tumbaga and Alchemy (2009-12-12 17:26)

Men marvel at the alchemy which converts copper into gold; regard the copper that every instant fashions alchemy!

– Rumi

Although ancient alchemy involved attempts to change all types of base metals into gold, the transmutation of copper into gold stood out as the alchemist's ultimate goal.

Changing copper into gold was important in both metallurgical and spiritual alchemy. Democritus mentions such transmutations, but it was during the medieval age that the phrase "copper into gold" became closely equated with alchemy.

The Daoists of China, the Tantrics of both India and China, the Arabs, and the European alchemists during medieval times all used the copper to gold transmutation to stand for the highest accomplishment in their science. Even into modern times, many practitioners in yoga claim that their perfection of the art is proven by their ability to change

the metals copper into gold – apparently a sign of their spiritual transformation.

From the metallurgical standpoint, we know that such transmutation was impossible. Therefore many theories have been put forth as to what the alchemists were trying to achieve. The most frequent explanation is that "gold" had different meanings in early times and alchemists were simply attempting to make other metals appear like gold – something known as "aurifaction."

However, I think the case of tumbaga needs to be examined quite closely in relation to alchemy and especially to the idea of changing copper into gold.

Tumbaga, gold-copper alloy Tumbaga is a naturally occurring alloy of gold and copper, and also often of silver. What is unique about tumbaga is that goldsmiths in Insular Southeast Asia and across the Pacific in the Americas did perform a transmutation "trick" with tumbaga.

The process known as depletion gilding made it seem like non-gold was transmuted into solid gold. Basically tumbaga was an early form of gold plated object. The depletion gilding on both sides of the Pacific was accomplished using the acidic juices or saps of certain plants that dissolved the copper from the surface of the tumbaga. The coating was then burned away in the furnace leaving a pure or near pure gold surface.

Writing in 1577, then governor of the Philippines Francesco de Sande mentions that "there is a very base gold that has no name, with which they deceive." In fact, latter Spanish chroniclers mention the name as "tumbaga" or by related cognates. In "Relation of the Voyage to Luzon," (1569-1576) Juan de Salcedo mentions witnessing the local people had "given two hundred taels of impure gold, for they possess great skill in mixing it with other metals. They give it an outside appearance so natural and perfect, and so fine a ring, that unless it is melted they can deceive all men, even the best of silversmiths."

In his dictionary of the Kapampangan language, Bergano mentions this art:

Belatan – Oro falso,

alquimia , ó cosa mal dorada...(False gold, alchemy , or something of poor gold.)

Marcos de Lisboa's dictionary of the Bicol language of southern Luzon (1628) gives another related term:

Sombat – hacer uno como oro de alquimia mezclando una parte de oro fino, otra de calongcaqui, y otra de tumbaga...(to make like the gold of alchemy mixing one part of pure gold with another of calongcaqui, and another of tumbaga.)

Sinombat – este oro asi de alquimia ...(this is the gold of alchemy .)

Whether tumbaga was made to actually deceive is unlikely. The fact that tumbaga was used to make barter rings as found on the island of Samar suggests the product was highly-valued.



Barter rings and coins used in the pre-Hispanic Philippines (Source: [1]<http://www.bsp.gov.ph/bspnotes/evolution-/page2.asp>)

In the Americas, the production of tumbaga was thought to awaken the *camay*, or living spirit of inanimate objects, which was seen in the form of the gold that appeared to rise to the surface. Tumbaga stood for the sacred and temporal power in both objects and people.

The fact that the word *alquimia* "alchemy" is used in the above definitions rather than the more ordinary definitions for metallurgy mentioning mixing or smelting of metals can be seen as indication that the process was considered magical or sacred in these regions. Unfortunately, there is little other information in this direction that I've been able to find so far.

In the Philippine context, two words may be related to the concept of transmutation – *mutya* and *tubo*. [2]Grace Odal-Devora in noting the different physical forms related to the word *mutya* states:

These forms of the *mutya* give birth to a concept of the *mutya* as an unusual natural occurrence. This concept seems to spring from a collective perception of something extraordinary emerging from nature, functioning as an offspring, a child, an outgrowth and an excrescence from nature. However, though it comes as basically a natural emergence from nature there is usually something unusual about its coming into being, something like a freakish appearance, a unique, rare and unusual phenomenon. It variously comes in the form of a round or spherical outgrowth, an excrescence, a seed, a kernel, a grain, a fruit, a child, a flower, a boil, a cyst, a bezoar stone, a fragment, piece, a pulverized or powder form of a whole stone, rock, plant, tree, animal, person or thing...the inherent powers and virtues of the various *mutya* objects can be the basis for conceptualizing on the nature of the self – that starts from discovering the innate powers and inherent virtues within and using them to transform oneself and one's society – like the transformation of the pearl from slime, mud, sand or dirt into a gem of light, beauty, healing and purity.

While *mutya* refers to more unusual types of transformations, the words *tubo* or *tubu* as found in derived words like *Pinatubo* "causing to be born, grow," or *tibuan* "place of conception, birth, origin," speak toward the more natural concepts. Both *mutya* and *tubo* involve a form of vivification in which the life spirit arises.

Certainly, the apparent transmutation of tumbaga to gold, that would pass the test of a touchstone, could have been viewed in a manner similar to what was found in the Americas. Gold after all was among the most durable of metals – resistant to corrosion and chemical reactions and dissolved mainly with mercury. Gold thus is a prime metal symbolic

of longevity and immortality.

Tumbaga trail Tumbaga has been found at pre-colonial sites in the Philippines, Indonesia and Malaysia. In the Americas, tumbaga seems to appear first with the [3]Moche culture that lived along the coast of Peru. And the coastal bias of the distribution of tumbaga in the Americas has led some researchers to suggest a mainly maritime diffusion to other countries throughout South and Central America.

Wilhelm Solheim has proposed that the [4]Nusantao seafaring network extended to the west coast of the Americas starting in 3000 BCE and that voyages across the Pacific occurred periodically for "hundreds of years." Whether this would take us to a date for the transmission of tumbaga is not clear, but in earlier works Solheim has discussed Heine-Geldern's theory that tumbaga, along with the *mise en couleur* technique (depletion gilding), *cire-perdue* casting, and granulation were carried across the Pacific by Dongson seafarers.

Actually the dates of tumbaga might be older in the Americas than in Southeast Asia, but the practice of gold granulation appears to originate from early pottery practices in the latter region. In both regions, small gold balls or spheres were used to create decorations or designs on a gold base plate. These gold balls may be the origin of the *piloncitos*, tiny gold coins that like the barter rings were used as a type of currency in the pre-Hispanic Philippines. As depletion gilding is not archaeologically attested for Dongson culture, and granulation was a characteristic of both the Sa-Huynh-Kalanay and the entire Philippine goldworking tradition, the Sa-Huynh-Kalanay culture would seem to be a better candidate as an agent for this cultural transmission.



Piloncitos, gold coins from pre-Hispanic Philippines. (Source: <http://www.bsp.gov.ph/about/history/story2.asp>)

Alchemy Isles According to the Shiji, the Qin Emperor sent missions to Penglai in search of alchemists skilled in the "transmutation of cinnabar and other substances into gold." I have tried to show that Penglai was an island nation located to the southeast or south of South China. The Biblical and Muslim traditions place the origin of alchemy in Nod or Mount Budh to the east of Eden where it was brought by Adam.

I have suggested earlier that alchemy was originally linked with a "yin-yang" type of philosophy that sought to harness the creative or life-giving principle to extend longevity or to attain immortality. Seafarers and merchants in the Nusantao network came to [5]connect these concepts on a cosmic scale with the volcanoes Pinatubo and Arayat, which I have suggested constitute the [6]alchemical Mt. Penglai of Chinese texts.

The seeming transmutation of a metal like copper – subject to corrosion and reactive to the acids of plants – into gold, the durability and stability of which can be equated with long life and immortality, may have been seen as a fitting allegory for the process of vivification. The vivifying or revivifying concepts of *mutya* and *tubo* could have been viewed as symbolized by the transmutation of tumbaga.

At a latter date, this symbolism may have evolved into an idea that [7]transmuted metals themselves conveyed immortality through a confusion with what I suggest was the Nusantao belief that [8]volcanic ejecta from the sacred mountains was a form of life-giving [9]cosmic placenta.

Regards,

Paul Kekai Manansala

Sacramento

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"the Dude" (2009-12-25 20:12:40)

Hi Paul, that was interesting about tumbaga. Perhaps ancient cultures which had easy access to high-temperature burning fuels (saltpetre, dry guano, as opposed to typical wood burning) might have done a lot of experimenting with stone metal ores. I hadn't thought about the saps (I wrote a post at my blog about natural mosquito repellants, including peppermint and

lemongrass, being important in the past among waterside people.)

On another topic, does the word tombolo sound Austronesian? It is a sandbar linking 2 islands or a natural low dam separating the sea from a freshwater lagoon. I found it while looking here:

ayer/air {Malay/Indonesia } laut

ayre {Manx/Scotland } loch

aqua {Mexico/Spain } laguna

(google: kampong ayer, ayre (landform), laguna)

Seems to me that the Philippines must be rich in inter-connected islands with sandbar bridges, maybe some similar words. I've found that the word root of *water* is definitely universal, (eg. Ainu wakka, Gaelic uisge, Russian voda, Nepal Kusunda wide, Hawaiian wai)

"the Dude" (2009-12-25 20:42:31)

I'm wondering if this is all just coincidental...

tombolo: sandbar bridge linking islands or separating ayre (lake) from sea

<http://www.wikipedia.org/wiki/Tombolo>

tumbaga: bonding metal, gilding in SEA and Peru

tomolo: hand sewn plank canoe of Chumash

Hawaiian words similar to Chumash? Paul, do you have the articles about the similar words etc. of Hawaiian and Chumash handy?

Paul Kekai Manansala (2009-12-26 14:22:57)

Hi Dave,

Check this link out:

<http://sambali.blogspot.com/2005/06/news-did-ancient-polynesians-visit.html>

I have the ref to the actual published article, but I still if to dig it up.

Paul

7. 2010

7.1 January

The Balance of Nature (2010-01-01 10:42)

The Philippines has distinguished itself as an excellent location to study the special relationship that some indigenous cultures have with nature.

For example, the forest-dwelling Hanunoo of Mindoro are well known in this field of research. Harold C. Conklin found that the Hanunoo had a very deep knowledge of the natural world around them especially the plant world. They classified plants into 1625 categories – more than the number found in the modern botanical taxonomy – which were further grouped into 890 taxa. In comparison, modern botanists recognize 1,100 species and 650 genera in the same area.

Of the Hanunoo's 1625 plant species about 93 percent had some use for the people. From 500 to 600 were considered exclusively edible while 406 were considered exclusively medicinal. They grew 413 different types of plants including 280 food crops, and they recognized 92 different types of rice. Crops were rotated, and from 40 to 50 crops – or up to 125 cultigens – could be found growing on a single swidden.

The Hanunoo realized the delicate balance that must be maintained between agricultural and forest land. They preferred to clear secondary forest rather than virgin forest, and they protected their secondary forest and fallow land with firebreaks.



Hanunoo farmer uses bamboo torch to create a firebreak (Source: [1]<http://www.fao.org/docrep/x5385e/x5385e0-5.htm>)

The Pinatubo Ayta The Ayta of Pinatubo are another forest group noteworthy for their knowledge and relationship with nature. The Ayta continue to study and learn about their natural world to this day.

They have an intricate understanding of their environment and according to Robert Fox, writing in 1952, an average Ayta could easily name at least 450 plants, 75 birds and more than 20 species of ants. Although they had no use for many of these plants, they still found it important to know about them as they understood the ecological "relationships of the plants with the animal and insect world."

Thus, the Ayta know when each plant flowers and fruits, and they recognize the calls of birds and many intricacies of the behavior and life cycles of animals, insects and other wildlife. In their belief system, they know of two types of "environmental spirits" – the beneficent anito spirit, and the malefic kamana spirit. These environmental spirits inhabit "the forest, trunk of a huge tree, bamboo thicket, rock, stream, cave, and other places or objects."

✕

Batak on Palawan crossing forest on aerial rattan bridge, 1998 (Source: [2]<http://www.kent.ac.uk/sac/departments/staff/darioN/index.html>) In order not to offend the spirits of a place, the Ayta took care not to harm or desecrate the environment. Mount Pinatubo, in particular, was held holy and the entire sacred geography of that mountain from gully to tree formed part of the prodigious indigenous knowledge of the Ayta. They were careful not to over-exploit or harm the natural resources of Mt. Pinatubo or any other area for fear of angering the anitos or even the Supreme God, Apo Namalyari.

The forests were not only important for swidden agriculturalists in the Philippines, but also for those who used transplantation agriculture. The Igorots of northern Luzon maintained their [3] muyong or secondary forests for collecting wood and other forest products, but also for the purpose of replenishing the soil of their agricultural terraces. The muyong woodlots were not primary forest, but old swidden fields converted into secondary forest.

The [4]tidal rice agriculture and fish pond system of Lower Pampanga also depended on the forests of Upper Pampanga and Zambales to provide water and new silt for the land. The old dike or pampang system consisted of "water towns" in which the buildings were all placed on stilts and boats were parked in front of every house. During the flood season, the rivers and canals deposited a new layer of sediment over the entire region. While mangrove forestry was practiced on the dikes and on the bay's shore, most forest and swidden products had to be collected from outside the tidal system.

Much of the area between Mt. Pinatubo and Mt. Arayat before modern times was heavily forested, and there was a brisk trade for timber, deer meat and other products. According to Bergano's dictionary, venison was once the greatest delicacy among meats for Kapampangans and widely-consumed, but today most have never tasted the flesh of the native usa. Bergano also mentions the term caqueuan which

meant both a "forest" and a "field that was turned into a forest." So the caqueuan may have been the Kapampangan equivalent of the muyong secondary forest of the Igorots.

The destruction of the forests in Upper Pampanga helped cause the usa sambar deer to go extinct in this area. Indeed most of Upper Pampanga acted as a type of muyong for the rest of the region, but its modern agricultural and urban development has had serious environmental repercussions. When the Spanish arrived, the area Lower Pampanga and a bit of Upper Pampanga alone supplied not only its own rice and food supplies but also the needs for the large and growing city of Manila and the surrounding environs as well. Whenever there was a shortage of rice in Pampanga, a famine would occur in Manila.

One with nature A factor that may have lent to the respect for nature among certain groups in this region is the belief that human souls transmigrated and were reborn as animals, plants, other living things, or even as inanimate objects and places.

Some of them worshiped a certain bird, others the crocodile; for holding the same fancy regarding the transmigration of souls as was held by Pythagoras in his palingenesis, they believed that, after certain

cycles of years, the souls of their forefathers were turned into crocodiles.
- *Pablo de Jesus Letter to Gregory XIII*

The above quote is interesting in that Bergano's Kapampangan dictionary reveals that the word dapu (dapu) means both "crocodile" and "great-grandparent" or specifically "great-great-grandparent" (tatarabuelo). Among the Kapampangans, as among many other regional ethnicities, the clan or descent group is established to the fifth generation, and this clan/group is likened to a human body with each generation represented by a different body part. The dapu would be the ancestor four generations back from whom one determines clan relationships.

[5]



The python skin pattern of the hanggi textile made by the Kodi of West Sumba, Indonesia. The python was widely seen in Southeast Asia as a symbol of rebirth due to its practice of shedding its skin. (Source: [6]National Gallery of Australia) Interestingly, the Hanunoo also determine their clans according to the great-great-grandfather who is known as 'apu – an apparent cognate of Kapampangan dapu . They view their ancestors as dwelling in the land of the dead until four generations have passed at which time they become 'apu returning to the world of the living. If we

apply this to de Jesus letter above in which he says "after certain cycles of years, the souls of their forefathers were turned into crocodiles," we could say that in the Kapampangan case after four generations one reincarnates into a crocodile.

We also know that there was a belief that humans reincarnated in later cycles as humans again also. Grijalba in 1624 writes that the ancient Filipinos believed in

"transmigration from one body to another: and that the only the gods rewarded or punished in having them imprisoned in beautiful bodies, or ugly, poor or rich, good or bad."

In addition, we know that the early Filipinos often saw millenarian figures as divine incarnations, or as reincarnations of past heroes. Tapar, for example, who led a revolt in 1663, declared that he was an incarnation of the "Eternal Father," and that among his followers were incarnations known as the

Son, Holy Ghost and "Maria Santisima." In more recent times, the revolutionary hero Jose Rizal was considered a reincarnation of Jesus Christ by at least 14 different sects according to Leonardo Mercado. And later figures often claimed that they were reincarnations of Jose Rizal.

However, how did this reincarnation back into human form occur? Was it after the incarnation as a crocodile? Bergano also gives another term *nunu*, which can be a general reference to one's predecessors but appears to refer specifically to the great-grandparent. *Nunu*, however, is also a term for an inhabitant of a termite mound, ant-hill or large tree (like the *balete*) in local folk belief. Possibly this represents an incarnation as a mound or a tree, or as ants or termites. In many cases, the *nunu* is viewed as a dwarf race similar to humans. Possibly such an incarnation came after the crocodile incarnation in descending order.

Earlier in this blog, I suggested that a number multiplied by itself was seen as a type of cycle known as [7] *dalan*. I linked this with the reign periods of the kings of [8] *Shambhala*, located in the Southern Sea or Milky Ocean, and equated by me with the Pampanga region and the medieval kingdom known as [9] *Zabag* ([10] *Suvarnavdipa*)

So five times five would represent a complete cycle after which it may be that the soul would reincarnate back into human form. Every five generations of the person's descendants would result in a new non-human incarnation but after four such births the soul again becomes human. Thus the total cycle consists of 25 generations with five incarnations.

Now, in the Milky Ocean the Hindus believed that there was a cycle of incarnations or avatars of the god Visnu. The first four of these incarnations happen to be animal incarnations. They are in order incarnations as a giant fish, turtle, pig and lion-man. The first fully human incarnation is *Vamana*, the fifth avatar, who also happens to be a dwarf.

Visnu's first three avatars have an oceanic and geological orientation similar to the creatures associated with the pillars of the earth and the navel of the sea in Philippine myth, or with similar regional myths of oceanic-geologic catastrophe. Often known as the [11] *tandayag*, these creatures were viewed variously as fish, whale, crocodile, dragon, boar, serpent, crab, eel, etc. Like the *matsya* (fish), *kurma* (turtle) and *varaha* (boar) avatars of Visnu, the *tandayag* is associated with great world floods, earthquakes, volcanic eruptions and other natural catastrophes, and with changes in the landscape and geology.

Although there is some evidence of karma in relation to the concept of transmigration in the Philippines, generally the incarnations as animals were not considered evolutionary in any way. Indeed, the crocodile, for example, was greatly revered and it was considered an honor to be born as such an animal!

Another difference is that in the Philippine system, reincarnation was strictly family oriented. If one did not have descendants in sufficient quantity, then the cycles stopped and one stays in the afterlife. The idea of transmigration was clearly associated with providing assistance to one's family lineage in different incarnations, at least some of which were animal incarnations. As the people believed that animals and other living things could be incarnations of their own ancestors, they held that there was a deep connection between all life forms.

Non-human ancestors In addition to reincarnating as non-human life, there was also a widespread belief here in totemic descent from animals and other living things, and even inanimate objects in nature. Such beliefs are of course quite widespread and they tend to create an idea that all life belongs to one great family.

Indeed, modern science does support the idea that all life is genetically related, and the peoples who closely observed nature may have recognized this in their own way.

The Bagobo of Mindanao even have a myth of their origin that anticipates in a vague way Darwin's ideas on the relationships between species:

Bagobo tradition records that before time began to be reckoned, before man was made, the universe was peopled by creatures that are now called monkeys (lutung) ; but at that primeval period monkeys had the form of man and were in all respects human. After man appeared on the earth, the apes took on their present form. Although the line of separation between monkeys and human beings was then pretty well established, there still lingered a tendency toward metamorphosis, by which the simian groups gained an occasional recruit from the ranks of man.

In addition to descent from other forms of life, there was also the belief that certain types of sorcerers and other classes of people could transform themselves into different animals or creatures. The aswang , for example, who could become a dog, pig, cat, bird or other animal. The line between humans, animals, plants, etc. was vaguely drawn in these cultures.

The concept of an all-pervading unity also extended beyond earth into the sky. In the Philippines and Borneo, there is a myth in which Sky and Earth marry and produce a child. The divine child is eventually divided in half when the couple separates or argues. One half becomes a new mortal being, sometimes a progenitor of humans, while the other half is used to create different celestial phenomenon, animals, diseases, etc. In the Ifugao version of this myth, the sky half of the child becomes lightning, while the earthly transmigration becomes thunder.

According to a Sulod myth, all living things are born from the different body parts of the goddess Bayi. So in essence all things are related as part of one great ecological family.

When Mother Nature strikes back In both a practical and spiritual sense, the indigenous belief systems in this region recognized that there were consequences for disturbing the natural balance, or for desecrating sacred land.

Practically, they knew of the consequences that resulted from conditions like wild fires or soil depletion. In their mythological beliefs, they had abundant tales of [12]nature's wrath for humanity's transgressions against nature.

Many myths attribute great natural disasters to the disturbance of either the social or the natural order. Among the Aytas of Pinatubo and the Kapampangans, there was a firm belief that any desecration of the [13]holy mountains, or abuse of their natural resources, resulted in the wrath and punishment of gods and nature.

Sinukuan, the god of Arayat, did not tolerate any unkindness to the wildlife that lived on his mountain. In many other cultures in the region, there are similar customs. Among the Manobo and Bagobo, one should never make fun of animals as doing so would invite painful punishment from the gods. Most cultures in this area during ancient times asked permission before hunting, gathering or harvesting. One could kill other living things for food but only with idea that you had their consent, and often with the knowledge that at some time you would also contribute your own body to the great food chain.

When the natural balance was disturbed, rituals for renewal often had to be performed. The Batak conduct such rites to "heal the world" when great natural disasters occur due to some social disorder. Among the Badjao sea gypsies, rites of renewal are performed by the individual each morning in solar rituals. Rites to renew the whole community are conducted during periods of famine, epidemic or some other calamity that impacts Badjao society.

When Mt. Pinatubo erupted, the Ayta discovered by their seance ritual the cause of the disaster and performed the talbeng ritual to appease the wrath of the mountain and its god, and to start the process of bringing back life to the region.

Observations of people like the Pinatubo Ayta that demonstrate how all life is interrelated and interdependent undoubtedly helped to create the indigenous views in this region toward nature, and the belief in the need to maintain a sustainable relationship. In this worldview, humans are not conquerors of nature, but part of nature and equally as dependent on the natural balance as others in the ecosystem.

The Badjao sea gypsies traditionally lived at sea on boats like the one above (Source: [14]<http://ghasseltoft.wordpress.com/2008/05/04/research-for-docu-launche-d/>)
 They also live on pile-elevated houses on estuarine or other sheltered waters as below with fish pens (Source: [15]<http://www.flickr.com/photos/ironwulf/1741859625/>)



Regards,
 Paul Kekai Manansala
 Sacramento

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[20] 

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Gilda (2010-01-11 23:43:52)

I recently came accross your blog and have been reading along. I thought I would leave my first comment. I dont know what to say except that I have enjoyed reading. Nice blog. I will keep visiting this blog very often.

Alena

[1]<http://largepet.info>

1. <http://largepet.info/>

More on Tumbaga (2010-01-07 17:41)

I received a message drawing attention to Robert Blust's theory on [1] tumbaga , an alloy of copper and gold, written about here in previous posts.

Blust's theory is published in the following article:

Blust, Robert. "Tumbaga in Southeast Asia and South America ," *Anthropos* 87/4-6, 1992, 443-457.

He argues that the tumbaga word traveled from the Philippines to the Americas, and that the gold-copper alloy technology traveled the opposite direction from the Americas to Southeast Asia. In the Americas, the word "tumbaga" replaced previous words or was adopted alongside of them by many different Amerindian cultures and by the Spanish. In Southeast Asia, the gold-copper alloy was adopted by native peoples and the local word "tumbaga" or its cognates, referring to copper or copper alloys, was attached to the new metal.

Blust suggests that all this happened during the "Manila Galleon" trade, which he says starts in 1565.

Blust's evidence I won't present all of the arguments offered by Blust here, but the main thrust of his article as I see it depends on the following points:

- The tumbaga alloy, involving gold and silver, and sometimes together with other metals, did not exist in Southeast Asia before the Spanish colonization of the Philippines.
- The word "tumbaga" or its cognates did not exist in the Americas before the Spanish discovered the Philippines, whence Pigafetta first records the word in written form.

Now, these points can quickly be refuted right off the bat:

- Tumbaga has been discovered at pre-colonial sites in the Philippines. For example, barter rings made of tumbaga and dated to the 15 century and the pre-colonial part of the 16th century have been found at Samar. Ramon N. Villegas also mentions tumbaga from pre-colonial sites in Malaysia and Indonesia.
- Columbus in his diary as preserved by Las Casas mentions tuob – suggested as a cognate of tumbaga – during his first voyage.

In addition to the discovery of tumbaga at pre-colonial sites, there is some textual evidence suggesting the presence of this alloy since at least the Sung Dynasty.

Zhao Rugua (Chau Ju Kua) mentions the use of huojin "trade gold" in the kingdoms of Mayi, Poni and in the islands around Poni. Now Mayi is almost certainly the island of Mindoro, which till this day is known as

Mait by the indigenous people of southern Mindoro, and by the fishermen in nearby Aklan on the island of Panay. According to Zhao Rugua, Mayi was south of Sanfotsi (Sanfoqi) and north of Poni.

The same text by Zhao Rugua tells of huoyin "trade silver" that was made in the kingdoms of Sukitan and Toupou, the latter asserted by me to refer to kingdoms around modern Cotabato. The type of money in both places was the same and was called Toupou-jin "Toupou money." An alloy of silver, copper, "white copper" (copper-nickel) and tin was cut into small bits the size of "dice."

These coins were stamped with a seal and sixty were said to equal in value a "tael of gold." A tael or tael is the Chinese ounce. However it took only six of these coins to equal a tael of "trade gold." Obviously the "trade gold" or huojin of Mayi, Poni and the nearby islands was not pure gold, and we can suggest that it was a gold alloy just like

"trade silver" or huoyin of Toupo and Sukitan.

Toupo money sounds like the [2]piloncitos – the tiny coins found in Java but especially in the Philippines at locations in Samar, Leyte, Marindique and Mindanao, and dating possibly from the 10th to the 12th century based on the inscriptions on the coins. These inscriptions or stamps are thought to represent the character ma possibly standing for Mayi or for the weight of the coin.

Now when Juan de Salcedo accompanied the Spanish invasion fleet to the Philippines in 1565, he mentions the making of impure gold – apparently tumbaga – at Mindoro for he mentions seeing the people had "given two hundred taels of impure gold, for they possess great skill in mixing it with other metals. They give it an outside appearance so natural and perfect, and so fine a ring, that unless it is melted they can deceive all men, even the best of silversmiths." The "ring" mentioned by de Salcedo is apparently a [3]barter ring like the ones found on Samar that were made of tumbaga.

Hernando Riquel, the government notary of the same armada, makes clear that the gold alloy was tumbaga when he says in 1573: "They mix it [gold] with copper so skillfully they will deceive the best artisans of Spain."

Tuob of the Caribs Blust mentions native words for tumbaga from the Arawakan languages like guanin and karakoli , but he misses one important word that could easily have been derived from "tumbaga" or its cognates.

Columbus' journal of his first journey is known only from the abstract published by Las Casas who had witnessed the discoverer's return from that voyage. Here is Las Casas summary of Columbus' entry for January 13 of his first voyage:

The Admiral asked him about the Caribs and he made signs to the east, near there, which the Admiral says he saw yesterday before he entered that bay: and the Indian told him that there was a great deal of gold in that country, pointing out the poop of the caravel which was very large and indicating that there were pieces as large as that. He called gold *tuob* and did not understand it by *caona* as it was called in the first part of the island nor by *nozay* as it is called in *San Salvador* and in the other islands. On *Espanola* they call copper or a base quality of gold *tuob*. That Indian told of the island of *Matinino* and said that it was all settled by women without men and on it there was a great deal of *tuob* which is gold or copper, and that it is farther to the east of *Carib*. He also told of the island of *Goanin* where there is a great deal of *tuob*.

Now the "gold" referred to that is called *caona* (*guanin*) and *nozay* (*nucay*) on the other islands was in fact tumbaga. Blust argues that the word tumbaga is not used in Spanish to refer to a gold-copper alloy until 1817 using as his source the Spanish etymological dictionary of Corominas and Pascual written in 1983. However an article in *Anuario de lingüística hispánica* (v. 12, no. 1 - v. 13, no. 1 - 1996) suggests that tumbaga and tumbagas referring to gold-copper alloy was already common in Seville and also apparently in the Americas by the 1700s: "Fue familiar pues, el uso de la voz tumbaga en Sevilla – y, al parecer, también en América –, a durante la primera mitad del siglo XVIII..."

A number of examples are given including the early reference to the choir screen in the Mexico City Cathedral made by Geronimo de Balbas in 1730 of tumbaga , an alloy described as consisting of equal parts of gold and copper, together with silver. The tumbaga in this case was made in Macao and shipped through Manila.

These examples indicate that either Corominas and Pascual are incorrect, or Blust has not interpreted them correctly. As I do not have a copy of their etymological dictionary, I'll have to leave that as an open question.

Of course, nothing definitive can be said as to the first occurrence of tumbaga or similar words in Spanish until an exhaustive study of the vast hoards of documents in the Archivos Espanoles is conducted.

Manila Galleons Blust suggests that the metal tumbaga and apparently also the technology to manufacture the metal only crossed over to Southeast Asia with the Manila Galleon trade starting in 1565, albeit from Cebu and not Manila. However, as noted above neither Juan de Salcedo or Hernando Riquel, who were members of the armada of 1565 make any mention of such a cargo of tumbaga, and furthermore they both testify that this technology was already

known in the Philippines.

Riquel, as the government secretary, would have handled all the documents of exchange, including valuing trade items, and would have been quite familiar with cargo going to and fro. However, both he and de Salcedo appear unfamiliar with tumbaga coming from the Americas, and both make it clear that the natives in the islands were already skilled at making gold alloys.

Governor Francesco de Sande adds his voice in 1577 saying: "In this island [Luzon] there is much gold, in sheets, among the natives; and, although they trade but little, they understand the value of the gold, and know how to adulterate it by mixing it with silver, tin, copper, brass, and other metals brought from China."

So it is quite clear that the peoples of the Philippines were already familiar with gold alloys including those involving copper. Piloncitos or barter rings made of tumbaga were probably the "trade gold" or huojin mentioned in medieval texts describing Sung Dynasty trade. These barter rings were probably similar in form to the rings used for trading known as panica by the locals and orejeras (earrings) by the Spanish that were made of gold from 16 to 19 carats in purity.

Origin of tumbaga

The suggestion that tumbaga is borrowed from Sanskrit tamra "copper" is problematic at best. First the supposed Prakrit form of the borrowing is only speculative. And the sound changes from that Prakrit form are not clear at all. Indeed, there may be only a coincidental resemblance between these words. Firstly, tumbaga often is only a secondary word for "copper" in Southeast Asian languages.

While Blust gives many examples of where the word means "copper" the earliest definitions favor the suggestion of a copper alloy of one kind or another.

Blust, for example, mentions the word tambaycke recorded in British sources from Sumatra dating to 1602 for gold-copper alloy. The earliest Portuguese example dates to 1603 mentioning tambaca or tambaque as an alloy of copper with zinc or tin.

He cites Marcos de Lisboa's Bicol dictionary that was compiled by 1618 and states for the entry tumbaga: "a metal more refined than brass, (somewhere) between brass and gold; it is said that gold can be extracted (from it) through a great deal of refining."

Lorenzo Fernández Cosgaya's dictionary of Pangasinan compiled between 1661 and 1731 mentions under its definition for gambang "copper":

Gambang: Cobre: de este metal derretido mezclado con oro, hacen el llamado "tumbaga: que otros llaman "Champurado" Gambang: Copper: this metal mixed with gold is called "tumbaga"...

From 1727, there is tambac and tambaqua from Siam referring to the gold-copper alloy. And Bergano's Kapampangan dictionary that was first published in 1732 gives the definition "bronze, like copper but harder."

In fact, the oldest listing Blust gives for a cognate of tumbaga (tumbaga) that simply means "copper" is from Hardeland's dictionary of Dayak dating to 1859. However, Henry Ling Roth and Hugh Brooke Low give "brass" as the definition for tambaga among the Sarawak Dayak. Blust states that Pigafetta gives the definition of "copper" for tumbaga in the earliest reference to the latter word but in fact Pigafetta uses al metalo "metal" and not al rame "copper" in defining tumbaga . The Old Javanese tambaga means not only "copper" but also "bronze."

Such evidence would suggest that tumbaga and its cognates are more likely originally words for copper alloys rather than pure copper. Among the alloys covered by such terms are gold-copper, bronze, brass, bronze-like metal, and copper-colored metal.

While the sound changes for a borrowing from Malay as suggested by Blust do not jibe in most cases, tumbaga does make sense as an inheritance from *tembaga "copper alloy" in which the /e/ may be the schwa sound, and would have been inherited as schwa in Malay, as /a/ in Javanese, and as /u/ or /o/ in most Philippine languages.

Blust has the Sumatran form *tambaycke* from 1602 as borrowed from Spanish traders, but most likely at such an early date a borrowing would have involved the word *guanin* – as found in many early Spanish documents – and not any cognate of *tumbaga*. If we assume that the Sumatran word was inherited from speakers of Philippine languages then it should have had an /u/ or /o/ in the initial syllable rather than an /a/. Clearly the Sumatran along with the Thai words are inherited from the forms in western Insular Southeast Asia like Javanese *tambaga* "copper, bronze." Suggesting a very wide diffusion during the Renaissance age of both a word on the one hand, and a metal technology on the other, without any observers noting and documenting this diffusion is a complex explanation. However, Blust does not fully consider the major alternative and much simpler explanation – that both the *tumbaga* word and technology were already in place in both the Americas and Southeast Asia at the time of European contact.

Pre-Columbian explanation Suggesting Pre-Columbian contacts across the Pacific is almost taboo in some mainstream circles, but fortunately it has been discussed.

Wilhelm Solheim stand as one of today's most outspoken advocates for such [4]contacts between the Sa-Huynh-Kalanay culture and the Valdivian culture of South America. He basically follows the late James Ford on this issue, both of them modifying the earlier views on transpacific contacts held by Betty J. Meggers, Clifford Evans and Emilio Estrada.

Links between the cultures may have began as early as 3000 BCE according to Solheim and Ford, and lasted until 1000 BCE or 500 BCE. The correspondences include many similarities in design, motif and form found in Sa-Huynh-Kalanay and Valdivian pottery. Also the use of [5]shells for tools, [6]fish hooks, ornaments, etc. was prominent. In Valdivian culture, the *Spondylus* and *Strombus* were widely used, and both also feature in Austronesian cultures.

Such links were not one way cultural highways. Indeed, the earliest dates for *tumbaga* in the New World actually pre-date those in Southeast Asia. However, it seems likely that the first contacts would have been made by Austronesian seafarers, whose transoceanic abilities are well-documented, I think, even for the dates like 3000 BCE. Obviously a lot more research needs to be done to piece together the details of the transfer to *tumbaga* but I feel the evidence strongly points to Pre-Columbian contacts.

However, my next posting will deal with the level of goldworking in the Philippines when the Spanish arrived, which is also pertinent to the subject of the current posting.

Regards,

Paul Kekai Manansala

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[7]Buy now!

[8] 

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Goldworking in the Philippines (2010-01-25 18:05)

The Moros [of the Philippines] understand the laws of gold better than we do. – Francesco de Sande, 1577

They mix it [gold] with copper so skillfully they will deceive the best artisans of Spain. – Hernando Riquel, 1573

Upon their arrival, the Spanish noted the importance of gold in Philippine cultures. Gold was highly abundant in the soil, including native gold of very high grade. The quantity of gold possessed by the people was very great and everyone regardless of their place in society seemed to possess abundant gold jewelry and heirloom gold. The indigenous people were also highly skilled at gold working.

So important was [1]gold trading that the third governor of the Philippines, Francisco de Sande, writes that most people could determine the relative value of gold:

Should a Spaniard buy food or anything else from a native, the Moro immediately takes out the touchstone which he carries with him; and, even if the value be not over two reals, he takes great pains to see if the gold be conformable to the aforesaid standard. Although it may be stamped and assayed, the Indian will trust to no reckoning but his own. Neither is there any rule by which to pay, beyond the weight and value of the gold; this applies likewise to the orejeras or panica, for all the gold which is used in trade is

mixed with other substances, to make the other grades of base gold. Although I have intended and tried to remedy this, it is impossible, as the majority of them are silversmiths for this very purpose ; and if any restrictions were made, they would think that they were about to be ruined. It has seemed to me that the country is very new for establishing any other currency than gold, which here is like the king's fifth of silver in Nueva Espana.

A good illustration of the abundance of gold in these islands is given by Francisco Alcina in 1664 or about a century after the beginning of Spanish colonization:

I do remember that once when I was solemnizing a marriage of a Bisayan principala, she was so weighed down with jewelry that it caused her to stoop — to me it was close to an arroba or so (1 arroba = 25 lbs.), which was a lot of weight for a girl of twelve. Then again, I also heard it said that her grandfather had a jar full of gold which alone weighed five or six arrobas. Even this much is little in comparison to what they actually had in ancient times."

By Alcina's time, the craft of goldmaking had deteriorated markedly as he found that ancient works like the kamagi were of "higher gold content and craftsmanship than what is being made now," and that "one who knows how to make them today is hard to find." The kamagi was one of the complex types of jewelry found on the islands. William Henry Scott describes the kamagi :

The most spectacular item in the Visayan inventory was the kamagi , a heavy gold chain of such tightly interlocked links it hardly looked like a chain at all, but rather as solid and sinuous as a gold serpent. These included both what are now called "gear-bead" necklaces and multiple "loop-in-loop" chains...A single large kamagi strand called, saay , but the the long thin barbar could reach 4 meters and so swing grandly to the ground even when doubled or tripled...[kamagi] contain hundreds of links and rods and wires.

A royal gold chain of the Makassar Gowa dynasty in Sulawesi is said to have come originally from Manila and is of the kamagi type. The importance of gold can be seen in the vast terminologies applied to gold and gold-making, and in Marcos de Lisboa's Bicol dictionary alone there are more than 300 such words.

Gold reckoning There were various systems of valuing gold that existed in the Philippines at the coming of the Spanish. Here are a few examples:

Guinogulan – 22 carats, not traded
Panica – 16-18 carats, 5 pesos per tael
Linguingui – 4 pesos per tael
Bielu – 3 pesos per tael
Malubai – 2 pesos per tael
– Gov. Francisco de Sande (1577)

Ariseis – 23 carats three granos, 9 eight-real pesos per tael
Guinogulan – 20 carats, 7 pesos per tael
Orejas (Panica) – 18 or 19 carats, 5.5 pesos per tael
Linguin – 14 - 14.5 carats, 4 - 4.5 pesos per tael
Bislin – 9 - 9.5 carats, 3 pesos per tael

Malubay – 6 - 6.5 carats, 1.5 - 2 pesos per tael
– Martin Castanos, Procurator-General (1609-1616)
Guinuguran – not traded
Ylapo – not traded
Panica – not traded
Linguinguin – four pesos a tael
Malubay – two pesos a tael
Bizlin – two pesos a tael
– Andres de Mirandaola (1569-1576)

Idelfonso de Santos found the following terminology used in the Tagalog language for reckoning gold purity:

Ginugilan – 22 carats
Hilapo – 20 carats
Palambo – 20 carats
Wasay – 20 carats
Urimbuo – 18 carats
Panika – 16 carats
Panikang bata – 14 carats
Lingginging – 12 carats
Lingginging bata – 10 carats
Bislig – 8 carats

And from William Henry Scott, also using Tagalog sources:

Dalisay – 24 carats
Ginugulan – 22 carats
Hilapo – 20 carats
Panangbo – "Somewhat less than 20 karats"
Panika – 18 carats
Linggingin – 14 carats
Bislig – 12 carats

Furthermore, each of the above categories could be divided into "senior" (matanda) or junior (nabata) sub-divisions. Thus, dalisay nabata was less pure than dalisay matanda .

Traditionally, Filipinos traded only gold at about the panica level and below, with the purer gold kept only as heirlooms to be passed on from one generation to the next.

People carried small portable scales and weights for trading purposes. The base of the Philippine system was the saga or rosary bean (Abrus precatorious), which was the basic weight used to measure gold. The term saga is also found in the Malay system.

There were three palay (rice grains) in a saga , and three saga in a bahay . According to the modern Malay system, there are 3 saga in a kupang , and 12 saga in an amas . Thus, the bahay is the same as a kupang , and there were 192 saga to a tael or to a Chinese liang . In the Visayas, the saga was known as bangati . The term "kupang" may come from the cupang tree, which is also known as the copang , and which produces a large, heavy, dark bean.

[2] Piloncito gold coins may have been patterned after the beans, seeds and stones used to weigh gold.



The gold belts like the one above, and the gold sash below at the [3]Ayala Museum in Manila are made of pure gold.

X

Gold mining Natural gold of exceptional high purity could be found in the Philippines. Tomas de Comyn, writing in 1810, says that natural gold of up to 22 carats could be found in the mines of Caraga, a province of Mindanao. Possibly the high quality of native gold was one reason that early European explorers thought these islands might be identical with the Biblical land of [4]Ophir. According to St. Jerome, there were seven grades of gold and the gold of Ophir was the purest.

Most gold mining in the country was placer mining conducted along streams and rivers. Wooden pans, often called *dulang*, were used to sift through the sand. The *gogo* vine (*Entada purseta*) was used to help during the sifting. *Gogo* contains saponins that cause the soil and other materials to suspend in water. The plant was also used as a soap and shampoo by the local people for bathing purposes.

Sometimes pits or mines were excavated and some on the island of Masbate were said to be up to 15-18 feet deep. The extracted rocks were broken into smaller pieces and then crushed by a sort of stone mill driven by water buffalo. The crushed stone mixed with water became muddy in consistency and was then sifted like alluvial sediment.

Gold refining Gold was refined in clay crucibles using the salt process. Into the molten gold, the goldsmith added salt, rock salt, and/or saltpeter to form compounds with other metals, including silver, and separate them from the gold. The process could be repeated until the desired purity was reached. A touchstone was used to test for gold levels. However, observers noted that most people, and even children, could estimate the relative value of a gold object by observation alone.

In some cases, the goldsmiths purposely combined gold with other metals including silver, copper, brass and tin. Among some of the names for alloys found in the Philippines are:

tumbaga – gold mixed with copper

sumbat – gold mixed with silver

hutok – gold mixed with copper and silver

malamote – gold mixed with silver

sombat – gold mixed with various metals including copper, brass and silver

lauc – any gold alloy

Ramon N. Villegas notes that to give an outward appearance of gold to alloys like [5]tumbaga, the smiths often used plant acids to burn off the copper at the surface. However, for alloys that contained silver, a metal that is very stable like gold, other processes had to be used to achieve a golden lustre.

Pasaoli – La ultima operacion que hace el platero para dar color al oro (The final operation of the silversmith in giving a golden color.)

– Lorenzo Fernández Cosgaya (1661-1731)

The last operation referred to in the Pangasinan term above is the use of red earth mixed with salt to reduce silver on the surface of the alloy. Dampierre, writing in 1687, stated that the smiths of the Philippines would smear gold-silver alloys with a paste of red earth when the metals lost their luster. There are various terms used for this paste mixture in Philippine languages including sangag : salt and tierra roja "red earth" – Pampanga; and polog : tierra colorada "red earth" – Bisaya. After being smeared with the paste, the object was heated in fire until red hot and then submerged in water. The red earth is believed to contain ferrous sulphate, which breaks down into sulfuric acid in heat and dissolves the silver. A similar process was used in ancient Peru where they mixed yellow clay containing nitrates and sulphates with salt to remove silver from the surface of tumbaga .

As noted in the previous post, this practice of giving an outward appearance of gold to alloys including tumbaga was already a developed art in the Philippines, as noted by the earliest visitors including Juan de Salcedo and Hernando Riquel. Both of these men accompanied Legazpi's armada, so this technology was not brought by the Spanish Galleons as suggested by Blust.

Red earth or red ochre (porog in Bisayan) was also added to gold alloys to impart a reddish color.

Gold crafting Filipino goldsmiths used a wide variety techniques to create gold jewelry and other items to include the cire perdue moulding method, annealing, filigree and granulation. In the area of granulation, they were particularly skilled and Scott says that in this technique "ancient Filipino goldsmiths have never been surpassed."

Granules of gold (daou in Bisaya, sibug in Pampagan, sinnabug in Ilocano) were created in two ways. In one method, gold and charcoal were placed in alternate layers in a crucible. When sufficiently heated, the gold in the charcoal would melt and form into tiny balls. Later the charcoal is washed off leaving the granules. In the other method molten gold is dropped on a smooth stone or piece of metal. The granules are sorted by size using gauged sieves.

An organic adhesive said to be made from fish was used to attach the granules to a base surface, sometimes mixed together with a copper salt. Metallic materials used for soldering were known as pidal and ampay in Bicol, and as piral in Tagalog. The same glue was used for filigree decoration using tiny wires soldered to a base with heat. In many cases, hundreds of granules could be placed on a square centimeter and in some cases up to 1600 granules could be used on the same surface area.

The smiths also beat gold dust into extremely thin gold foil for gilding, or created "ropes" by intertwining very thin filigree wires.

Using moulds with the lost wax method was known as limbag in Pampanga, bosog in Bicol, bobo and bosog in Hiligaynon, and silog in Waray. Repoussé and chasing were used to create designs on gold surfaces, and a great number of motifs and themes were used.



Gold repousee from the Surigao Treasure at the [6]Ayala Museum. Medieval accounts tell of [7]gold collars used for dogs and monkeys in this region ([8]Wak-wak), and the Spanish mention gold bowls, and even gold that was used to decorate homes.

Interestingly, Bergano lists the word bascal as a dog collar, possibly used in ancient times, that apparently was made of gold. The related word cabascalan (ca- bascal -an) means the gold sufficient to make a bascal . In connection with this there is also the myth of Apung Sinukuan in which the animals of Arayat were adorned with gold jewelry. Among the many gold artifacts held at the B angko Sentral ng Pilipinas in Manila is a gold bowl weighting between 600 and 700 grams.



Gold bowl from the [9]Surigao treasure The following condensation by Edward William Lane of notices on the islands of [10]Wakwak from the works of al-Kazwini and al-Wardi is probably exaggerated but also undoubtedly contains a fair degree of truth.

"...navigation to them [Wakwak islands] is by the stars. They are said to be one thousand and seven

hundred in number, and governed by a woman, named Demharah, who wears a robe woven with gold , and has shoes, (or sandals) of

gold . No one walks in all these islands with any other kind of shoe : if he wear any other kind, his feet are cut. The Queen rides amid her slaves and troops with elephants and standards and drums and trumpets and beautiful female slaves. The place of her abode is an island called Amboobeh, the inhabitants of which are skillful in manufactures, so that they weave shirts of one piece each, sleeves and body together, and make great ships of small pieces of wood, and make houses of wood that move upon the face of the water.

'Eesa _ (or Moosa

), the son of El-Mubarak, Es-Seerafee,

relates, " I went in to this Queen, and saw her sitting naked upon a couch of

gold , with a crown of

gold

upon her head, and before her were four thousand maid-servants, beautiful virgins....No one knoweth what is beyond it save God. From one of these Islands of Wak-Wak there issueth a great torrent like pitch, which floweth into the sea, and the fish are burnt thereby, and float upon the water.—The islands of Wak-Wak contain

gold

in such abundance that the inhabitants make the chains of their dogs and other beasts, and the collars of their apes, of that metal; and the great men make bricks of

gold , and build with them palaces and houses, well and skilfully

Regards,

Paul Kekai Manansala

Sacramento

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[11]Buy now!

[12]

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7.2 February

Red Gold of Alchemy (2010-02-01 16:10)

According to the Chinese historical text *Shiji*, the 2nd century BCE wizard Li Shaojun advised the Qin Emperor to make food vessels of cinnabar turned into gold to help prolong life.

Li Shaojun learned the formula for "cinnabar gold" from Master Anqi of Penglai. According to later texts, cinnabar gold was "red gold." The *Shiji* states that when emissary Xu Fu was sent as an emissary to find Master Anqi, he encountered a 'great spirit' at sea that led him toward the southeast toward Sandao "Three Islands" of which Penglai was the most noteworthy.

Some 1800 years later, we hear of Japanese merchants who traveled to Mishima

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(Chinese: Sandao 三岛), where they sought highly-prized jars. Mishima or the "Three Islands" at that time consisted of Luzon, Taiwan and Macau. Of these, Luzon was the most important in terms of its highly prized Ruson-tsubo wares. [1]



Golden bird ornaments at [2]Ayala Museum While many years had passed between these two periods, I believe there is a connection between the cinnabar gold food and drink vessels of Master Anqi of Penglai, and the Ruson-tsubo wares used for tea ceremonies by the Japanese shoguns and emperor.

Now in terms of the location of Sandao and Penglai, as noted Xu Fu was lead by sea to the southeast and I discuss Penglai's location and related geographic areas in the post [3]Qingtong, Lord Lad of the East.

Penglai continues to figure in historical and semi-historical texts into the late ancient period in which it is directly related to the region of [4] Fusang – a connection that was indirectly hinted at in earlier sources. In the Tang Dynasty, the area was known as Foshi, and in the Sung Dynasty, Sanyu (三隅) and Sanfotsi were probably equated with Sandao . The placename Sandao appears again in historical records during the Yuan Dynasty, as a kingdom along the Eastern Ship Route.

Transmuting to gold In my post on [5]tumbaga and alchemy, I suggest that the "transmutation" of metals like copper into gold may have been an ancient reference to depletion gilding. In the last posting on [6]goldworking, I discuss the practice in the Philippines of using red earth mixed with salt for depletion gilding at the last stage to remove any silver at the surface.

We cannot assume that the ancients understood the chemical processes at work, and it may be that they actually viewed depletion gilding as a transmutation of an alloy into pure gold. As noted, early Europeans like Juan de Salcedo and Hernando Riquel commented that even the most skilled silversmiths during the Renaissance period could not distinguish such [7]alloys. The touchstone assay did not work, and de Salcedo says that only melting down the objects, i.e., the fire assay, could reveal the truth.

The red earth, then, could have been seen as the Philosopher's Stone, the magical material that [8]transmutes base metals into gold.

In reality, it is believed that the red earth contained ferrous sulphate that when sufficiently heated releases its sulfur. The sulfur combines with silver to form silver sulfate. The metal is cooled and the silver sulfate is polished off leaving

a pure gold surface.

During the medieval period, the [9]Philosopher's Stone was generally thought of as a red substance. Many Chinese alchemists believed that cinnabar was the Philosopher's Stone, while the Muslims used the name al-Kibrit al-Ahmar "red sulfur" 硃砂 火. The idea of the red color may come from the notion of cinnabar changed into gold during the Qin Empire. What this may refer to is the process of depletion gilding in Penglai that was taught by the Master Anqi. The technique may have used the same red earth that was mentioned some 2,000 years later in the same region.

Red earth gets its color normally either from the presence of iron or cinnabar in the soil or clay. In many cultures, red earth or red ochre is viewed in relation to blood, the fluid of life. In ancient China, it was cinnabar-rich earth rather than red ochre that was thought of in this manner.

So, the ancient Chinese alchemists may have viewed the red earth used for depletion gilding as cinnabar – the Philosopher’s Stone that [10]transmutes base metals into gold.

The color red Red ochre, red clay and the red color have a very important role in Philippine archaeology and ethnography. The archaeologist Jesus T. Peralta wrote a book "The tinge of red: prehistory of art in the Philippines," the title of which highlights the importance of this color.

Red ochre was used in some of the earliest burials in the country such as those found at Tabon and Arku caves. The ochre was used to paint burial pottery, and skeletons were painted with red ochre before secondary burial. In some cases, skeletons were completely buried in red ochre. In Pila, Laguna, basins of red ochre (adobe) were used for cremation rites.

The color red was used for the clothing of warriors and their wives, and for the clothing of chiefs and nobles. To this day, indigenous peoples in the Philippines still use red as an important ritual color. The Kalinga see red as the color of health, strength and power. José Semblante Buenconsejo writes concerning the Manobo of Mindanao that the color red represents ritual blood, which in turn gives "fire, life, vitality to those persons and objects" involved in the ritual. The ancient Bisayans were said to have painted their bodies with red clay.

Blood of sacrifices was often smeared on sick people by the local healers due to its perceived health-giving property. And blood along with clay have an important role in the stories of creation in the Philippines and throughout the Southeast Asian region.

Damiana Eugenio gives 15 examples of Philippine myths in which humans, animals or other living things are formed out of [11]clay. In one of these, the clay is mixed with blood. Among the Igorots of Sagada, red clay receives its color from mixture with human blood. In nearby Borneo, there are many myths in which blood is used as a temper for the clay used to form humans and other living things.

Volcanic clay and blood Mt. Pinatubo's name can be interpreted as the "One that causes birth, sprouting, growth, conception, originating, beginning...", as opposed to Mt. Arayat to the east, also known as Mt. Sinukuan. The latter name comes from suku , which refers instead to death, surrender and ending.

The name of Pinatubo's deity (Apo Namalyari) can be interpreted as "One who enables" or "One who makes possible," and is in-keeping with the idea of Apo Namalyari as the creator god. In many regional myths, creation takes place after catastrophic events. For example, in a Bontoc Igorot myth, Lumawig creates the plants, animals and humans after a great battle between the Earth and Waters in which great stones are hurled through the air and the world is covered by a great flood. In a Bukidnon myth, the great Magbabaya gods allow themselves to be killed so their bodies and blood can be used for creation. A great rain of blood from one Magbabaya sinks into the ground and becomes animals, fish and plants.

Pinatubo's eruptions, I have suggested, were seen by ancient observers as a type of cosmic birth pangs and delivery – originally of the entire creation and subsequently of the new golden age. The volcanic ash and lahar would then be the cosmic afterbirth.

Volcanic ash slowly weathers into clay at the rate of about 1 meter every 200 years, but the process begins immediately. Thus, witnesses to an ancient eruption could see thin layers of clay arising from weathered volcanic ash. Such clay was considered the building block of living things and this may not be too far from the scientific truth. A recent

theory suggests that life, or at least the amino acids necessary for life, may have [12]originated in volcanic clay. Such clay usually contains all the elements necessary to create life plus a volcanic gas, carbonyl sulfide (COS), that may have acted as a catalyst for the formation of amino acid chains.

Ancient observers would have been particularly interested in red clay, since they could have seen the red color as representing the cosmic uterine blood, the life fluid of red-blooded creatures like humans. In this red clay, one could reasonably expect to find the "secret ingredient" to health and longevity.

The red clay on its own was significant enough, so that if we add the added quality of its apparent ability to transmute other metals into gold – the most stable of metals – we can see how easily this red earth could be interpreted as the Philosopher's Stone. And how jars and other vessels made from this red clay would have certain "magical" qualities. Thus, we find that the Philippine goldsmiths also used red earth to give gold a reddish tint, and maybe also with the idea that the red earth could help preserve golden heirlooms. The purer types of gold were handed down as heirlooms and relics. These heirlooms were considered sacred and were connected with the ancestors, and one's fate on the earth.

Even lowland Christianized Filipinos have kept such heirlooms until recent times. In Pampanga, heirloom jewelry is usually called tumbaga, interestingly enough, regardless of what it was made of. My paternal grandmother had a tumbaga heirloom that she had melted down and turned into rings for her children.

Red gold must have been ancient because one of the Proto-Austronesian reconstructions for "gold" *bulaw-an suggests a metal of a reddish color (bulaw "reddish, reddish gold"). Indeed, in the Philippines, the term pula in Ilocano and Tagalog refers primarily to tinting gold into a reddish color with red ochre (Tag. gintong pula "red gold"). Given that there is another suggested Proto-Austronesian word for gold *emas, it may be that *bulaw-an referred originally to an ancient gold that was colored with red earth. The oldest archaeological gold in the Philippines is estimated to date to at least 450 BCE to 250 BCE, although the actual sites involved, like those at [13]Duyong Cave were not dated. We will probably have to wait for further discoveries to get the oldest dates for gold in the country. Possibly ancient Chinese alchemists confused the use of sacred red clay jars and symbolic red gold, for the idea that metals changed into gold with red earth, i.e. cinnabar, could be used to create live-giving vessels for food and drink. Or the original practice drifted in this direction. At a latter date, this idea morphed into a belief that the "elixir of life" was colloidal gold made with mercury extracted from cinnabar.

Sacred jars Earthenware jars were among the ancient heirlooms kept in Pampanga and the surrounding region. Among the Kapampangans, these were known as balasini, and they were still being kept during late Spanish times. However, the people were beginning to lose the old ways, and the balasini were often sold at spectacular prices to merchants from Japan and elsewhere. As people became "modernized," they no longer shared the values that motivated their ancestors to keep these heirlooms. In the same way, many tumbaga jewelry heirlooms, which tended to last longer because of more practical value, were eventually sold or melted down.

The "[14]Luzon Jars" were known for their unique ability to preserve tea leaves and tea stored in them. Jean Mallat, writing in the 1840s, tells of the red clay water jars in Cebu that "impart great freshness to the water they held."

Indeed even many people still alive today can attest to how the old clay water jars seem to keep water fresher and sweeter than other sources. In ancient times, when there were no water purification plants, refrigerators, etc. such a quality could not be underestimated.

Now, the red clay jars high in sulfur would be the best types in this regard since sulfur is a natural preservative agent and would inhibit the growth of microbes, fungi and mold. Thus the red clay used for depletion gilding, known in Pampanga as sapo, would be the very best because of its high sulfur content. Some volcanoes, like Mt. Pinatubo, release high sulfur volcanic ash that becomes high sulfur volcanic clay. However, red clay containing ferrous sulphate would have been valued for use as sangag, the mixture of red earth and salt, used for "transmutation" purposes since ferrous sulphate has a fairly low combustion point. At about 600°C or well below the melting point of gold, ferrous sulphate releases sulfur as sulfur trioxide gas, which reacts with silver allowing the resulting compound to be polished off from the surface.

With these qualities, the red clay jars would indeed match the spiritual and mundane significations of the color red and the primordial clay ingredient of life. Such jars would have been highly valued and never traded originally, but

instead handed down as heirlooms.

Gold elixir In China, alchemy took two directions. One was toward "aurification," the creation of an artificial "gold." Interestingly, the related gold alloy was actually known as "purple sheen gold" and had a purple or violet surface rather than a gold-colored one. The outward tinting was created by a patina consisting of a coating of various substance including cinnabar, mercury and realgar that is pickled in vinegar (acetic acid) and copper salts.

The other type of metallurgical alchemy involved the creation of colloidal suspensions of gold particles and other elixirs of colloidal minerals. These elixirs used mercury to dissolve gold and other metals, and the practice apparently developed in China from whence it spread throughout Asia into Europe and Africa.

Most of this diffusion happened during the "Tantric period" of the Middle Ages when there was a great exchange of culture between South Asia and East/Southeast Asia. With the Muslim conquests, many ideas were absorbed by the Muslim invaders and transmitted by them to Europe and Africa. The Muslim alchemist Geber apparently was primarily responsible for relaying the alchemy of gold elixirs into Europe.



Diane de Pointers, mistress of 16th century king Henry II of France died of poisoning from gold elixirs, scientists have discovered (Source: [15]Telegraph, <http://www.telegraph.co.uk/news/worldnews/europe/france/6865939/French-kings-mistress-poisoned-by-gold-elixir.html>) The alchemist "Nagarjuna" who is said to have imported the goddess Tara and mercury from "[16]Mahacina," into India may have come originally from Vietnam or somewhere else on mainland Southeast Asia.

In addition to the metallurgical alchemy, aspects of "inner alchemy" also arose during this period of Tantric exchange. Some ideas originated from Daoist meditation practices. Aspects of hatha or kundalini yoga might be termed "volcano yoga" in that they use volcanic imagery in describing the efforts to generate internal "heat" through meditation. In Tibet, this is known as tummo yoga and was imported by Naropa at around the same time that the Kalacakra doctrine arrives in that country.

The inner union of "mercury" and "sulfur" may be compared to the geologic co-mingling between Pinatubo and Arayat before an eruption. In the myths of the battles between these [17]two mountains, the fighting always accompanies courtship between the gods of the two peaks. The eruption creates the clay of Sun (Arayat) and Moon (Pinatubo) providing the substance for the creation of life or the start of a new golden age. The red clay represented the substance that unites all living things with the Earth (and Sky).

In internal alchemy, the union of the two principles creates "heat" sometimes symbolized as a fiery pearl. In Kapampangan parlance, we can call this pearl [18] Mutia (Mutya, Mukti), the fire or spirit that creates life or drives the New Age on the cosmic scale, and on the personal level helps the practitioner unite with the pantheistic whole.

[19]Serlingpa, the king of the "[20]Golden Island," included elements of internal alchemy in the Kalacakra Tantra,

and also possibly in the Vimalaprabhu commentary, which according to John Newman he may also have authored. The Kalacakra promoted pluralism and universalism by focusing on the interconnection and interdependence of all things, particularly as revealed by the cycles of time.

Philosopher's Stone for sale As the people of the Luzon adopted a new religion, the value of the ancient clay jars became limited to their practical usage as water or beverage containers. The importance of ancestral heirlooms faded as the culture changed. Certainly the jars in their mind were not worth the astounding sums offered for them. However, the indigenous people along with groups from afar still seemed to recognize the ancient value assigned to these jars. In many cases, it is otherwise impossible to explain the fact that owners would not part with these jars for any price, or that buyers would offer to pay extravagant prices for wares that were old and fragile. The most valued Luzon Jars in Japan were the old ones made of earthenware described as reddish-brown, brown, red or dark in color.

Interestingly, the sulfurous products have again become prominent in local commerce after the eruption of Mt. Pinatubo in 1991. Pinatubo Lake is rich in sulphates and tour guides advertise the healthy benefits of bathing in the sulfurous waters. At a nearby Korean-owned spa, facials or full body treatments in sulfur-rich ash and mud are offered to tourists, again for their claimed benefits to skin and health.

Regards,

Paul Kekai Manansala

Sacramento

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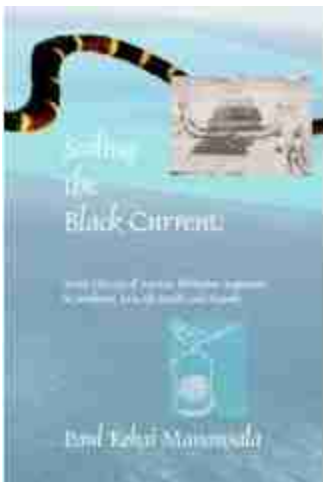
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[21]Buy now!

[22] ✖

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"the Dude" (2010-02-13 17:37:07)

A book on string figures (cats' cradle) mentions that many forms are very similar between Austronesian and central American cultures yet differ from Asian which are more similar to European figures. [Jayne, 1906]

Sewn plank vessel: Jewel of Muscat

<http://www.sail-world.com/USA/Another-ancient-sailing-ship-to-set-forth/65387>

7.3 March

Sumatra site may have oldest megaliths, relief (2010-03-01 19:39)

A new megalithic discovery in South Sumatra has been tentatively dated to 5000 BCE along with a relief showing a woman along with two children riding an elephant, and people under attack by crocodiles and snakes.

If the dating is confirmed, this will be the oldest megalithic site and the oldest relief found in Southeast Asia. Possibly also the earliest evidence suggesting the use of tamed elephants.

Although there is no identification of the culture involved mentioned in the article, the period of 5000 BCE would fit into Wilhelm Solheim's suggested chronology for the dispersion of the Nusantara. The latter people used megaliths especially dolmens according to Solheim.

Megalithic site found in South Sumatra

Wed, 02/17/2010 2:13 PM | The Archipelago

PALEMBANG, South Sumatra: A megalithic settlement has recently been unearthed at Skendal village, 10 kilometers from the town of Pagaram in South Sumatra.

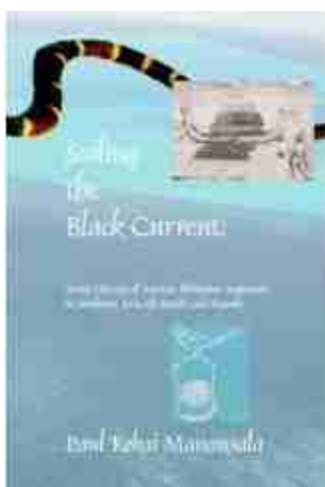
Irfan Wintarto, an official at the Lahat Culture and Tourism Agency's Historical and Archeological Preservation Department, said local residents had discovered around 36 types of rocks on a 150-by-300-meter plot in the middle of a 2-hectare coffee plantation. The site is currently being investigated by the Archeological Region Conservation and Heritage Center (BPPP).

"The findings are believed to date back to around 5,000 B.C.," Irfan said.

"The types of rocks and megaliths found are quite diverse."

Among the items are a mortar and a 1-by-1.3-meter relief showing a woman riding an elephant with two children, and people being attacked by crocodiles and large snakes, as well as several altars believed to have been used for offerings. - JP

Regards,
Paul Kekai Manansala
Sacramento



[1]Buy now!

[2] ❌

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More on Anglo-Israelism and the Philippines (2010-03-12 12:57)

In the the article " ❌

"Thou brakest the ships of Tarshish with an east wind"

Religious minds of the time were quick to see America's defeat of Spain as a fulfillment of prophecy, and as a final settling of an old score with their Ophirian rival.

A. Maurice Low, an American working for the *London Chronicle* described 1898, the year of the Spanish American War, as "*annus mirabilis* in American history." While Martin Lyman Streater extended this "wonderful year" not only to American history but to the entire history of the Anglo-Saxon race.

Streater was a pastor of the Disciples of Christ, who worked as Pennsylvania State Evangelist for that organization before becoming chief missionary of the Christian Women's Board of Missions for the state of Montana. He

was a prolific writer and two of his books, *The Anglo-American Alliance in Prophecy* in 1900 and *The Hope of Israel* in 1903 became very popular and favorably reviewed in Protestant religious circles. He writes in the former work:

The providential victory of Admiral Dewey at Manila, and the war in the Philippines, projected the American Republic in spite of ourselves into the great world of European and Asiatic nations. This should teach us that the God of nations and the ages intends that "the Company of Peoples" in the "strong nation" of prophecy in the United States shall have an influential voice in determining the destiny of the world in "this great epoch in the history of man." We cannot shirk this duty and avoid this destiny even if we desired to do it. The God of our fathers has set before us an open door in the Orient which no man can shut. He has given us a coign of vantage for the impending crisis.

In the conclusion of his sketch of one phase of our diplomacy before and after the war with Spain," Mr. Low says:

"It explains in a measure why those in authority have now, as they have had for the last two years, a feeling of gratitude toward England; it explains how, when in our extremity we needed a friend, the only friend we found was England, who stood by us loyally, manfully, and courageously, braving the displeasure of all the world because of the ties of blood; it explains why there is to-day a solidarity of the English-speaking people: a union stronger, better, more powerful than any other union the world has before known; which does not exist by the favor of treaties or the grace of rulers, but which has come into being because it is a union that makes for the peace, the progress, the civilization of the world, which lends encouragement to the people still struggling for liberty and who know that to the Anglo-Saxon they must look for their inspiration and their deliverance.

"So long as the Blood endures,
I shall know that your good is mine, ye shall feel that my strength is
yours:
In the days of Armageddon, at the last great fight of all,
That Our House stand together and the pillars do not fall." (P. 261.)

Men of thought and discernment already are perceiving that we are entering "the days of Armageddon," and that Our Race must stand together in "the last great fight of all." This we will do if we are the elect race of Israel. If we are not the House of Joseph, to whom the God of the covenant promised the dominion of the world, then we will fall never to rise again in the impending war of nations and races. If you accept the Bible as a revelation from the King eternal, immortal, and invisible, then open your eyes and see what he declares concerning the origin, the course, and the destiny of Our Race. He is fulfilling day by day in the chosen people of Our Race, now scattered over the world, the promises which he gave of old to the fathers concerning the dispersion, the expansion, the gathering, and the triumphant and glorious destiny of the children of Jacob and Joseph. The manifestations of sympathy and harmony between the two great branches of Our Race, which are the most notable characteristics of recent years, are the development of the eternal purposes of the living God towards his people.

John Patrick Brushingham, A Chicago Methodist pastor, wrote an article "American Protestantism and Expansion" in *The Methodist Review* that connects the American victory with Isaiah's prophecy about the far off isles of the Gentiles. *The Methodist Review* was at the time the nation's oldest religious review, although a different publication than the journal of the same name that exists today. Brushingham wrote in 1899:

" The

isles shall wait for his law," sang Isaiah. "America is the world's evangelist," said Senator Davis, of the Peace Commission.

When Captain Gridley of the good ship *Olympia* fired that first gun at Cavite, by permission and order of the great admiral on May 1, 1898, it was heard round the world and became a revelation and a prophecy. When Dewey had destroyed the Spanish fleet and cut the cable to Hong Kong, there was placed upon the shoulders of our American republic a new burden of responsibility, and there was opened up before it a wide door of opportunity to give the blessings of a modern form of government and Anglo-Saxon civilization to islands hitherto considered to be at the ends of the earth. The distant echo of Dewey's guns was a prophecy that under God, and baptized by the divine Spirit, we are equal to the responsibility of this great providential opening. Let us take counsel of our hopes rather than our fears, believing that the genius and virtue of our American Christianity are adequate to the emergency. Dr. John Henry Barrows in a personal note says: " Those who have courageous hearts and the Christian spirit of missions, and the spirit of a world-wide evangelism, see God's hand and hear God's voice in recent events."

In another important religious journal of the time, *The Homiletic Review*, the editorial section in the July 1898 edition connects Dewey's victory with another prophecy of Isaiah that tells of the defeat of the ships of Tarshish, the nation that again was interpreted by Anglo-Israelists as referring to Spain. These sentiments were also echoed in other writings of the time.

The naval battles have been marvels that would almost be pronounced miracles, and incredible by skeptics, if found written in the Bible. In the days of the Invincible Armada there seemed to be a literal fulfillment of the divine Word, in Psalm xlviii. 7: "Thou breakest the ships of Tarshish with an east wind." The providential interpositions of the recent months have been almost as wonderful. In a little over one hundred days of actual war, most of which time has necessarily been devoted to preparation, everything for which this country contended has been gained—and more. Assuredly there is reason for peculiar gratitude and special thanksgiving. And now begins the greater task of the nation in carrying out unselfishly and to the end the purposes of humanity and freedom for which the war was entered upon. It will need wise statesmanship and the sustaining influence of a tremendously powerful moral and Christian sentiment to keep the nation from being swept into the unrighteousness of a mad ambition for territorial expansion and imperialism. It will require just as potent moral and Christian forces to lift the nation up to the comprehension and attainment of the new destiny in the world's future, marked out for it by the events of the year 1898.

Philippines as 'ends of the earth'

Columbus believed that Spain would fulfill prophecy as the chosen nation of God by carrying the Christian faith to the farthest corners of the world – that in his mind meant the far east where Cipangu and Cathay were located. To this end, the most important geographical goal of his journeys was the island of Ophir.

Anglo-Israelists appear to have co-opted Columbus' idea but with America bringing "true" Protestant Christianity to the 'ends of the earth.' In this sense, the Philippines was again linked with biblical prophecies speaking of the far east and the rising of the sun – the last place on earth to be evangelized.

Here is how Streator interprets statements by President William McKinley on the "just war" with Spain and the colonization of the Philippines.

President McKinley characterized our recent war with Spain as "A just war for humanity." Concerning it, and the new issues growing out of it he said :

"Some things have happened which were not promised, nor even foreseen, and our purposes in relation to them must not be left in doubt. A just war has been waged for humanity and with it have come new problems and responsibilities. Spain has been ejected from the Western Hemisphere, and our flag floats over her former territory. Cuba has been liberated, and our guarantees to her people will be sacredly executed. A beneficent government has been provided for Porto Rico. The Philip pines are ours, and American authority must be supreme thruout the archipelago. There will be amnesty broad and liberal, but no abatement of our rights, no abandonment of our duty. There must be no scuttle policy. We will fulfil in the Philippines the obligations imposed by the triumphs of our arms and by the treaty of peace; by international law; by the nation's sense of honor; and more than all by the rights, interests, and conditions of the Philippine peoples themselves. No outside interference blocks the way to peace and a stable government. The obstructionists are here, not elsewhere. They may postpone, but they cannot defeat the realization of the high purpose of this nation to restore order to the islands and establish a just and generous government, in which the inhabitants shall have the largest participation for which they are capable. The organized forces which have been misled into rebellion have been dispersed by our faithful soldiers and sailors, and the people of the islands, delivered from anarchy, pillage, and oppression, recognize American sovereignty as the symbol and pledge of peace, justice, law, religious freedom, the security of life and property, and the welfare and prosperity of their several communities."

This language of the President of the great Republic is in harmony with the teaching of the oracles of God concerning the mission and work and destiny of his chosen people Israel. The Messianic King of Israel breaks in pieces the oppressor by arming his chosen people who hate oppression with the weapons of war whereby they break in pieces the feet of the image of Gentile empire, and break every yoke, and let the oppressed go free. American Israel has been doing this on a stupendous scale since the beginning of this era of crisis in 1898. Compare the language of our President with the following oracle in Isaiah:

"According to their deeds, accordingly he will repay,
Wrath to his adversaries, recompense to his enemies (such as the Spaniards) ;
To the islands he will repay recompense.
So shall they fear the name of Jehovah from the west (as in the West Indies),
And his glory from the rising of the sun (as in the East Indies):
When the adversary shall come in like a flood (as in the Boxer revolt in China),
The spirit of Jehovah shall lift up a standard against him." (13a.59:18,19.)

What standard is this but the standard of the chosen people appointed of God to execute his will? I do not claim that the instances cited as above in the parentheses exhaust the meaning of the prophecy, but select them as notable examples of its fulfilment. The context shows that the oracle relates to events belonging to the time of the end. It was not the design of American statesmen to take possession of the West Indies and the East Indies at the beginning of this crisis, for as President McKinley said: " Some things have happened which were not promised (in the political platform), nor even foreseen (by the wisest statesmen)." But they were foreseen of God, and they were promised by his holy prophets. The marvelous things in the great naval victories in Manila Bay and off Santiago were foretold in these words of the prophet Micah:

"As in the days of thy coming forth out of the land of Egypt Will I show unto him marvelous things.
The nations (Gentiles) shall see and be ashamed of all their might."
(Mi. 7:15, 16.)

Those victories arrested the attention of the world, and filled the Gentiles with astonishment and dismay at the might of the American Company of Peoples. The war in the Philip pines is accurately described in the next sentences. I quote the language from Lesser's Translation as more definite in meaning.

"They shall lay their hand upon their mouth,
(In token of their astonishment at the victories of Israel),
Their ears shall be deafened (by the roar of Israel's cannon).
They shall lick the dust like a serpent;
Like those that crawl on the earth,
Shall they come forth trembling out of their close places
(As they are doing in the Philippine Islands):
Unto the Lord our God shall they hasten in dread,
And shall be afraid of thee." (Mi. 7: 16, 17.)

Biblical interpretation in the Philippines

While America had one interpretation of events in relation to biblical prophecy, the revolutionaries of the Philippines had their own view of the same writings.

The Philippine Revolution had begun two years before the Spanish American War, and one of the chief propagandists of the movement, Pedro Paterno, had reintroduced older views like those of Father Colin and Antonio Galvão that the Philippines was the location of Tarshish and/or Ophir to which the navy of Solomon ventured.

Paterno's interpretation would be repeated frequently by Filipino writers over the decades up to the present times, especially in popular publications.

Similar views also seemed to have penetrated into the *Iglesia ni Cristo*, the largest independent church of the Philippines and a powerhouse in politics. Due to their ability of delivering a solid block vote, the *Iglesia ni Cristo* has been credited by many local experts with electing a number of Philippine presidents.

Felix Manalo, the founder of the church in the early part of the 20th century, used biblical passages like Isaiah 43:5-6 and Isaiah 46 to claim that the "true" church of God would be reborn in the Philippines. He claimed that the Philippines was the location referred to as the "east" or "far east," and as the "end of the earth" in these prophecies. According to one school of thought, Manalo was influenced by the Disciples of Christ, who were also known as the "Church of Christ." The name "Iglesia ni Cristo" translates to "Church of Christ." If this view of Manalo's influences is correct, then his views may have been directly influenced by the writings of Streator, a Church of Christ minister, with some reinterpretation of course.

So to this day, in important intellectual and religious circles in the Philippines, these old ideas still play a major role in shaping the national identity of the country.

Anglo-Israelism today

As discussed in earlier postings, Anglo-Israelism survives today in the United States as the movement known as Christian Zionism. Indeed, the Anglo-Israel movement has played no small part in shaping the present day Arab-Israeli conflict.

On the other side of the pond, Queen Victoria had shown a penchant for Anglo-Israelism. Streator quotes a news article published in the Pittsburgh Daily Post of Sept. 10, 1899 in which the queen claims to be a descendant of King David:

London, Sep. 10th. Queen Victoria, it is reported, has sent to Emperor William a prized copy of her family tree, showing King David at the top. A pet idea entertained by the Queen is that she is descended from the Psalmist thru Zedekiah's eldest daughter, and it is said that Emperor William's conviction of his divine origin is greatly due to his grandmother's foible."

Just as the Spanish had used extra-biblical works like Pseudo-Methodius to bolster their claims as heirs of prophecy, the Anglo-Israelists used works like the Celtic *Book of Tephî* to support their own arguments. According to that work

a prophet arrived in Ireland in ancient times with a daughter of King David to continue the royal lineage. Queen Victoria's favorite prime minister Benjamin Disraeli was the nation's first and only person of Jewish ancestry to hold that office. He was raised by Victoria to the peerage becoming the 1st Earl of Beaconsfield. Although baptized as a teen into the Anglican Church, Disraeli wrote what was probably the first modern Zionist novel. When Theodor Herzl, generally considered the father of modern national Zionism, was asked to give a list of profiles to the newspaper *Die Welt* of "representative exponents of the Zionist idea," he placed Disraeli's name at the top. The First Zionist Congress took place in 1897, the year following the start of the Philippine Revolution and the year preceding the Spanish-American War. In 1899, near the end of Queen Victoria's reign, the Zionist Federation of Great Britain and Ireland was established.

Decades later in 1917, British Foreign Secretary Arthur James Balfour would send the Balfour Declaration to Lord Rothschild for conveyance to the Zionist Federation of Great Britain and Ireland.

The Balfour Declaration, of course, declared the British policy of establishing a homeland for Jews in Palestine.

Regards,

Paul Kekai Manansala

Sacramento

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[2] 

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Marylee (2010-03-17 21:52:09)

PRETRIB RAPTURE POLITICS

Many are still unaware of the eccentric, 180-year-old British theory underlying the politics of American evangelicals and

Christian Zionists.

Journalist and historian Dave MacPherson has spent more than 40 years focusing on the origin and spread of what is known as the apocalyptic "pretribulation rapture" - the inspiration behind Hal Lindsey's bestsellers of the 1970s and Tim LaHaye's today. Although promoters of this endtime evacuation from earth constantly repeat their slogan that "it's imminent and always has been" (which critics view more as a sales pitch than a scriptural statement), it was unknown in all official theology and organized religion before 1830.

And MacPherson's research also reveals how hostile the pretrib rapture view has been to other faiths:

It is anti-Islam. TV preacher John Hagee has been advocating "a pre-emptive military strike against Iran." (Google "Roots of Warlike Christian Zionism.")

It is anti-Jewish. MacPherson's book "The Rapture Plot" (see Armageddon Books etc.) exposes hypocritical anti-Jewishness in even the theory's foundation.

It is anti-Catholic. Lindsey and C. I. Scofield are two of many leaders who claim that the final Antichrist will be a Roman Catholic. (Google "Pretrib Hypocrisy.")

It is anti-Protestant. For this reason no major Protestant denomination has ever adopted this escapist view.

It even has some anti-evangelical aspects. The first publication promoting this novel endtime view spoke degradingly of "the name by which the mixed multitude of modern Moabites love to be distinguished, - the Evangelical World." (MacPherson's "Plot," p. 85)

Despite the above, MacPherson proves that the "glue" that holds constantly in-fighting evangelicals together long enough to be victorious voting blocs in elections is the same "fly away" view. He notes that Jerry Falwell, when giving political speeches just before an election, would unfailingly state: "We believe in the pretribulation rapture!"

In addition to "The Rapture Plot," MacPherson's many internet articles include "Famous Rapture Watchers," "Pretrib Rapture Diehards," "Edward Irving is Unnerving," "America's Pretrib Rapture Traffickers," "Thomas Ice (Bloopers)," "Pretrib Rapture Secrecy" and "Pretrib Rapture Dishonesty" (massive plagiarism, phony doctorates, changing of early "rapture" documents in order to falsely credit John Darby with this view, etc.).

Because of his devastating discoveries, MacPherson is now No. 1 on the "hate" list of pretrib rapture leaders!

There's no question that the leading promoters of this bizarre 19th century end-of-the-world doctrine are solidly pro-Israel and necessarily anti-Palestinian. In light of recently uncovered facts about this fringe-British-invented belief which has always been riddled with dishonesty, many are wondering why it should ever have any influence on Middle East affairs.

This Johnny-come-lately view raises millions of dollars for political agendas. Only when scholars of all faiths begin to look deeply at it and widely air its "dirty linen" will it cease to be a power. It is the one theological view no one needs!

With apologies to Winston Churchill - never has so much deception been foisted on so many by so few!

[Also Google "David Letterman's Hate, Etc."]

Seafaring in the Philippines (2010-03-27 18:03)

In previous writings and blog posts, I have discussed [1]ancient sea exploration, and also specifically [2]Austronesian navigation and seafaring techniques. Now I would like to touch upon the subject of the seafaring culture in what is now known as the Philippines.

In 1540, Portuguese royal agent Bras Bayao recommended hiring the capable pilots from Luzon whom he describes as "discoverers." At the time, Luzon merchants, mercenaries and seamen were widely in use throughout Asia. Luzon merchants like Surya Diraja controlled the pepper trade in the South China Sea. The admiral of the Sultan of Brunei's fleet was a prince of Luzon according to Pigafetta, and in 1525 a "captain" from Luzon commanded the flagship in the exiled Sultan of Malacca's attempt to retake the city from the Portuguese. Luzon mercenaries were in the service of the Sultan of Aceh in holding the island of Aru, and in 1529 and 1538 they fought for the Batak-Menanagkabau kings who were battling Muslim enemies. In 1529, Luzon forces were also in service with the Muslim fleet of Aceh.

Bras Bayao's recommendation of Filipino seafarers came at the beginning of a long legacy in which the Filipino played a major role in nearly all the merchant fleets, and many of the armed navies of the world.

Indigenous navigation techniques

One of the early notices of the outstanding abilities of Filipino seafarers came in Alexander Dalrymple's description of the Sulu navigator Bahatol, whom Dalrymple estimates was more than 100 years old when they met:

Amongst the authorities of this kind, I cannot omit mentioning a very extraordinary Chart, of the Sooloo Isles, and Northern part of Borneo; it was formed by the description of Bahatol, from the reflected experience of almost a Century: particular Observation was made some use of, in limiting the Islands adjacent to Sooloo, and mistakes, in these, were the source of some confusion; but, though it cannot be supposed a draught, made from memory, and delineated by the hands of another, should be free from very material error and omissions; I need not be afraid of exceeding, in my Applause of so remarkable a Work of Natural Genius! when I consider also, that his descriptions were conveyed through means of an Interpreter, and in a few days, which period did not admit a recollection of those inaccuracies, which are found in Works executed by the rules of Science. To confirm my sentiments of this Person's Genius, I have presented a faithful Copy of part of his Performance, even without his latter Corrections...

Bahatol had the ability to create charts of the region from memory that were the only ones Dalrymple considered accurate – to include those made by Western navigators and cartographers. Another indigenous navigator of the same period, Tupaia of Tahiti, also had the ability to create modern maps based purely on mental references. Also, like the Tahitians encountered by James Cook, weather prediction played an important part in the indigenous navigation of the Sulu mariners. Dalrymple states:

Perhaps the conclusion of this chapter, which are signs of weather and land, communicated by *Bahatol*, the *old* Sulu, may expose me to ridicule. However, few are so ignorant of human nature, as not to know that experience exceeds the deepest reasoning, and that an illiterate fisherman shall often be found, better acquainted with the signs which indicate changes of the weather, than the most acute philosopher with his barometer. *Bahatol* informed me, that these signs have passed down from father to son, through many successions, and that his long experience has warranted their veracity: However, I only present them, to be confirmed, or refuted, by observation and experience. These signs are chiefly taken from lightning. When lightning explodes upwards, it shews there will soon be wind, though it does not denote a storm.

A storm is predicted, by a woo-ing sound in the water.

Tremulous lightning very high, is a sign of rain.

The same not so high, indicates a hill.

When the lightning is red and fiery, it shews the hill to be rocky.

When yellow, it is a sign the hill is earth.

Low flashes upon the surface of the water, denote a shoal under water.

A shoal above water, has an atmosphere hanging over it, which appears like an island.

Low long lightning, upon the surface, shews an island with trees; and when an island, or hill, is high at one end, and low at the other, the lightning will be in an inclining line like the hill.

Use of the compass

Upon the arrival of Europeans, native seafarers were quick to obtain the latest mariner's compasses and telescopes from Europe, but mainly as prestige items. Most evidence suggests that the [3]compass, at least, was rarely used. However, there is some evidence of the use of the medieval floating needle that was commonly mentioned in writings concerning the South China Sea and the Indian Ocean.

William Barlowe's *Navigator's Supply*, written in 1597, mentions encounters that Thomas Cavendish – most popular for having pirated the Manila galleon *Santa Anna* – had with two "East Indians" from Asia:

Some fewe yeeres since, it so fell out that I had severall conferences with two East Indians which were brought into England by master Candish [Thomas Cavendish], and had learned our language: The one of them was of Mamillia [Manila] in the Isle of Luzon, the other of Miaco in Japan. I questioned with them concerning their shipping and manner of sayling. They described all things farre different from ours, and shewed, that in steade of our Compas, they use a magneticall needle of sixe ynches long, and longer, upon a pinne in a dish of white *China* earth filled with water; In the bottome whereof they have two crosse lines, for the foure principall windes; the rest of the divisions being reserved to the skill of their Pilots.

Dead reckoning using stars, currents, winds, etc.

James Francis Warren, who personally observed the indigenous navigational techniques of the Iranun and Balangingi peoples of Mindanao, states:

Sailing directions of other kinds were used when the Iranun struck off across expanses of open sea; bearings were taken from the direction of the winds, the currents, and the position of the sun. At night they were guided by the stars, the moon and weather signs. Even in the sky, the Iranun and Samal raiders saw the sea; every type of star, wave and current, every rock and navigational landmark had been given a name. There at least a dozen words to describe the color of the sea and the varying tides. In deep haze and fog the Iranun and Samal navigated by reading the currents, swells and sounds as if hunting a living creature.

The ability to navigate in haze and fog – when no visible means of orientation are available – using only the action and sound of the waves and currents mirrors the practice of navigation used by Micronesian [4]Mau Pailug and other Pacific navigators.

Eric S. Casino conducted a study of navigational bearing stars and the use of currents and winds for navigation among the Jama Mapun, a Samal "sea gypsy" people of Mindanao. When visible, the Jama Mapun use the stars, Sun and Moon to guide them. However, during storms and other conditions of limited visibility, they depend only on the currents and winds to know what direction they are traveling in, and how far they have traveled toward reaching their destination.

The Jama Mapun know the difference between prevailing winds and currents, and those kicked up by storms and other weather conditions. One method they use to detect an original current as opposed to a current that arises, for example, from a squall, is to dip their legs or paddles into the water so that they can feel the old current under the surface. In this way, they are able to calculate the boat's drift and changes in bearing. These seafarers have an advanced vocabulary for winds, currents, swells, etc.

Dante L. Ambrosio, who studies indigenous [5]star lore, notes the following regarding Samal navigators:

My Sama Dilaut informants said that the position of the stars, which form the rope used to pull up the bubu out of the sea, indicated the strength of the current. These stars form the handle of the Big Dipper. When they are in the east, the current is strong but when they are in the west, the current is weak or there is no current at all.

Several stars, together with the wind, are used in direction finding. Samas know that the morning star Lakag or Maga is in the east, Bubu and Mamahi Uttara are in the north, while Bunta is in the south. The western direction is reckoned with stars Tunggal Bahangi and Mamahi Magrib. Unfortunately, I failed to identify these stars. The same goes with Mamahi Satan, the south star. Of course, the east-west direction is easily identifiable with the aid of the sun which is also a star. For the same directions, the Samas also observe Batik and Mupu which traverse the sky from east to the zenith to the west.

Together with stars, winds are also used to mark direction. Satan or salatan, the south wind, is associated with Bunta, the asterism named after a puffer fish. The heavenly fish releases the air from its puffy body once it ends its seasonal appearance in the night sky. That air is satan or salatan.

When Anakdatu, which follows Bunta, has come and gone, the north wind called utara replaces the south wind. Another marker for utara is the appearance of Mupu in the east at nightfall. It is also utara that blows when the northern stars of Batik get dimmer. Its southern stars dim when it is satan's turn to blow.

Ambrosio states that the North Star – *Mamahi Utara* – was prominently used by Sama Dilaut navigators. The North Star is also important among the Jama Mapun who know it as *Sibilut*. Using Iman Yasin as a source, Ambrosio gives an example of how a Sama navigator would set a course using the stars:

Using this [North Star] as a guide, one may reach Cotabato and Zamboanga by sailing northeast, Sabah northwest, Celebes or Sulawesi and Balikpapan in Kalimantan southeast with some necessary adjustments along the way.

Bunta is used in crossing the Sulu Sea from Mapun near Palawan to the capital town of Bongao on the Tawi-tawi mainland. To reach Bongao, the pilot with an outstretched arm must keep Bunta one dangkal — from the tip of the thumb to the tip of the middle finger — to the left of the boat's prow. If the prow veers to the left by a dangkal, it will reach Languyan instead which is at the northern end of Tawi-tawi. But if it veers to the right, the boat will land at Sibutu which is at the southern end of the archipelago.

According to Aspalman Jalman, an expert navigator from Tawi-tawi, by knowing the "position of Mamahi Utara and Mamahi Satan and the relative position of one's destination, one could readily lay down the path to be taken by the boat." The idea that one can always correct one's bearings by knowing the "relative position" of one's destination gives an important clue as to how the local navigators projected their own vessel's position upon their mental maps of the region. Similar types of navigational techniques have been preserved among other peoples in Insular Southeast Asia such as the Bugis to the south in eastern Indonesia.

In addition to possessing excellent navigational capabilities, the peoples of the Philippines were also expert boat builders. According to Fr. Francisco Combes (1667, 70): "The care and technique with which they build them makes their ships sail like birds, while ours are like lead in comparison."

Filipinos as hired seafarers

When Europeans arrived in the area at the start of the colonial period, the kingdom of Luzon was heavily involved in the regional trade that included sending ships to Timor for [6]sandalwood, and distributing pepper throughout the trade routes. Luzon merchants had a special relationship with the ports of China that allowed them to be the primary and at times exclusive middlemen in the commerce between South China and other countries using the maritime trade routes.

After colonization, Filipino seafarers continued to work on Spanish and other ships in the region. Francisco Leandro de Viana (1751-1765) writes:

There is not an Indian in these islands who has not a remarkable inclination for the sea; nor is there at present in all the world a people more agile in maneuvers on shipboard, or who learn so quickly nautical terms and whatever a good mariner ought to know. Their disposition is most humble in the presence of a Spaniard, and they show him great respect; but they can teach many of the Spanish mariners who sail in these seas. In the ships of Espana there are sure to be some Indians from these islands, and

investigation can be made to ascertain what they are. The little that I understand about them makes me think that these are a people most suited for the sea; and that, if the ships are manned with crews one-third Spaniards and the other two-thirds Indians, the best mariners of these islands can be obtained, and many of them be employed in our warships. There is hardly an Indian who has sailed the seas who does not understand the mariner's compass, and therefore on this [Acapulco] trade-route there are some very skilful and dexterous helmsmen. Their disposition is cowardly, but, when placed on a ship, from which they cannot escape, they fight with spirit and courage.

By the 19th century, Filipinos had established themselves as highly sought seafarers for crews on international ships. According to Conrad Malte-Brun writing in 1827, the "natives of Manilla are almost universally employed as gunners and steersmen in the intercolonial navigation."

The importance of the Filipino seafarer has continued into present times. In 2009, for example, about 40 percent of the world's container vessel and oil tanker crews were Filipino. In the same year, about 70 percent of all Japanese shipping used Filipino crews.

Regards,

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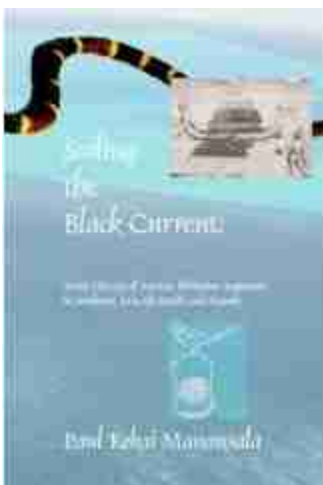
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[8]Buy now!

[9] ❌

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7.4 April

More on millenarian Spain at time of Columbus (2010-04-09 15:55)

In the article [1]Columbus, Magellan and the "Hidden King," the millennial environment that existed in Spain during the time of [2]Columbus and [3]Magellan was discussed.

The kingdom of Valencia, where I have suggested that [4]Sayabiga elements had settled during Moorish times, turns out to be an epicenter of influence that created an environment in Spain favorable both the expeditions of both Columbus and Magellan. Not only did Valencia host the Sayabiga, but it was also a center of post-[5]Templar influence in Spain.

According to the theory presented here earlier, the "Gypsy" peoples known as the Zutt, who were possibly a Jat group from the Sindh in South Asia, and the Sayabiga from [6]Zabag moved along with their rice farming and buffalo herding through the Middle East. Probably they were the ones that introduced both rice and the buffalo to Egypt, and from there on to southern Spain. The rice culture there involves a [7]tidal wet system and the [8]Japonica strain, and I have suggested this rice was farmed by the Sayabiga.



Adoration of the Magi, Northern Spain, 1125-40 (Source:[9] <http://www.artic.edu/aic/collections/artwork/50921>)
 Much of the agriculture in Moorish Spain did come from Egypt both dry and irrigated types. Tidal rice was also planted by the Sayabiga in southern Mesopotamia, but they would have used regular wet rice agriculture in the Nile Valley before leapfrogging across North Africa to use the tidal system again in places like Lake Albufera in Valencia. These Sayabiga in Spain, I have suggested, were an important link in the diplomatic efforts of "[10]Prester John" of Zabag in Europe. They would have been the "Indians" or "fairy people" mentioned by Wolfram von Eschenbach and other medieval writers, and linked with the [11]Plantagenet family and the [12]Holy Grail.

Gypsies in Spain

The Gypsies in Spain are known as Gitano, a word that had been suggested to have been derived from "Jat," but most likely is a shortened form of *Egyptiano* "Egyptian."

Like the Romani Gypsies in other parts of Europe, the Gitano show linguistic traces of their origin from India. Therefore it is quite likely that they are descendants at least partly of the aforementioned Zutt. At one time, it was widely thought in Spain that the Gitano were descendants of Moriscos – Muslims who had been converted to Catholicism. However, after the language relationship with the Romani was discovered, many suggested that the Gitano had migrated into Spain after the Romani appeared in Eastern Europe.

However, researchers like Susan G. Drummond have shown that the evidence suggests two streams of Gypsies into Spain. A Romani one in the north, and an older Gitano one in the south that dates to Moorish times. The Calo language of the Gitano displays a large number of Hispano-Arabic words, and their Flamenco music shows similar influence, both of which are absent among the Romani.



Adoration of the Magi, Fuentiduena Chapel, Castilla-Leon, 1175-1200 (Source: [13]<http://www.flickr.com/photos/peterjr1961/2937556978/sizes/l/>) The presence of the Gitano can be seen as evidence of the migration of Zutt during Moorish times, and their ethnonym would agree with the suggestion that they came directly from Egypt. Also the fact that they show no signs of Orthodox Christianity would suggest that they converted in Spain, i.e. that they were Moriscos or conversos.

Quite possibly the Gitano were once Zutt buffalo herders, which could explain their wandering ways. The Zutt and their buffalo were moved to Syria and Anatolia to deal with the lion populations there – a job that might have required a lot of movement from place to place. Since the Zutt and Sayabiga tended to move around together, they probably migrated from that region to Egypt with the Sayabiga engaged mainly in farming. The Sayabiga in Spain would have been rice farmers, and thus sedentary. Also, the literary evidence would suggest, according to theory suggested here, that they were less endogamous as compared to the Gitano and freely intermarried.

Royal Morisco link from Valencia

Interestingly, both Ferdinand and Isabella, the monarchs of Spain who supported Columbus' voyage, both descend from a Morisca from Valencia. Her name was Zaida, the daughter-in-law of al-Mutamid, the emir of Seville. Zaida is sometimes referred to as the daughter of al-Mutamid in latter works, but contemporary Muslim sources state that she was his daughter-in-law of unknown ancestry. She lived in Denia in the Alicante, which was then part of the Kingdom of Valencia but now forms its own province. Like Valencia, Alicante is noted for its rice production.

Zaida, a contemporary of the first [14]"fairy" count of Anjou, Fulk IV, converted to Christianity and was either married to or was the concubine of Alfonso IV, king of Castile and Leon. Both Ferdinand and Isabella descend from Zaida through Alfonso Fernandez, King of Castile, who descends through Constance de Hohenstaufen from Constance de Hauteville, the daughter of Elvira Alphonsez. The latter was in turn was the daughter of Zaida.

Both monarchs may also descend from Zaida through Henry II's mother, a descendant of Zaida's other daughter Sancha Alphonsez, but this genealogy is less secure.

A Valencian clan that claimed royal descent was the Borgia family, which rose to great heights during the Renaissance.

Accounts beginning in the early 17th century claim that the Borgias descend from King Ramiro of Spain, but the genealogies differ. The actual documentation from Valencia and Aragon suggests instead that the Borgias trace their origins to one Gonzalo de Borja, who had no formal title.

The surnames Borja, Borge, Borgia, etc. come from the name of the Moorish town, and the surname is found on lists of Morisco surnames. Evidence suggests that the Borgia clan, or at least their paternal ancestors, came originally from Borja in Aragon, but had been settled in the huerta of Valencia for some time before rising to prominence.

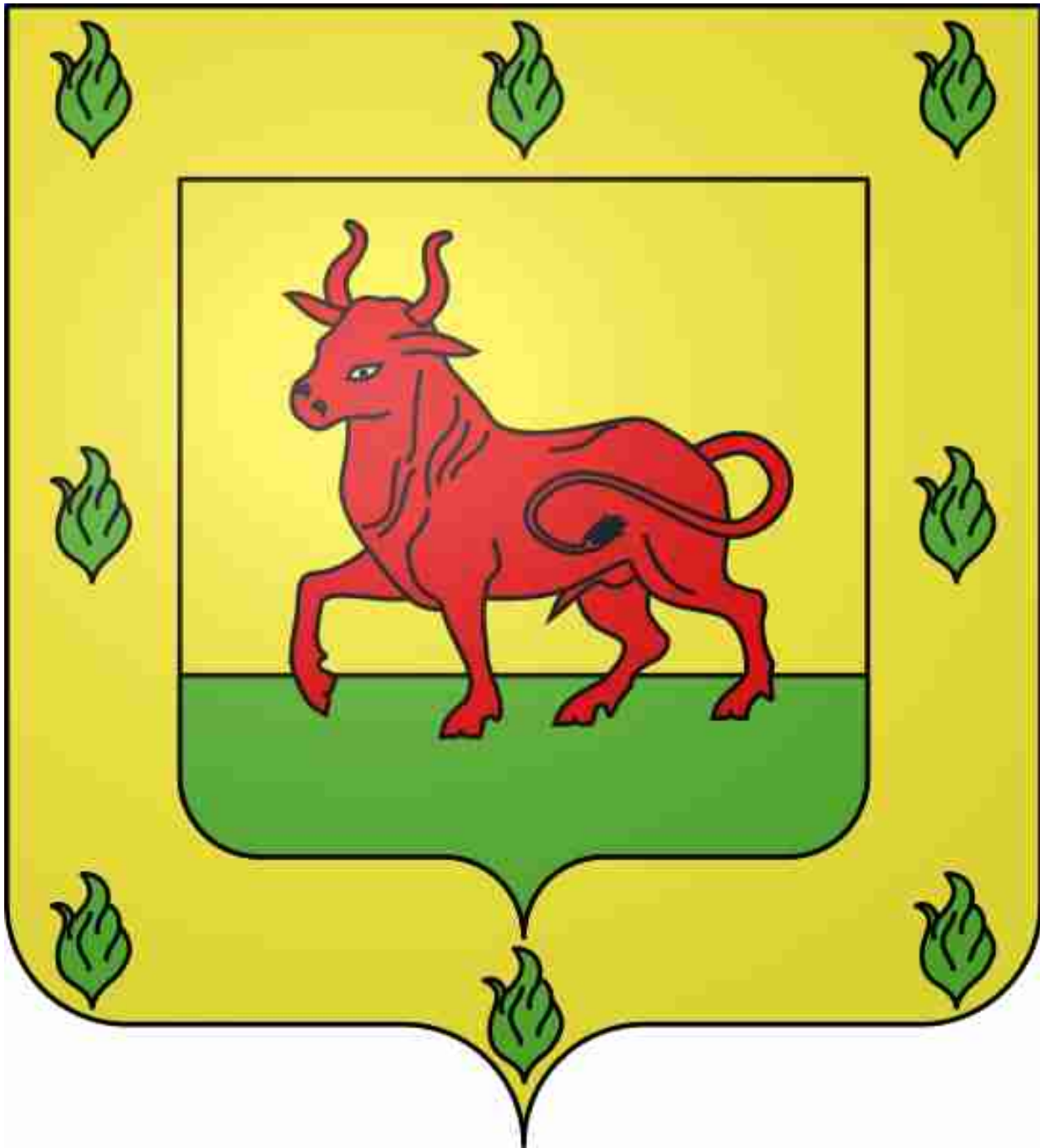
The first Borgia to gain fame was Alfonso from Canals, Valencia who became Pope Callisto III (Callixtus III) in 1455. Alfonso had once served as an ambassador for the Aragonese kings. He and the rest of his family became famed for their corruption and he appointed his nephew Rodrigo de Borgia, from Jativa, Valencia, as cardinal.

Rodrigo would become Pope Alexander VI in the same year that Columbus sailed on his first voyage. As Pope, he granted the coveted rights to the Americas to Spain after a request from King Ferdinand, who had helped bring Rodrigo to power.

The children of Alexander VI and others in the Borgia clan quickly gained titles of nobility including Duke of Gandia in Valencia, and a number of titles in Italy. Alexander VI's son Cesare Borgia became Duke of Valentinois, and inspired Machiavelli's work "The Prince."

Annio of Viterbo, possibly with the consent of Alexander VI, created a genealogy for the Borgias that claims the family descends from the Egyptian god-king Osiris – interesting given the Zutt and Sayabiga's Egypt connection – although Annio makes these links ancient and extends them to Italy.

[15]



The Borgia coat of arms with the bull representing Apis as an aspect of Osiris. (Source: [16]Wikipedia) **Templars in Spain**

When the Templars were disbanded, those in Portugal took refuge among the Order of Christ. The Templars in Spain joined the Order of Montesa in Valencia. Both of these orders play a part in the navigation to the Indies and the voyages of Columbus. Earlier in this blog, I suggested that the Templars had a [17]political relationship with Prester John via Sayabiga/Assassin intermediaries.

The Order of Christ knights were used by Prince Henry of Portugal, himself the Grandmaster of the organization, during his voyages of discovery.

An interesting possible direct connection between the Order of Montesa, which was located in the Kingdom of Valencia, and Columbus comes through Carlos de Viana (Charles of Viana).

Carlos was a prince of Aragon, the son of the future John II, and himself the heir to the crown of Navarre. He also held the title of Prince of Viana. According to one theory, Prince Carlos was actually Christopher Columbus' father! A

team of geneticists lead by Jose A. Lorente and Mark Stoneking had set out to test whether this theory was valid and they were expected to release results in 2005. However, I have not seen anything further published on this research. One of Prince Carlos' sons, Felipe, Count of Beaufort, and possibly a half-brother of Columbus, quit his position as Archbishop of Palermo in 1485 to become Grandmaster of the Order of Montesa.

A member of the Borgia family – Don Pedro Luis Galceran de Borgia – would become the last Grandmaster of the Order of Montesa in 1572.

Rise in millenarianism

In Columbus' "Book of Prophecies" (*Libro de las profecias*), the discoverer claims that he had found the Biblical lands of [18]Tarshish, Cathyr and Ophir.

Likely one of the main reasons that both Columbus and Magellan were able to find fertile ground in Spain while failing elsewhere lies in the millennial environment that existed in the area at the time. The Valencian alchemist Arnold of Villanova (1235-1311) was probably the first person responsible for popularizing the millenarian views of Joachim of Fiore in Spain.

He modified Joachimite prophecies combining them with earlier material from Pseudo-Methodius and others, and claiming that the Last Emperor who would reconquer Zion would come from Spain. After Arnold of Villanova, another Valencian, Francesc Eixemensis further popularized these millennial views both in Valencia and throughout Spain. Peter of Aragon, a member of the royal family and a Franciscan also helped promote the idea in the late 14th century that the King of Aragon would retake Jerusalem.

During the period of King Ferdinand V, the belief that this monarch was the prophesied one were widespread throughout Spain. Given that Columbus himself was also deeply interested in prophecy, and also apparently considered himself a divine instrument in prophetic fulfillment, he was destined to eventually come to the monarchs of Aragon and Castile.

In the introduction to the Book of Prophecies, Columbus also mentions that the islands he had discovered were the same archipelago of 7,448 islands off the coast of South China (Manzi) mentioned by Marco Polo. In the millenarian views of the time, islands were seen as important elements in the fulfillment of prophecy. The conquest of the islands at the end of the earth was widely seen as an important mission of the millennial king in the last days.

Message from Prester John

The millenarian environment helped fuel the thirst for exploration, but it was information from the far east that provided the geographic knowledge necessary for Columbus to set off on his journey.

[19]Nicolo di Conti and the [20]eastern ambassador who came together with the entourage of papal envoy [21]Alberto de Sarteano provided that knowledge. Previously, I have suggested that the eastern delegate came from the kingdom of Prester John, which Conti claimed to have spent much time at during his Asian travels. The ambassador claims to have come from a Nestorian kingdom in "Upper India" about 20 days from Cathay, i.e., the kingdom of Prester John.

The knowledge they provided completed a set of influences that appear to have convinced Columbus and others of the feasibility of the western voyages. The other influences were:

- Marco Polo's account of the eastern islands off South China and their richness in gold, which Columbus apparently equates with Biblical gold of Ophir.
- The book attributed to John of Mandeville in the mid to late 14th century suggests that circumnavigation of the world is possible. Columbus refers to Mandeville's work as having a great influence on him. Mandeville described Prester John's eastern realm as follows:

"Toward the east part of Prester John's land is an isle good and great, that men clepe Taprobane, that is full noble and full fructuous...Beside that isle, toward the east, be two other isles. And men clepe that one Orille, and that other Argyte, of the which all the land is mine of gold and silver. And those isles be right where that the Red Sea departeth from the sea ocean."

Orille and Argyte are the [22]Chryse and Argye, the islands of gold and silver mentioned by Ptolemy who locates

them beyond the Golden Chersonese (Malaya Peninsula). At the extreme east of the kingdoms was the land of Eden:

"And beyond the land and the isles and the deserts of Prester John's lordship, in going straight toward the east, men find nothing but mountains and rocks, full great. And there is the dark region, where no man may see, neither by day ne by night, as they of the country say. And that desert and that place of darkness dure from this coast unto Paradise terrestrial, where that Adam, our formest father, and Eve were put, that dwelled there but little while: and that is towards the east at the beginning of the earth. But that is not that east that we clepe our east, on this half, where the sun riseth to us. For when the sun is east in those parts towards Paradise terrestrial, it is then midnight in our parts on this half, for the roundness of the earth, of the which I have touched to you of before."

Mandeville then describes the journeys on the 'other half' of the globe that involve "coasting" from the lands of Prester John:

"From those isles that I have spoken of before, in the Land of Prester John, that be under earth as to us that be on this half, and of other isles that be more further beyond, whoso will, pursue them for to come again right to the parts that he came from, and so environ all earth. But what for the isles, what for the sea, and what for strong rowing, few folk assay for to pass that passage; albeit that men might do it well, that might be of power to dress them thereto, as I have said you before. And therefore men return from those isles above said by other isles, coasting from the land of Prester John."

Columbus learned of the testimony of Conti and the eastern ambassador at least from the letter of astronomer Paolo Toscanelli to Fernao Martins in 1474. If the second letter of Toscanelli to Columbus is authentic, Columbus was also told to expect to find Christians on a journey to the East Indies. Francis Millet Rogers has suggested that Columbus was additionally familiar with Conti through the work of Pero Tafur. If so, then he might easily have connected Prester John as mentioned in Tafur with the eastern ambassador from the Nestorian kingdom in Upper India. Conti also mentions Nestorians in India, and in Tafur's account he describes the subjects of Prester John saying that "they know nothing of our Romish Church, nor are governed by it."

Tafur suggests that Prester John had an interest in the Christian world: "I learnt from Nicolo de' Conti that Prester John kept him continuously at his court, enquiring of him as to the Christian world, and concerning the princes and their estates, and the wars they were waging, and while he was there he saw Prester John on two occasions dispatch ambassadors to Christian princes, but he did not hear whether any news of them had been received." Since the king was interested in making contact with Christendom logically he would have sent an ambassador along with Conti. Upon analyzing the itinerary of Conti as supplied to papal secretary Poggio Bracciolini, Columbus probably noted that Conti's long sojourn with Prester John must have taken place sometime after the former had visited Champa. That was the period before Conti began his journey back to India and Europe, and the one in which he spent most of his time in Asia.

Therefore, Columbus quite logically would place Prester John's kingdom somewhere in Southeast Asia, in the same eastern archipelago mentioned by Marco Polo as lying off the coast of South China. In this location, Columbus, venturing to an unknown part of the world, could expect to meet the friendly Nestorian Christians of Prester John's kingdom. And Conti's testimony appears to have convinced many including Toscanelli and Columbus that the East Indies could be reached by sailing west from Europe around the globe.

Thus, Columbus' sailing course toward the equatorial latitudes, of which he expected to land in the East Indies, is not surprising. Magellan also followed a similar course, and we know from his notes that he also appeared to be searching for the islands of Tarshish and Ophir.

By the time of Columbus, Valencia had become the commercial capital of the Crown of Aragon, and it was through the city's port that Spain controlled much of the trade that occurred in the European part of the Mediterranean. Valencia provided the first round of funding for Columbus voyage as financiers like Jewish converso Luis de Santangel responded to Queen Isabella's call for financial backing.

After [23]Prester John of Zabag sent letters to Western Christendom in the latter part of the 12th century, he became relatively quiet. Maybe the conquests of the Mongols eased the urgency of dealing with expanding threats along the trade routes. However, by the mid-15th century Islam began to expand quickly in Southeast Asia with the establishment of the Sultanate of Aceh, and with Islamic kingdoms already existing in Kedah and Pasai by 1380. At this time, the remnants of old Zabag were now consolidated into a kingdom known widely as [24]Luzon. So the interest that "Prester John" showed Nicolo di Conti in the goings on of Christian nations in the West is logical.

Spain, for reasons that extend back to the original Prester John of Zabag, was the natural kingdom to have supported Columbus' millenarian plan to reach the fabled islands of Tarshish and Ophir.

Regards,

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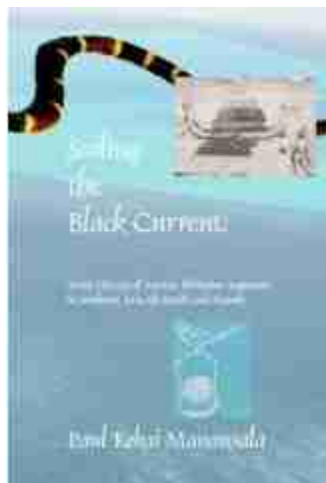
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(2010-04-21 20:38)

hElizabeth Gaskell

"An Accursed Race"

<http://www.lang.nagoya-u.ac.jp/matsuok...ursed.html>

one of the only articles I found on Cagots (Agote) written in English.

I learned that they also called them 'Can Goth'; in French, a 'cane' is the female of the duck ('canard').

The gifted Dany in Kubrick's 'The Shining' is called 'Doc' by the black guy (in the French version, it is 'Canard')... Is there a link?

http://72.14.207.104/search?q=cache:WJO...en|lang_fr

Cagots are an outcast race or clan of dwarfs in the region of the Pyrenees, and formerly in Brittany, whose existence has been a scientific problem since the sixteenth century, at which period they were known as Cagots, Gahets, Gafets, Agotacs, in France; Agotes or Gafos, in Spain; and Cacous, in Lower Brittany. Cagot meant the dog of a Goth; they were of supposed Gothic origin by some, and of Tartar origin by others. These people were formerly supposed to have been the descendants of lepers, or to

have been the victims of leprosy themselves. From the descriptions there is a decided difference between the Cagots and the cretins. In a recent issue of Cosmos a writer describes Cagots as follows:

—
"They inhabit the valley of the Ribas in the northwestern part of the Spanish province now called Gerona. They never exceed 51 1/2 inches in height, and have short, ill-formed legs, great bellies, small eyes, flat noses, and pale, unwholesome complexions. They are usually stupid, often to the verge of idiocy, and much subject to goiter and scrofulous affections. The chief town of the Ribas Valley is Ribas, a place of 1500 inhabitants. about 800 feet above sea-level. The mountains rise about the town to a height of from 6000 to 8000 feet, and command an amazingly beautiful panorama of mountain, plain, and river, with Spanish cities visible upon the one side and French upon the other. The region is rich, both agriculturally and minerally, and is famous for its medicinal springs. In this paradise dwell the dwarfs, perhaps as degraded a race of men and women as may be found in any civilized community. They are almost without education, and inhabit wretched huts when they have any shelter. The most intelligent are employed as shepherds, and in summer they live for months at an elevation of more than 6000 feet without shelter. Here they see no human creature save some of their own kind, often idiots, who are sent up every fifteen or twenty days with a supply of food.
"It is said that formal marriage is almost unknown among them. The women in some instances are employed in the village of Ribas as nurses for children, and as such are found tender and faithful. Before communication throughout the region was as easy as it is now, it was thought lucky to have one of these dwarfs in a family, and the dwarfs were hired out and even sold to be used in beggary in neighboring cities. There are somewhat similar dwarfs in other valleys of the Pyrenees, but the number is decreasing, and those of the Ribas Valley are reduced to a few individuals."

5273.67

In personal appearance almost all may be distinguished by their grey eyes, short noses, thick lips, very short auricular lobes, and sad looks. It has been said that the *Agotae* are short lived, but instances are cited of centenarians amongst them. They follow chiefly the occupations of carpenters, blacksmiths, masons, turners, and above all of millers; indeed, in certain localities, to be a miller is considered the equivalent of an *Agotae*. *Quarterly Magazine of the Independent Order of Odd Fellows; Manchester Unity Friendly Society*. 1900s. 92

"...they were of normal stature, had blue eyes, blond hair, and broad flat **wings** of the **nose**,,,: Merke, F. *History and Iconography of Endemic Goitre and Cretinism*. Lancaster: MTP Press, 1984, 199

The most interesting of these tribes are undoubtedly the Cagots of the Pyrenees, so persecuted by the authorities in Bear n in 1596. These have often been confused with diseased idiotic subjects like the cretins of the Alps, from whom they differ in many respects. *E.g.* the *cretin* is usually afflicted by *goitre*, and possesses an extremely small semi-idiotic brain: but the Cagot is apparently a normal example, and the intelligence of many male, and beauty of many female Cagots, have become proverbial. They are specially characterised by a peculiarly formed ear, sessile with, yet brusquely exerted from the head, small bright blue eyes, very large skulls, often of considerable breadth, short necks and frequently bowlegs. Two sorts exist, one with white skin and flaxen hair, the second deeply bronzed, with crisp woolly hair, grey eyes, and high cheekbones.

Prosser, Randall P. *American Phonetic Journal*. Cincinnati: R.P. Prosser, 1855. 162

LOS Pasiega

When the centuries of the Middle Ages saw the repopulation of the Cantabrian territory and population centers formed around monasteries and churches, called Pas forests remain marginalized from this process as one of the rougher areas of Cantabria

and particularly the more humid and unfavorable for traditional agriculture.

The Pas are named after the region where they live, mainly composed of three valleys formed by rivers Pas and Miera Pisuerga, being the Pas Valley, which gives its name to locals, and the whole country.

Pas is a word derived from the Latin "passus" (step).

The region of Pas is located in Cantabria in the current border with the province of Burgos.

This region has preserved a lifestyle and popular culture of great originality and ethnographic interest, reason has been listed among the peoples called cursed the north (the maragatos in Leon, the appellate vaqueiros in Asturias and deplete the

Valle de Batz in Navarra).

In this region traditional lifestyles remain of great interest, pasiega identity fostered by the geographical isolation of the environment.

Pas Mountains were always away from the main routes of communication, very rugged with a relief and a very cold and humid climate.

The catalog of incorporation of pasiegos damn town is too late, not until 1865, when he starts to relate to these people as cursed.

On the ethnic origin of the first settlers there is no unity of criteria, some authors claim an Arab origin, based on the traditions and lifestyles Pas and other Jewish origin attributed to them, though no certain evidence of that origin.

Another argument is that they have to direct descendants of the Cantabrian, or Visigoths after the Moorish invasion became isolated within the Cantabrian valleys.

It is certainly true that on its origins there is no documentation or tradition to endorse any hypothesis.

The first news we have from the locals, is found in the year 1011, when Count Sancho de Castilla Burgos donated to the monastery of San Salvador de Ona, a territory that is stocked by shepherds, as is the probable origin of pasiego current settlement.

They were granted grazing rights in a large area covering almost the entire eastern Cantabria.

In 1396 the rights of an area approximately the region pasiega go to the town of Espinosa de los Monteros, in the present province of Burgos.

It was a territory described as "wild and desert mountains."

In these late medieval centuries pastors use these hills uninhabited pasiegos practicing transhumant livestock, while there was no stable settlement in the hills of Pas, Pas neighbors being Espinosa.

It is in the sixteenth century when they get up the first churches and chapels in the mountains of Pas around which the first communities were settled, so far lived scattered through valleys and mountains.

Within what is the district pasiega, we find three main towns: the towns of Vega de Pas, San Pedro del Romeral and San Roque in Riom.

While the first two populations are located in the Pas Valley, the third is in the neighboring valley of the River Miera.

We have said that three cores are the main sources of pasiega life, but not exclusive, (Luena, Selaya, Miera, Ruesga and Soba) are other points pasiega tradition.

Also worth highlighting the town of Espinosa de los Monteros in the province of Burgos, very important place within the tradition Pas.

In 1689 the three villages become independent and gain the status of royal villas, are known as the three villas Pas, which are becoming their own municipalities.

Pas life has been linked to cattle, emphasizing a special form of transhumance, the call moves.

Is the displacement of animals with the arrival of spring grazing height, returning to their houses in the valley with the arrival of fall.

This move both animals and people with all items, thus moving from hut to hut, to the point that families pasiegas could have three or four cabins distributed in different places depending on the grazing areas for livestock.

Here the pastures of high mountains are called branizas.

It is therefore a semi-nomadic and transhumant people.

However it should be noted that this move is never out of their domains, so that unlike the typical transhumance that transfers are made between regions.

It must be said that primarily the type of livestock in the area is the Friesian cow but the cow is called Pas original race "Rojin" smaller and hazel, which produced less milk, but of excellent quality.

The Friesian cow was brought by the pasiegos from Holland and has replaced the autochthonous cow, which has lost one of the signs of identity of the Pas.

Among the elements of culture pasiega, we have the so-called "basket", which is a large and deep basket quadrangular base, smaller at the bottom than at the top and charging on the back and used to transport all

utensils or food type.

It is an element with features typically Pas.

Built with hazel rods, part of the life of the place and indisolubrement linked to his life and daily tasks as mothers pasiegas formerly carried their babies in these baskets to make the move.

It was called "cuevanu niñeru."

The cabin Pas, adapted to their role as temporary housing and stable is very characteristic, with its cover of dark sandstone slabs and well enclosed meadow.

The house has two floors: the lower or stable and the upper (which is accessed by an exterior staircase, called skate), which serves as storage and habitation.

The heat of the animals downstairs heating serves the people living upstairs.

You have a rustic wooden balcony and green building sealed to protect from the cold north winds.

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Draws attention to the type of settlement, being so highly dispersed by the large number of small neighborhoods and the separation of the cabins each other.

Its inhabitants live in huts famous Pas, more numerous even than population.

They are divided into two types, temporary and livers, first used in times of high turnover in cattle pastures, and second, more solid and equipped with amenities and better overall conditions, which are devoted to housing in the winter season.

Many of them are located in places accessible only by foot.

Currently maintain many of these huts scattered through the mountains, and many of them have been adapted for rural tourism activity, as emerging in these times.

Fortunately or unfortunately, that activity today pasiegas people do not realize it, but people coming from other places that exert such activity.

Likewise livestock, has entered the world pasiego decline and tends to disappear.

The diet of the pasiegos is meat, pork, lamb, milk and its derivatives.

For the extreme weather conditions of the orchard cultivation is impossible, since the garden started to emerge in the days when it must move out of a hut to another with cattle.

One of the traditions of the pasiegos is "palancu" or pasiego jump consisting of a long pole that served in their origins to cross rivers or geographic, and that is a precursor of the current pole vault.

Today, sport is an autochthonous still done in some celebrations.

Another sport that has endured as the jump pasiego bowling is a palm, a modality that is practiced in the region.

It takes place in a rectangular ring of land, which measures eight feet wide by thirty-five long.

The nine-pins are arranged in three rows separated from one another seventy-five centimeters.

Each one weighs over 500 grams.

It is a game of great technical difficulty that requires several years of experience.

A visit to the Ethnographic Museum of the Tres Villas Pasiegas, Vega de Pas, where we can certainly find all the popular culture of this town.

Located in a former chapel and we can find a reproduction of a typical cottage pasiega with all tools and instruments used for a long time locals.

It is a building with the characteristics of the winter in the area: rectangles on two floors, linked by a wooden ladder which form its skeleton, stone and mortar, exterior windows barred, except the west facade; soil pebble on the ground floor and wood on top.

The lower floor houses all ethnographic materials collected and deposited in the Museum by the inhabitants of the valleys and branizas Montes de Pas.

On the upper floor, next to the rebuilding of a kitchen pasiega and using the most diverse media, it presents a broad overview of physical and cultural world of the inhabitants of Montes de Pas.

One of the major attractions of the area, is without a doubt the collegiate church of Santa Cruz de Castañeda, in addition to other monuments of Roman tradition, which can give an idea of the strength of the populations in the Middle Ages Pas.

Other buildings that are in the area are interesting Romanesque churches or mountain houses that abound in the region.

The patron saint of the Virgin pasiegos Valvanuz, whose feast is celebrated on August 15 in the sanctuary of the same name.

On this date the pasiegos come to the shrine of the Virgin in their traditional clothes to take in procession to the Virgin. This declared a Festival of Regional Tourist Interest.

The three formed the ancient villas jurisdicción Pas de los Montes del Pas.

La Vega de Pas has neighborhoods: Candoli, La Gurueba, Guzparras, gangs, Viana and Year.

San Roque has three districts: Carcabal, Merill and La Concha.

San Pedro del Romeral Pas is the third town par excellence.

Located in the high valleys of the Pas in the town square is a beautiful combination of the town hall (the house of all pasiegos says the sign) and an eighteenth century church with an imposing tower.

However, most houses are scattered around the valley in small groups.

It is composed of the following neighborhoods: Aldano, Bustal, Bustiyerro, Hornedillo, La Peredilla, Ronquillo, La Sota, and Vegalosbaos Vegaloscorrales.

Another scope pasiego populations, but this time within the province of Burgos is the town of Espinosa de los Monteros, villa pasiega par excellence.

His entry into history corresponds to the year 800 when the abbot Vitulo occupies the area of Espinosa and already referred to the nucleus in 816.

In the early eleventh century belongs to the monastery of Ona, to be included in the donations made to his foundation, and Alfonso VI who will promote and reedifique later.

The appellation de los Monteros, according to tradition, you will receive after the attempted assassination of Count Sancho García, thanks to a espinosiego Count saved his life.

The count as a token of gratitude creates a body of Monteros de Camara, charged to guard the royal person overnight.

The espinosiegos, were chosen by the kings of Castile, as part of the guard of the king's personal camera, among other reasons for their loyalty and fidelity and the purity of blood, since according to customs of the time, could not have any influence

Arab or Jewish blood.

It is also known that women were sought as nurses pasiegas royal family both for its physical qualities for the performance of this function, for the reason for the purity of blood.

It is said that the nurses on their way to places of work in the cities, they used to carry with them a dog or cat to put to the breast and milk do not run well on the road.

The purity of blood was a requirement that was imposed on people who had to demonstrate that its ancestors had been people of Jewish race, Arabic or Moorish.

The Pas for their lifestyle and their isolation were good candidates to fulfill this purpose, since the presence of people of these races in the region was unusual, that figure rises to pass laws prohibiting the presence of such persons in the region.

Monuments and landmarks in Espinosa de los Monteros are the Plaza Mayor or Sancho Garcia, parish church of Santa Cecilia and the Palace of the Marquis of Chiloeches.

Important place in the vicinity of the Pas Valley is Puente Viesgo, known for its spa and hotel occupancy and prehistoric caves that are in their term.

Already in the nineteenth century pasiegos begin to leave farming, and specialize in trades so that they become famous in the rest of Spain, such as smuggling, real nurses (and above) or ice cream vendors.

To highlight a film directed by Manuel Gutierrez Aragon, born in Cantabria "The life that awaits you," which tells a story set in the world pasiego.

And finally we must not forget two culinary Pas, one of which bear his name and the sobaos pasiegos quesadas, both made with milk products as could be, essentially is a village farmer.

LOS PASIEGOS

Cuando en los siglos de la Alta Edad Media se produjo la repoblación del territorio cántabro y se formaron los núcleos de población alrededor de monasterios e iglesias, los llamados montes de Pas quedarón al margen de este proceso por ser una de las zonas más agrestes de Cantabria y particularmente, la más húmeda y desfavorable para la agricultura tradicional.

Los pasiegos reciben su nombre de la comarca donde habitan, constituida principalmente por tres valles formados por los ríos Pas, Pisuerga y Miera, siendo el Valle del Pas, el que da nombre a los habitantes del lugar, y a la comarca entera. Pas es una palabra derivada del latín "passus" (paso).

La comarca del Pas se situa en la actual Cantabria en la zona fronteriza con la provincia de Burgos.

Esta comarca ha conservado unas formas de vida y una cultura popular de gran originalidad e interés etnográfico, razón por la cual ha sido catalogado entre los llamados pueblos malditos del norte (los maragatos en León, los vaqueiros de alzada en Asturias y los agotes en el Valle de Batzan en Navarra). En esta comarca persisten formas de vida tradicionales de gran interés, propiciada la identidad pasiega por el aislamiento del medio geográfico. Las montañas pasiegas siempre estuvieron apartadas de las principales vías de comunicación, con un relieve sumamente agreste y un clima muy frío y húmedo.

La incorporación al catálogo de pueblo maldito de los pasiegos es muy tardía, no es hasta el año 1865, cuando se empieza a relacionar a este pueblo como maldito.

Sobre el origen étnico de los primeros pobladores no hay unidad de criterios, unos autores afirman un origen árabe, basándose en las tradiciones y formas de vida pasiegas y para otros les atribuyen un origen judío, aunque no existen

pruebas ciertas de esa procedencia. Otra tesis es que se les tiene por descendientes directos de los cantabros, o de visigodos que después de la invasión musulmana quedaron aislados dentro de los valles cantabros. Lo bien cierto es que sobre sus orígenes no hay documentación ni tradición que avale cualquier hipótesis.

Las primeras noticias que tenemos de los habitantes de la zona, la encontramos en el año 1011, cuando el conde Sancho de Castilla dona al monasterio burgalés de San Salvador de Oña un territorio que es repoblado por pastores, en lo que probablemente es el origen del actual poblamiento pasiego. Se les otorgó derechos de pasto en una zona muy amplia que abarcaba prácticamente toda la Cantabria oriental. En 1396 los derechos de una zona aproximada a la comarca pasiega pasan a la villa de Espinosa de los Monteros, en la actual provincia de Burgos. Se trataba de un territorio calificado como "montañas bravas y desiertas". En estos siglos bajomedievales los pastores pasiegos aprovechaban estos montes despoblados practicando una ganadería trashumante, si bien no existía poblamiento estable en los montes de Pas, siendo los pasiegos vecinos de Espinosa.

Es en el siglo XVI cuando se levantan las primeras iglesias y ermitas en los montes de Pas en torno a los cuales se fueron asentando las primeras comunidades, que hasta el momento vivían dispersas por valles y montañas.

Dentro de lo que es la comarca pasiega, podemos encontrar tres núcleos de población principales: las villas de Vega de Pas, San Pedro del Romeral y San Roque de Riomiera. Mientras que las dos primeras poblaciones se encuentran situadas en el Valle de Pas, la tercera se encuentra en el vecino valle del río Miera. Hemos dicho que estos tres núcleos son los principales focos de vida pasiega, pero no los únicos, (Luena, Selaya, Miera, Ruesga y Soba) son otros puntos de tradición pasiega. También conviene destacar la villa de Espinosa de los Monteros en la provincia de Burgos, lugar muy importante dentro de la tradición pasiega.

En 1689 las tres villas se independizan y obtienen el estatuto de villas de realengo, se las conoce como las tres villas pasiegas, que pasan a tener sus propios ayuntamientos.

La vida pasiega ha estado ligada a la ganadería, destacando una especial forma de trashumancia, la llamada muda. Consiste en el desplazamiento de los animales con la llegada de la primavera a los pastos de altura, retornando a sus casas del valle con la llegada del otoño. Para ello se trasladan tanto los animales como de las personas con todos los enseres, desplazándose por tanto de cabaña en cabaña, hasta el punto que las familias pasiegas podían tener tres o cuatro cabañas distribuidas en distintos lugares según las zonas de pasto del ganado. Aquí las zonas de pasto de alta montaña reciben el nombre de branizas. Se trata por lo tanto de un pueblo seminómada y transhumante. No obstante conviene señalar que esta muda nunca es fuera de sus dominios, por lo que se diferencia de la transhumancia típica en que los traslados se realizan de unas regiones a otras.

Hay que decir que principalmente el tipo de ganado de la zona es la vaca frisona, aunque la vaca original pasiega es la llama raza "rojina", más pequeña y de color avellana, que producía menos cantidad de leche pero de una excelente calidad. La vaca frisona fue traída por los pasiegos desde Holanda y ha venido a sustituir a la vaca autóctona, con lo cual se ha perdido una de las señas de identidad de los pasiegos.

Entre los elementos de la cultura pasiega, tenemos el llamado "cuévano", que es un cesto grande y hondo de base cuadrangular, más pequeño en el fondo que en la parte superior y que se carga en la espalda y sirve para el transporte de todo tipo de utensilios o alimentos. Es un elemento con unas características típicamente pasiegas. Construido con varas de avellano, forma parte de la vida del lugar e indisolublemente ligado a su vida y quehacer diario, ya que antiguamente las madres pasiegas transportaban a sus bebés en estos cestos al hacer la muda. Era el llamado "cuevanu niñeru".

La cabaña pasiega, adaptada a su función de vivienda y establo temporal, es muy característica, con su cubierta de lastras de piedra arenisca oscura y su prado bien cercado. La vivienda consta de dos pisos: el inferior o establo y el superior (al que se accede por una escalera exterior, llamada patín), que sirve de almacén y habitación. El calor de los animales del piso de abajo sirve de calefacción para las personas que habitan el segundo piso. Además presentan una rústica balconada de madera y se construyen hermeticas para protegerse de los fríos vientos del norte.

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Llama la atención el tipo de poblamiento, por ser tan sumamente disperso, por la gran cantidad de pequeños barrios

y por la separación de las cabañas entre sí. Sus habitantes viven en las famosas cabañas pasiegas, más numerosas incluso que la población. Se dividen en dos tipos, las temporeras y las vividoras, las primeras se utilizan en las épocas de mayor rotación del ganado por los pastos, y las segundas, más sólidas y dotadas de comodidades y mejores condiciones en general, que se dedican a la vivienda en la temporada invernal. Muchas de ellas se ubican en lugares donde sólo es posible acceder a pie.

Actualmente se conservan muchas de estas cabañas dispersas por los montes, y muchas de ellas se han acondicionado para la actividad de turismo rural, tan emergente en estos tiempos. Por suerte o por desgracia, tal actividad hoy día no la realizan gentes pasiegas, sino gentes venidos de otros lugares que ejercen tal actividad. Así mismo la ganadería, ha entrado en declive y el mundo pasiego tiende a desaparecer.

El régimen alimenticio de los pasiegos es a base de carne, el cerdo, el cordero, la leche y sus derivados. Por las extremas condiciones del clima el cultivo de la huerta se hace imposible, ya que la huerta comienza a plantarse en la época en que este debe mudar de una cabaña a otra con el ganado.

Una de las tradiciones de los pasiegos es el "palancu" o salto pasiego consistente en una larga vara que servía en sus orígenes para cruzar ríos o accidentes geográficos, y que constituye un antecedente del actual salto de pertiga. Hoy día, es una modalidad deportiva autóctona que todavía se lleva a cabo en algunas celebraciones.

Otra actividad deportiva que ha perdurado al igual que el salto pasiego es el juego de bolos a palma, modalidad que se practica en la comarca. Se lleva a cabo en un corro rectangular de tierra, que mide ocho metros de ancho por treinta y cinco de largo. Los bolos son nueve y se disponen en tres hileras separadas entre sí setenta y cinco centímetros. Cada uno pesa más de 500 grs. Es un juego de gran dificultad técnica que requiere varios años de experiencia.

Es obligada la visita al Museo Etnográfico de las Tres Villas Pasiégas, en Vega de Pas, donde sin duda podemos encontrar toda la cultura popular de este pueblo. Se encuentra instalado en una antigua ermita y en ella podemos encontrar una reproducción de la típica cabaña pasiega con todos los útiles e instrumentos que utiliza desde hace mucho tiempo la gente del lugar. Se trata de un edificio con las características de los invernáculos de la zona: rectangular de dos plantas, unidas por una escalera de madera que forman su estructura, de piedra y argamasa, ventanas al exterior enrejadas, excepto la fachada oeste; suelo de canto rodado en la planta baja y madera en la superior.

La planta inferior alberga todos los materiales etnográficos recogidos y depositados en el Museo por los habitantes de los valles y branizas de los Montes de Pas. En la planta superior, junto a la reconstrucción de una cocina pasiega y utilizando los más variados soportes, se expone una amplia perspectiva del mundo físico y cultural de los habitantes de los Montes de Pas.

Uno de los principales monumentos de la zona, es sin lugar a duda la Colegiata románica de Santa Cruz de Castañeda, amén de otros monumentos de tradición románica, lo que puede dar idea de la pujanza de la población pasiega en la Edad Media.

Otras edificaciones que encontramos en la zona son las iglesias románicas o las interesantes casonas montañosas que tanto abundan en la comarca.

La patrona de los pasiegos es la Virgen de Valvanuz, cuya fiesta se celebra el 15 de agosto, en el santuario del mismo nombre. En esta fecha los pasiegos acuden al santuario de la virgen con sus trajes típicos a sacar en procesión a la Virgen. Esta declarada Fiesta de Interés Turístico Regional.

Las tres villas pasiegas formaban la antigua jurisdicción de los Montes del Pas.

La Vega de Pas tiene como barrios: Candolías, La Gurueba, Guzparras, Pandillo, Víaña y Yera.

San Roque tiene tres barrios: Carcabal, Merilla y La Concha.

San Pedro del Romeral, es la tercera villa pasiega por excelencia. Situada en los altos Valles del Pas, en la plaza del pueblo se encuentra un bello conjunto formado por el ayuntamiento (la casa de todos los pasiegos según dice el letrero) y una iglesia del siglo XVIII, con una imponente torre. Sin embargo, la mayoría de sus casas están desperdigadas por el valle en pequeñas agrupaciones. Lo componen los siguientes barrios: Aldano, Bustal, Bustiyerro, Hornedillo, La Peredilla, Ronquillo, La Sota, Vegaloscorrales y Vegalosbaos.

Otra de las poblaciones del ámbito pasiego, pero esta vez dentro de la provincia de Burgos es la villa de Espinosa de los Monteros, villa pasiega por excelencia.

Su entrada en la historia se corresponde con el año 800 cuando el abad Vitulo ocupa el área de Espinosa y ya se cita el núcleo en el año 816. A comienzos del siglo XI pertenece al monasterio de Oña, al ser incluidas dentro de las donaciones que se realizan para su fundación, y será Alfonso VI quien la impulse y reedifique más adelante. El

apelativo de los Monteros, según la tradición, lo recibirá tras el intento de asesinato del conde Sancho García; gracias a un espinosiego el conde salvó su vida. El conde como muestra de gratitud crea un cuerpo de Monteros de Cámara, encargados de hacer la guardia a la persona real durante la noche.

Los espinosiegos, fueron elegidos por los reyes de Castilla, como parte de la guardia de cámara personal del rey, entre otros motivos por su lealtad y fidelidad y por su limpieza de sangre, ya que según costumbres de la época, no podían tener ningún ascendiente de sangre árabe o judía.

También es fama que las mujeres pasiegas eran buscadas como nodrizas de la familia real tanto por sus cualidades físicas para el desempeño de tal función, como por el motivo de la limpieza de sangre. Se comenta que las nodrizas cuando se dirigían a los lugares de trabajo en las ciudades, solían llevar con ellas un perro o gato para darles de mamar y así no quedarse sin leche en el camino.

La limpieza de sangre era una exigencia que se imponía a las personas, que tenían que demostrar que entre sus antepasados no había habido gente de raza judía, árabe o morisca. Los pasiegos por su forma de vida y su aislamiento eran buenos candidatos para cumplir tal fin, ya que la presencia de gente de dichas razas en la comarca no era habitual, incluso se llegaron a dictar leyes prohibiendo la presencia de dichas personas en la comarca.

Monumentos o lugares importantes en Espinosa de los Monteros son: la Plaza Mayor o de Sancho García, iglesia parroquial de Santa Cecilia y el Palacio de los marqueses de Chiloeches.

Lugar importante en las cercanías del Valle de Pas es Puente Viesgo, conocida por su Balneario y su ocupación hotelera y por las cuevas prehistóricas que en encuentran en su término.

Ya en el siglo XIX los pasiegos empiezan a abandonar la ganadería, y se especializan en oficios por lo que se hacen famosos en el resto de España, como son los de contrabandistas, nodrizas reales (ya citado) o vendedores ambulantes de helados.

A destacar una película dirigida por Manuel Gutiérrez Aragón, nacido en Cantabria "La vida que te espera" que narra una historia ambientada en el mundo pasiego.

Y por último no hay que olvidar dos especialidades culinarias pasiegas, una de ellas llevan su nombre los sobaos pasiegos y las quesadas, ambas realizadas con productos lácteos como no podía ser, tratándose de un pueblo eminentemente ganadero.

This interesting topic of race cursed.

With respect to exhaustion, were also in Aragon.

Copy of a work of M.

García Piñuela:

"In Aragon the presence of" exhaustion "and was overlooked almost as many or more than in Navarra, but problems with the Highlanders were not marginalized, but pure and simple separation of two communities, without conflicts or disputes, and scandals,

to its total integration.

We all know the reputation of good builders and masons who had "cagots" and "exhaustion" and the tradition of a strong and robust architecture that emerged in Aragon, with works like the Cathedral of Jaca, with one of the most important hidden messages

Romanesque, or the Santa Cruz de la Seros [sic], San Caprasio, San Juan de la Peña, or San Pedro de Siresa which boasts one of the few mazes can still be of many who were in the Spanish churches. "

Very complete is this other article from Bastian Lasierra:

"Yes, I know that in speaking of" exhaustion ", or" cagots "or" gafos "which had all these names and some more as we shall see," we immediately think of Navarra, especially in the neighborhood of Bozate,

in Arizcun in Baztán near Elizondo, or, at best, in the Roncal.

But agotes in Aragon?

A few years ago, to fix the parish church of the Plan, whose noble stone had been smeared by fever and liming enyesadota nineteenth century, a strange door appeared under the choir, in the left corner of the temple.

Of course, it could not be there to give way to the cemetery, which was just on the opposite side, or as an entrance to the sacristy or the Tower, for the same reason.

In addition, its small size, to be curved or bent cross, eliminated every other possibility, for example, step into a baptismal.

What paint that door there?

What mystery was?

How agotes had arrived here?

The same thing happened to the witches, who apparently only arose in Euskalerrria or Galicia, until we discovered his overwhelming abundance in Aragon.

In Aragon we have everything that I tell you.

The trouble is that we have learned and will not learn for want of researchers and research support.

And this goes for anyone, is ... Anyway, who were they and what did agotes?

A deep confusion about its origin in another time was related to other populations considered cursed as "the cowboys of Asturias", "the Chuetas de Mallorca" or "idiots of the Pyrenees."

Today we know that have nothing to do with them, than one appearance a bit depressing, that they all have only the meaning of a total inbreeding, since nobody wanted to marry into them.

Nor are Basque race, although the small community that is not mixed them speak Euskera, living in an area almost unknown Castilian.

But the Rh factor of blood clearly ruled that source.

During the Middle Ages lepers were considered and that seems to indicate the name of "Gafo", "mesiello", "Meseguera" or "Mesum" and even "Christians of Saint Lazarus" that were known.

This and the widespread belief that his presence produced an unbearable stench, nauseating, was the most determining factor for long suffered marginalization.

And, of course, also its religious charge, at a time of deep faith but a great intolerance for the obsession of not interfering with heretics.

They are descendants of Albigenian thought or Arians and Goths.

They were persecuted for professing the faith of the Cathars, who rejected the power and wealth of the Church.

The word "cagot" or "casgot" literally means "fat dog", and what is clear is that Spain came from Bearne, from Albi Area (land of Albigenses).

How could only go in Navarra, intense contact with the Alto Aragón has always had with the "Aragon" the other side of the Pyrenees?

Another curious thing: French is spoken of Euskadi (the Iparretarrak, the North) of the Benabarre French Navarre, which means the same as Benabarre: Lower Navarre "speaking of the French Catalans from Perpignan

.

Well.

There seems to be reason for it.

But why did not they say the Aragonese French, as have been actually and aregianos Béarnaise?

Well.

Semicolon here ... And I still have the issue.

If people considered them Albigenses, they were trying to appear as authentic Christians, and so were also called "New Christians."

But their presence within the Church was so conditioned and beyond: they had to be placed under the choir, they could not make offerings, had to receive communion at the end of all, even after women and children, peace were given with different Pax or, when there were two, kissed the back of it.

And they did enter the temple by a different door, usually short and humiliated, away from the main.

This is the most important feature to discover its presence, although these puertecicas are enclosed.

There was more.

In the Roncal, for example, could not wear the dress trimmed with red Roncal in cloaks and were never recognized as citizens.

They could not own land, and probably for this reason at all sites devoted to crafts, considered low compared to the farmers and ranchers.

They came and smiths, drummers, and very often of timber related trades: woodcutters, turners, carpenters, coopers ...

But the most infamous for them, together with the entry shameful to the church was required to keep the clothes sewn into a goose foot red on the left shoulder blade to disclose their worldwide presence and could outrun them.

The name "gafos" literally means "claw hand."

An inspection of the side doors of the churches in northern Aragon accuses us their presence in Anso, Fago, Echo, Majones, Salvatierra, Sigüés, Berdún, Villanúa, Castiello, Baros and many more.

The surprise is that door also find Plan.

Anyone would think that this data is not enough to assert their presence among us.

And I agree, though no longer a track.

But what prompted me to find the trace of the depleted in the Pyrenees was a sixteenth century document in which the quarrel in the courts of Pamplona nothing less than one hundred and sixty agotes.

These are no small Aragonese.

In a paper by Idoate dust has a list of one hundred sixty very different places prosecutors seeking justice for the marginalized who suffer because of their status expires.

These are, Mateo Esteban and Carlos Olite, Sos, Old Pedro Dominguez, Miguel Dominguez, Raymond Martin, Uncastillo, Juan, Antonio and Miguel Arnaldo and Beltran, Salvatierra, Arnaldo Sanchez and his son, Anso;

Bernardo Maxon, carpenter, and his sons, Maxon, John Xinon and William (a) Guillennet, Villarreal, Juan Fuster, Miguel, his son, Pedro Spes, of Berdún, John Blanc, Juan, his son, John

Margarita, Berdún, Harrow and their children, Borau ...

It is the first news documentary, or almost, that I have to exhaust us.

Of course we already knew by Espasa, that "agotes living in Navarre and mainly in the Baztán.

They are found in Pamplona, Jaca Elizondo and up. "

The tracks oriented toward the diocese of Jaca and that's where we find the happy agotes doors on all sides.

But it was necessary to document their presence.

We knew of a provision, 1590, demanding that the rector of the parish of Ansó had a degree in theology "because many Christians come to Ansó Bearne offices for the saints."

Apparently, they had to filter all possible entry of essences Albigenses.

But the file was no longer Ansó anymore.

A little more explicit was the Berdún, although there was no direct reference.

In 1571, the inspector in charge "has been to close or to close a small stone door that haze is in the church that goes out under penalty of one hundred salaries paid their own property."

This can be interpreted as a measure to prevent discrimination.

Although it seems that must have their ups and downs since, four years later, in 1575, another visitor commanded to make "a pax of silver, honest, and a bronze."

It seems clear the intention.

Also tells us that James died in hospital Berges, serrated, foreign and poor, and was buried in the churchyard.

This "serrated" and "alien" thought-provoking, more so then we hear of a blacksmith named Figoli, Naples.

No stranger to dry!

Did Bergés Aragonese is not something else?

We also know that centuries later, in the wars of succession, "the Carlist took the sawmills, but could not enter Berdún."

Then they were out of town, where the exhausted forced to live and the office is clear.

The parish records of Villarreal, also drew Majones Binu and doubts.

It seems as if there had been a conspiracy to remove all traces of exhaustion in the documentation.

Nor was Canfranc fruitful research.

And that's the nickname of its people and could not be more explicit: in effect, called "cagotes" with the exact name given in the Beam.

Incidentally, the name "chistotes" also gave them, could be linked with "The Chistau bal" in the place of Plan.

I leave it to historians ...

As the documentation was closing its doors, had to follow another course.

A careful walk through the streets of Berdún shields showed me very curious esoteric signs that some day should be explored.

Villarreal abounded in anagrams of JHS (Jesus), which could be interpreted as an effort to pass as Catholics.

In House Carpenter-care business, "also saw signs extrañísimos.

My informant explained to me that the house had always been carpenters.

In Salvatierra, plus anagrams, at Casa Ramon Bueno artisan clearly appeared a shield with a hammer, an anvil, tongs ...

There remained the track suit.

How I came forward Jorge Puyo consult, "the last man Ansó panties," if once someone had been banned, particularly to strangers, wear the suit Ansó as was done in the Roncal.

How happy I had made a positive response!

But no, never banned anyone.

It is shocking, however, that in Jaca be distinguished clearly and Cachirulo pants suit worn by farmers, the artisans, much closer to Navarre, up to the beret.

It is also true that in Aragon, in the case of witches as in the case of exhaustion, we were much more permissive than Navarre.

In the seventeenth century many agotes located Idoate based in Aragon.

And it came from old, as the receiver of Olite in the fourteenth century had led to several of them to Sádaba.

By exhausting all possible leads, hard work was to examine the presence of surnames that I knew they were exhausted by the different peoples of the region.

In Berdún, for example, was in 1551 a certain Maria Maxon family name continues to exist in 1561 but then disappears, but reappears at Villarreal in 1580, where also the Accos persist until 1626.

The Berdún Fuster persevere until 1790.

We see that in many cases people were changing.

In Bini, there are still Fustero House and Casa Margarita, though the name has been lost.

Chances are that eventually all would end up in Jaca and there are or have already merged with the rest of the population.

I do not know if I have reason.

I am neither historian nor do I pretend.

Until I prove otherwise, we have also deplete our land! "

As you see, in Aragon had exhausted not only in the western valleys, ie those closest to Navarre.

The was also in Gistau (Sobrarbe).

Lucia wrote about them and Bizen Dueso d'or River in 106 Argensola Magazine: THE EXHAUSTION OF GeSTAVI

Interesante tema este de las razas malditas. Por lo que respecta a los agotes, también los hubo en Aragón. Copio de un trabajo de M. García Piñuela:

"En Aragón la presencia de "agotes" pasa desapercibida y hubo casi tantos o más que en Navarra, pero los problemas con los montañeses no eran de marginación, sino pura y simple separación de dos comunidades, sin conflictos, ni pleitos, ni escándalos, hasta su total integración. De todos es sabido la fama de buenos constructores y canteros que tenían "cagots" y "agotes" y la tradición de una arquitectura firme y sólida que surgió en Aragón, con obras como la Catedral de Jaca, con uno de los mensajes ocultista más importante del románico, o La Santa Cruz de la Seros [sic], San Caprasio, San Juan de la Peña, o San Pedro de Siresa que ostenta uno de los pocos laberintos que aun puede verse de los muchos que hubo en las iglesias españolas."

Muy completo es este otro artículo De Bastián Lasierra:

"Sí, ya sé que al hablar de "agotes", o "cagots", o "gaños", que todos estos nombres tenían -y algunos más como luego veremos-, inmediatamente pensamos en Navarra, sobre todo en el barrio de Bozate, en Arizcun, en el Baztán, cerca de Elizondo, o, a lo más, en el Roncal. Pero, ¿agotes en Aragón?

Hace unos cuantos años, al arreglar la iglesia parroquial de Plan, cuya noble piedra había sido embadurnada por la fiebre enyesadota y encaladora del siglo diecinueve, apareció una extraña portezuela debajo del coro, en el ángulo izquierdo del templo.

Desde luego, no podía estar allí para dar paso al cementerio, que justo se encontraba en el lado contrario, ni como una entrada a la sacristía o a la torre, por la misma razón. Además, su insignificante tamaño, como para ser cruzada encorvado o agachado, eliminaba toda otra posibilidad como, por ejemplo, la del paso hacia el baptisterio. ¿Qué pintaba allí esa puerta? ¿Qué misterio tenía? ¿Hasta aquí habían llegado los agotes?

Lo mismo nos sucedía con las brujas, que por lo visto solamente se daban en Euskalerría o en Galicia, hasta que descubrimos su apabullante abundancia en el Alto Aragón. Que en Aragón tenemos de todo, que os lo digo yo.

Lo malo es que no nos hemos enterado y seguiremos sin enterarnos por falta de investigadores y de apoyo a la investigación. Y esto no va por nadie, ya se ve... Pero bueno, ¿quiénes eran y qué hicieron los agotes? Un profundo desconcierto sobre su origen llevó en otro tiempo a considerarlos relacionados con otras poblaciones malditas, como “los vaqueros de Asturias”, “los chuetas de Mallorca” o “los cretinos de los Pirineos”. Hoy sabemos que nada tienen que ver con ellos, como no sea un aspecto exterior un poco deprimente, que en todos ellos solamente tienen el significado de una endogamia total, ya que nadie quería emparentar con ellos.

Tampoco son de raza vasca, aunque la pequeña comunidad que queda de ellos sin mezclar hable euskera, por vivir en una zona que casi desconoce el castellano. Pero el factor Rh de su sangre descarta claramente esa procedencia. Durante la Edad Media se les consideraba leprosos y eso parece indicar el nombre de “gafo”, “mesiello”, “meseguero” o “mesuma” y hasta “cristianos de San Lázaro” con que se los conocía. Esto y también la creencia muy extendida de que su presencia producía un hedor insoportable, nauseabundo, fue el factor más determinante para la marginación que siempre sufrieron. Y, por supuesto, también su carga religiosa, en unos tiempos de profunda fe pero de una gran intolerancia por la obsesión de no mezclarse con herejes. Se los creía descendientes de albigenses o arrianos y godos. Se les perseguía por profesar la fe de los cátaros, quienes rechazaban el poder y la riqueza de la Iglesia. La palabra “cagot” o “casgot” significa precisamente “perro gordo”, y lo que está claro es que a España vinieron desde el Bearne, procedentes de la zona de Albi (tierra de albigenses). ¿Cómo iban a entrar solamente en Navarra, con el contacto intensísimo que el Alto Aragón ha tenido siempre con el “Aragón” del otro lado del Pirineo? Otra cosa curiosa: se habla del Euskadi francés (los iparretarrak, los del norte); de los navarros franceses de la Benabarra, que significa lo mismo que Benabarre: “Navarra la Baja”; se habla de los catalanes franceses de la parte de Perpignan. Bien. Parece que hay razón para ello. Pero, ¿por qué nunca se dice los aragoneses franceses, como han sido en realidad los bearnese y los aregianos? Bueno. Punto y coma aquí... Y sigo con el tema. Si las gentes los consideraban albigenses, ellos se esforzaban por aparecer como auténticos cristianos, y por eso recibieron también el nombre de “cristianos nuevos”. Pero su presencia dentro de la Iglesia fue tan condicionada como fuera de ella: tenían que colocarse debajo del coro, no podían pasar a hacer ofrendas, la comunión la tenían que recibir al final de todos, incluso después que las mujeres y los niños, la paz se les daba con diferente portapaz o, cuando no tenían dos, besaban el reverso del mismo. Y se les hacía entrar en el templo por diferente puerta, generalmente bajita y humilladora, lejos de la principal. Este es el rasgo más importante para descubrir su presencia, aunque esas puertecicas estén tabicadas. Aún había más. En el Roncal, por ejemplo, no podían vestir el traje roncalés con sus ribetes colorados en los capotes y nunca eran reconocidos como ciudadanos. No podían poseer tierras y, probablemente, por esta razón se dedicaron en todos los sitios a oficios artesanos, considerados como bajos frente a los labradores y ganaderos. Fueron, pues, herreros, tamborileros, y con mucha frecuencia de oficios relacionados con la madera: leñadores, torneros, carpinteros, toneleros...

Pero lo más infamante para ellos, junto con la entrada vergonzante a la iglesia, fue la obligación de llevar cosida en la ropa una pata de oca roja sobre el omoplato izquierdo para que todo el mundo detectase su presencia y pudiera huir de ellos. El nombre de “gafos” significa precisamente “mano en garra”. Una inspección de puertas laterales por las iglesias del norte de Aragón nos acusa su presencia en Ansó, Fago, Echo, Majones, Salvatierra, Sigüés, Berdún, Villanúa, Castiello, Barós y muchos lugares más. La sorpresa es encontrar también dicha puerta en Plan. Alguien opinará que este dato no es suficiente para afirmar su presencia entre nosotros. Y le doy la razón, aunque no deja de ser una pista.

Pero lo que me indujo a buscar el rastro de los agotes en el Pirineo fue un documento del siglo XVI en el que se querellan en los tribunales de Pamplona nada menos que ciento sesenta agotes. Entre ellos aparecen no pocos aragoneses.

En un documento desempolvado por Idoate consta una lista de ciento sesenta querellantes de lugares muy diversos que piden justicia por la marginación que sufren a causa de su condición de agotes. Entre ellos aparecen, Mateo Olite y Carlos de Esteban, de Sos; Pedro Domínguez el Viejo, Miguel Domínguez, y Raimundo Martín, de Uncastillo; Juan, Antonio y Miguel Arnaldo y Beltrán, de Salvatierra; Arnaldo Sánchez y su hijo, de Ansó; Bernardo Maxones, carpintero, y sus hijos, de Maxones; Juan Xinón y Guillermo (a) Guillennet, de Villarreal; Juan Fuster, Miguel, su hijo, y Pedro Spes, de Berdún; Juan Blanc, Juan, su hijo, y Juan de Margarita, de Berdún; Grada y sus hijos, de Borau...

Es la primera noticia documental, o casi, que tengo de agotes entre nosotros. Claro que ya sabíamos por el Espasa, que “los agotes viven en Navarra y, principalmente, en el Baztán. Se les encuentra también en Pamplona, en Elizondo

y hasta en Jaca”.

Las pistas orientaban hacia la diócesis de Jaca y allí es donde podemos descubrir las dichas puertas de agotes por todos los lados. Pero era necesario documentar su presencia. Sabíamos de una disposición, hacia 1590, que exigía que el rector de la parroquia de Ansó debía ser licenciado en teología “porque vienen muchos cristianos del Bearne a Ansó para los santos oficios”. Por lo visto, había que filtrar toda posible entrada de esencias albigenses.

Pero el archivo de Ansó ya no daba más de sí. Un poco más explícito era el de Berdún, aunque no había ninguna alusión directa. En 1571, el visitador manda “que se haya de cerrar o hacer cerrar a piedra calina la puerta pequeña que está en la iglesia que sale a la calle so pena de cien sueldos de sus propios bienes pagaderos”. Esto puede interpretarse como una medida para evitar la discriminación. Aunque parece que debió de haber sus más y sus menos porque, cuatro años más tarde, en 1575, otro visitador manda que se haga “un portapaz de plata, honesto, y otro de bronce”. Parece clara la intención.

También se nos habla de que murió en el hospital Jacobo Bergés, serrador, extranjero y pobre, y se le enterró en el cementerio de la iglesia. Esto de “serrador” y “extranjero” da qué pensar, tanto más que por entonces se nos habla de un herrero llamado Figoli, napolitano. ¡No extranjero a secas! ¿Es que Bergés no es más aragonés que otra cosa? También sabemos que siglos después, en las guerras de sucesión, “los carlistas cogieron las serrerías, pero no pudieron entrar en Berdún”.

Luego éstas estaban fuera del pueblo, en donde se obligaba a los agotes a vivir y el oficio es claro.

Los libros parroquiales de Villarreal, Binués y Majones tampoco sacaban de dudas. Parece como si hubiera existido una conspiración para hacer desaparecer todo rastro de agotes en la documentación. Tampoco fue fructífera la investigación en Canfranc. Y eso que el apodo de sus gentes ya no podía ser más explícito: en efecto, los llaman “cagotes”, con el nombre exacto que reciben en el Bearne. Por cierto, que el nombre de “chistotes” que también se les daba, podría enlazar con el de “La bal de Chistau”, en el lugar de Plan. Lo dejo para los historiadores...

Como la documentación cerraba sus puertas, había que seguir otros derroteros. Un paseo atento por las calles de Berdún me mostró escudos con signos esotéricos curiosísimos, que algún día habría que estudiar. En Villarreal abundaban los anagramas de JHS (Jesús), que podrían entenderse como un esfuerzo para pasar por católicos. En Casa Carpintero -atención al oficio- también se veían signos extrañísimos. Mi informador me aclaró que en esa casa habían sido siempre carpinteros. En Salvatierra, además de los anagramas, en Casa Ramón Bueno aparecía un escudo netamente artesano, con un martillo, un yunque, unas tenazas...

Quedaba la pista del traje. ¡Con qué ilusión se me ocurrió consultar a Jorge Puyo, -el último hombre de calzón de Ansó-, si antiguamente se había prohibido a alguien, en concreto a forasteros, vestir el traje ansotano como se había hecho en el Roncal. ¡Qué feliz me hubiera hecho una respuesta afirmativa! Pero no, nunca se prohibió a nadie. Es chocante, sin embargo, que en Jaca se distinguiese claramente el traje de calzón y cachirulo que llevaban los labradores, de de los artesanos, mucho más parecidos al navarro, hasta por la boina.

También es cierto que en Aragón, tanto en el caso de las brujas como en el de los agotes, fuimos mucho más permisivos que los navarros. En el siglo XVII Idoate localiza a numerosos agotes afincados en Aragón. Y ya venía de antiguo, pues el recibidor de Olite en el siglo XIV ya había conducido a varios de ellos a Sádaba. Por agotar todas las pistas posibles, duro fue el trabajo de examinar la presencia de los apellidos que sabía que eran de agotes por los diferentes pueblos de la comarca. En Berdún, por ejemplo, aparecía en 1551 una tal María Maxones, apellido que sigue dándose en 1561 pero que luego desaparece, aunque reaparece en Villarreal en 1580, en donde también perduran los Accos hasta 1626. Los Fuster perseveran en Berdún hasta 1790. Se ve que en muchos casos iban cambiando de pueblo. En Biniés, aún existen Casa Fustero y Casa Margarita, aunque se haya perdido el apellido. Lo más probable es que a la larga todos fueran a parar a Jaca y allí están o ya se fusionaron con el resto de la población. No sé si tengo razón. Ni soy historiador ni lo pretendo. Mientras no me demuestren lo contrario, ¡También Agotes hemos tenido en nuestra tierra!”

Como veis, en Aragón no solo hubo agotes en los valles más occidentales, es decir, los más cercanos a Navarra. Los hubo también en Gistau (Sobrarbe). Sobre ellos escribieron Lucía Dueso y Bizén d'o Río en el número 106 de la Revista Argensola: LOS AGOTES DE GeSTAVI

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PUEBLOS Y RAZAS MALDITAS DE ESPAÑA: LOS VAQUEIROS DE ALZADA

Según Francisco Feo Parrondo, en su libro "Los Vaqueiros de Alzada", la población rural del occidente asturiano se divide en tres grupos contrapuestos: "marmuetos o marinuetos" (lugareños de la zona litoral asturiana), "xaldos" (lugareños de la parte montañosa de vida sedentaria) y "vaqueiros".

Los vaqueiros vivían en la zona occidental de Asturias y la parte norte de León, y hoy como tales ya han desaparecido. Eran un pueblo orgulloso y estilo de vida diferente, por ello fueron marginadas. Se encontraban en los concejos de Tineo, Salas, Valdés, Belmonte, Navia, Cudillero, Villayón y Somiedo.

Seguimos a Gaspar Melchor de Jovellanos en su carta a Antonio Ponz fechada en 1793.

"Vaqueiros de alzada llaman aquí a los moradores de ciertos pueblos fundados sobre las montañas bajas y marítimas de este Principado, en los concejos que están a su ocase, cerca del confin de Galicia. Llamánse vaqueiros porque viven comúnmente de la cría de ganado vacuno; y de alzada, por que su asiento no es fijo, sino que alzan su morada y residencia, y emigran anualmente con sus familias y ganados a las montañas altas."

"Las poblaciones que habitan, si acaso merecen este nombre, no se distinguen con el título de villa, aldea, lugar, feligresía, ni cosa semejante, sino con el de braña, cuya denominación peculiar a ellas significa una pequeña población habilitada y cultivada por estos vaqueiros."

La palabra braña pudiera proceder del latín "brannam" que significa lugar alto y empinado. También se acepta que pudiera venir de la palabra asturiana "branu" que significa verano, por lo que braña podría ser considerada como lugar de verano. También se dice que podría proceder de la palabra latina "veranía" (verano) lo que confirmaría que la palabra braña designa lugar de verano.

Las brañas solían estar situadas en lugares altos y empinados, con grandes desniveles, y así aprovechar los terrenos llanos de pasto para el ganado y secundariamente para la agricultura. Esto marcaría la forma de vida de los vaqueiros.

Los vaqueiros vivían en chozas con muros de piedra y techos de paja o de teja. Las habían en los lugares de verano y en los lugares de invierno, ocupándolas según el periodo de la trashumancia. En las brañas cuando no estaban ocupadas siempre se quedaba una persona conocida como el "vecindeiru" que era el encargado de cuidar la braña hasta la próxima ocupación.

Durante el verano subían a las montañas a trashumar y allí elaboraban un tipo de choza llamada "teito", el techo era de escoba o piorno, las paredes de piedras, unos agujeros en las paredes simulaban ventanas y una puerta.

"Los vaqueiros viven, como he dicho, de la cría de ganados, prefiriendo siempre el vacuno, que les da su nombre, aunque crían también alguno lanar y caballar. Las demás ocupaciones son subsidiarias, y sólo tomadas para suplemento de su subsistencia. Tan cierto es que el interés, este gran móvil a que obedece el hombre en cualquier situación, no ha inspirado todavía a estas gentes sencillas otro deseo que el de suplir a sus primeras y menos dispensables necesidades."

Por tanto dos son las actividades principales de los vaqueiros, el trashumar con el ganado en verano por las montañas altas de Asturias y León y otro el cultivar prados de guadaña para asegurar el heno que sirva de alimento a sus rebaños en invierno.

Los vaqueiros de alzada pasan el invierno en brañas relativamente cercanas a la costa, y al llegar el verano, cogen todas sus pertenencias (familia, rebaños, animales, utensilios) y se desplazan en caravana hasta las tierras altas para alimentar el ganado. Así mismo el ganado vacuno sirve como elemento de transporte de los utensilios o personas que emprenden el largo y difícil camino. Aunque las fechas son muy variables dependiendo del clima, las fechas de trashumancia suelen ser desde el 8 de mayo al 29 de septiembre.

El alimento básico de los vaqueiros de alzada es la leche, y aquellos productos que puedan cultivar como la patata o el maíz que es comprado con el excedente del ganado vacuno. Cultiva solo para existir, y trafica con el mismo fin, y sólo en los mercados libres.

Aunque teóricamente se encontraban bajo la jurisdicción civil, real y religiosa, no estaban sujetos en la práctica a ninguna servidumbre, dado el tipo de vida que llevan. No pagaban impuestos y por lo tanto eran mal vistos por los "xaldos".

"Los matrimonios de los vaqueiros, más que al bien de las familias, parecen dirigidos al de los mismos pueblos. Cuando alguno se contrae, todos los moradores concurren alegres a la celebración, acompañando los novios a la

iglesia y de allí a su casa, siempre en grandes cabalgatas, y festejando con escopetazos al aire y gritos y algaraza aquel acto de júbilo y solemnidad públicos, como si el interés fuese común y dirigido a la prosperidad de una sola y gran familia”.

”Para solemnizar los entierros se congrega también toda la braña; otro general convite reúne a sus vecinos en el oficio de consolar a los dolientes. Colocado el cadáver al frente de la mesa, recibe en público la última despedida, y en ella el último de los obsequios inventados por la humanidad. Todos asisten después a presenciar el funeral, y dicho el último responso, los concurrentes, empenzando por los más allegados, van echando en la huesa un puñado de tierra, y dejando al sepulturero la continuación de este oficio, se vuelven a sus casas pausados y silenciosos. En los días próximos llevan los parientes y dejan sobre la sepultura algunas viandas, prefiriendo aquéllas de que más gusto en vida el soterrado. Costumbre antigua derivada de la gentilidad y común a otros pueblos, y que se tolera mirando estos dones como ofrenda hechas a la iglesia por vía de sufragio. Tal es el modo que tienen estas gentes de llorar a sus finados; y si entre ellos son prolongados el dolor y la tristeza, verdaderas pruebas de su sensibilidad, son al mismo tiempo muy breves los lamentos y las lágrimas que tan mal componen con la constancia varonil.”

”También son públicos sus bautismos, como si en ellos se solemnizase el nacimiento y la regeneración espiritual de un hermano común; así es que estos pueblos representan a cada paso la imagen de aquellas primitivas sociedades que no eran más que un gran familia, unida por vínculos tan estrechos, que hacían comunes los intereses y los riesgos, los bienes y los males.”

”Esto, amigo mío, esto son los vaqueiros en sí mismos; ahora debe usted ver qué cosa sea esta desestimación en que los tiene el restante pueblo de Asturias. Pero acaso ¿necesita usted que le diga yo su origen para inferirle?. Separados de los demás aldeanos por su situación, su género de vida y sus costumbres, tratándolos allí como vendedores extraños, que sólo acuden a engañarlos y llevarles el dinero, era inferible que hubiesen de empezar aborreciéndoles y acabar teniéndolos en poco. Cierta aire esquivo y ladino en sus tratos, cierto tono arisco en sus conversaciones, cierta rudeza agreste, efecto de su vida montaraz y solitaria, debieron concurrir también en aumentar el desprecio de los aldeanos, que al cabo han venido a mirarlos y tratarlos como a gentes de menos valer y poco dignas de su compañía.

Los vaqueiros no solían tener trato con los lugareños, los matrimonios se concertaban entre los miembros de una misma braña, en la mayoría de las veces con vínculos de sangre para lo que era necesario pedir dispensa. Incluso el contacto entre miembros de distintas brañas era escaso, por lo que no digamos sobre los naturales del país.

Richard Ford decía: “Cada pequeño clan se mantiene solitario y altivo, esquivando y despreciando a su vecino: se protegen contra la humanidad como protegen a sus rebaños del lobo; nunca se casan fuera de su propia tribu.”

Esta desconfianza llevó en algunas parroquias a colocar una baranda de madera o una viga de madera en el suelo, dividiendo la iglesia, la parte delantera más cerca del altar para los naturales, y la parte de atrás y más alejada del altar, los de las brañas.

En la iglesia de San Martín de Luiña, aun se conserva la viga que separaba ambas partes de la comunidad. En ella se puede leer “no pasan de aquí a oír misa los baqueros”.

En 1844 se emitió una orden en la cual se decía que debían quitarse todas las marcas que impidiesen a los vaqueiros mezclarse con el resto de la población.

Esta necesidad va estrechando más y más entre sí el amor recíproco de los vaqueiros de cada braña, y alejándolos más y más cada día de los aldeanos. Por eso la misma separación, hecha ya de necesidad en la Iglesia, se observa por sistema recíproco en toda clase de concurrencias, donde los vaqueiros que junta el acaso hacen rancho aparte, formando en aquel solo punto causa común en los acontecimientos de cada particular, unidas entonces pro la necesidad de las fuerzas, cual si estuviesen en una guerra abierta y con el enemigo al ojo. Triste argumento de lo que puede entre los hombres la preocupación, cuando, recibida en la niñez, ha pasado a idea habitual, y borrado aquella natural simpatía con que los hombres y hasta los animales de una especie, se atraen, se buscan, y se complacen en tratarse y solazarse juntos.

Sobre sus orígenes poco se sabe, se ha dicho sin fundamento que eran esclavos romanos huidos, moriscos, esclavos árabes revelados en tiempos del rey Aurelio e incluso como decía Jovellanos ramas de habitantes de la maragatería. Se ha dicho que eran celtas renegados de otras tribus celtas que habían hecho amistad con los romanos. Nada de ello es cierto, pues no existen pruebas de lo dicho.

La realidad parece ser, que los vaqueiros son astures que llevaban un tipo de vida muy peculiar distinto a los

agricultores y aldeanos de los valles, debido a su forma de vida y al cuidado de sus rebaños, por lo que fueron marginados. Ello creó una serie de rasgos culturales propios y características diferentes del resto de los astures.

A tal punto llegó la marginación tanto de los naturales como de la nobleza que el siglo XVII, Diego das Mariñas, señor de Campona, hizo una petición al rey para que se castrase a todos los vaqueiros a fin de que no se extendiese la raza. Esta petición fué apoyada por algunos nobles más, pero a Dios gracias no se llevó a cabo.

La cultura vaqueira se centra principalmente en leyendas, bailes, vestimenta y folklore que se conservaban en las brañas sin influencias externas.

De los instrumentos típicos vaqueiros tenemos: "el pandeiru", "la payetxa" (sarten de metal que se golpea con una llave), los crócalos o castañuelas que estaban tallados y pintados.

También tenemos el baile del pandero o la vaqueirada, tipo de canción que habla de las tareas cotidianas.

De las leyendas vaqueiras tenemos al "trasgu" (pequeño ser con un agujero en las manos y que se encargaba de cambiar las cosas de sitio en las casas), el "díaño burllón" (ser que se dedicaba a gastar bromas), el "nuberu" (encargado de dirigir la lluvia, las tormentas, la nieve etc.), "las xanas" (son ninfas de las fuentes y los ríos, solo se encuentran en las brañas del interior).

Existen supersticiones como la de la Noche de San Juan, que se hacía una hoguera de helecho, laurel, hinojo, sándalo y excrementos de cerdo para ahumar al ganado y a los niños con el fin de prevenir males. (Este rito ya lo practicaban los celtas), el mal de ojo, que solo era causado por personas de otra braña, el mal del filo (cuando un niño se ponía enfermo, se llamaba a la curandera y con hilo se media primero al niño a lo alto, y luego a lo ancho con los brazos extendidos, si el niño media lo mismo no poseía el mal del filo, pero si por el contrario la medida no era la misma, se cortaba el hilo en nueve trozos, luego se echaban al fuego todos menos uno, que era colocado en la muñeca del niño, para ser quemado días después).

Sus apellidos eran: Feito, y Garrido. Hay una copla popular que dice "Antes que Dios fuera Dios y el sol diese nestos riscos, ya los Feitos era Feitos y los Garridos, Garridos". Otros apellidos eran: Ardura, Acero, Antón, Arnaldo, Berdasco, Calzón, Cano, Blasón, Gayo, Gancedo, Riesgo, Redruello, Mayo, Sirgo, Gavilán y Parrondo.

Uno de los principales lugares de vida vaqueira se encontraba en la población de San Martín de Luiña (en el Concejo de Cudillero), también los encontramos en el concejo de Valdés (capital Luarca).

Los lugares vaqueiros son: Brañaseca, la Rondiella, Gallinero, Busfrío, Llendepín, La Bordinga, La Puerca, Teixidiello y Los Gayuelos.

Para ser considerado vaqueiro, había que haber nacido en la braña y trashumar.

Eran católicos y su patrona es la Virgen del Acebo, aunque hay que tener en cuenta que eran gentes de deficiente evangelización propiciada por su modo de vida y consecuencia de su aislamiento, que conlleva la práctica de numerosas costumbres supersticiosas y arcaicas.

Las costumbres vaqueiras se rememoran anualmente el último domingo de julio en "La Vaqueirada", romería campestre que se realiza en el Alto de Aristébano, limitrofe entre Luarca y Tineo, con la famosa boda vaqueira, acompañada de cantos y bailes regionales.

También tenemos el Museo de los Vaqueiros de Alzada en la población de Naraval.

DAMNED PEOPLE AND RACES OF SPAIN: THE Vaqueiro of Appeals

According to Francisco Feo Parrondo, in his book "The Vaqueiros of Appeals, the rural population of western Asturias is divided into three opposing groups," or marinetos marmuetos (villagers in the coastal area of Asturias), "xaldas" (locals of the

sedentary mountain) and "vaqueiros."

The vaqueiros lived in the western part of Asturias and the north of León, and today these have already disappeared.

They were a proud people and different lifestyle, why were marginalized.

They were in the councils of Tineo, Salas, Valdes, Belmonte, Navia, Cudillero, Villayón and Somiedo.

We Gaspar Melchor de Jovellanos in his letter to Antonio Ponz dated 1793.

"Appellate Vaqueiros here call the inhabitants of certain towns founded on low mountains and sea of the Principality, in the councils that are to its end, near the borderline of Galicia. Llamánse vaqueiros because they commonly live breeding cattle;

and appeal, because his seat is not fixed, but raise their abode and residence and migrate annually with their families and cattle to the high mountains. "

"The people who live, if anything deserves the name, can not be distinguished with the title of town, village, place, parish, or any such thing, but with the brane, whose name means peculiar to them enabled a small population and cultivated by

these vaqueiros. "

Braña The word may derive from the Latin "Brannaman" meaning high place and steep.

Is also accepted that the word may come from Asturias "branu" which means summer, so it could be considered braña summer place.

It is also said that could come from the Latin word "summertime" (summer) that would confirm that the word means braña summer place.

The braña used to be located in high places and steep, very hilly, and so take advantage of flat land for cattle grazing and secondarily for agriculture.

This would be the way of life vaqueiros.

The vaqueiros lived in huts with stone walls and thatched roofs or tiles.

The sites had in summer and winter sites, employed from the period of transhumance.

In brañas when they were not always occupied was a person known as the "vecindeiru" who was in charge of guarding the braña until the next occupation.

During the summer went up to the mountains to grazing and there elaborated a kind of hut called "Teito", the roof had broom or broom, stone walls, holes in the walls simulating windows and a door.

"The vaqueiros live, as I said, breeding of cattle, always preferring beef, which gives them their name, but also raise some sheep and horses. The other occupations are subsidiary, and only taken to supplement their livelihoods. Tan truth is that interest, this great phone to obey the man in any situation, has not inspired yet simple these people other desire than to supply its needs first and least dispensable. "

Thus there are two main tasks vaqueiros, the migrate with the cattle in summer by the high mountains of Asturias and Leon and other grassland farming scythe hay to ensure that serves as food for their flocks in winter.

The appellate vaqueiros winter in brañas relatively close to the coast, and when summer arrives, they take all their belongings (family, herd, animals, tools) and travel in convoy to the highlands to feed livestock.

Likewise cattle serves as a transport of the vessels or persons engaged in the long and difficult road.

Although the dates vary widely depending on the weather, the dates of migration are usually from 8 May to 29 September.

The staple food of the appellate vaqueiros is milk and products that can grow as potatoes or corn which is purchased with the surplus of cattle.

Grow only to exist, and traffic for the same purpose, and only free markets.

Although theoretically they were under civilian jurisdiction, real religious and were not required in practice to any easement, given the kind of lives they lead.

Do not pay taxes and therefore were not well regarded by the "xaldas."

"Marriages of vaqueiros, rather than the good of families, appear directed at the people themselves. When any contracts, cheerful all the inhabitants attend the celebrity, accompanied the couple to the church and from there to your home

always great riding, and partying with shotguns into the air and shouting and algaraza this act of public jubilation and solemnity, as if the interest were common and led to the prosperity of one big family. "

"To solemnize the burial also gathers all braña, another general meeting to treat its neighbors in the office to comfort the mourners. Insert the corpse in front of the table, you receive in public the last farewell, and in it the last of inventandos gifts to mankind. All then attend the funeral, and that the last response, attendees, introduced by those closest to them, are thrown into the pit a handful of soil and gravedigger leaving the continuation of this office, home become slow and quiet. In the days ahead bring relatives over the grave and leave some tubers, preferring more like those of the buried alive. ancient custom of the Gentiles derived common to other peoples, and that tolerate watching these gifts as an offering made to the church by way of suffrage. This is the way with these people to mourn their dead, and if among them are prolonged pain and sadness, true tests of their sensitivity, are both very short time the cries and tears up so bad with the men's record. "

"They are also public their baptisms, as if they are solemnized the birth and the spiritual regeneration of a common brother, so that these people represent each step the image of those primitive societies which were nothing more than a big family, united by

such close ties, which were common interests and risks, good and evil. "

"This, my friend, this is the vaqueiros in themselves, now you should see what it is this dismissal that has left the people of Asturias. But perhaps you do you need me day to infer their origin?. Separated

other villagers about their situation, their way of life and habits, treating them as vendors there strangers who only come to deceive them and take the money, it was inferred that they had to start and stop hating having them in a little. True elusive and cunning in air

their treatment, a surly tone in their conversations, rudely wild, effect of wild and lonely life, had to go also to improve the scorn of the villagers, who have come after seeing them and treat them as people of worth and a little less worthy of their company.

The vaqueiros not used to have dealings with the locals, marriages were arranged between members of a lining, most often with blood ties to what was necessary to request waiver.

Even contact between members of different brañas was scarce, so do not say about the natives of the country.

Richard Ford said: "Every little clan remains lonely and proud, dodging and despising his neighbor, are protected against humanity as they protect their flocks from the wolf, never marry outside their own tribe."

This distrust led in some parishes to place a wooden railing and a wooden beam on the floor, dividing the church, the front of the altar closer to the natives and the back and furthest from the altar, those of
branes.

In the church of San Martín de Luiña, the beam can still be seen separating the two parts of the community.

It reads "do not go to mass here the cowboy."

In 1844, it issued an order which said they should remove all the marks that would prevent the vaqueiros mixed with the rest of the population.

This need is more and more closer to each other mutual love of each braña vaqueiros, and away more and more each day of the villagers.

So the same separation, and of necessity made in the Church, is shown by reciprocal system in all kinds of gatherings, where you board vaqueiros the ranch do anything apart, forming single point in that common cause in the events of each particular

pro then joined forces need, as if they were in open warfare with the enemy to the eye.

Sad argument that men may worry, when received in childhood, is now common idea, and erasing that natural sympathy with men and even animals of a species, attract, browsing, and
pleased to be treated and solace together.

On its origins little is known, it is said that they were baseless runaway Roman slave, Moors, Arabs slaves revealed at the time of King Aurelius and even as Jovellanos said branches Maragatería inhabitants.

It has been said that they were Celtic Celtic renegades from other tribes who had become friendly with the Romans.

None of this is true, since there is no evidence of this.

The reality seems to be, that are astures vaqueiros carrying a very peculiar kind of life for farmers and other villagers in the valleys, due to their way of life and care of their flocks, so they were marginalized.

This created a series of cultural traits and characteristics are different from the rest of the Asturias.

To this point came the marginalization of both natural and nobility that the seventeenth century, Diego Dasmarinas Campona lord, petitioned the king to castrate all vaqueiros so as not to replicate the race.

This request was supported by some nobles, but thank God was not carried out.

Vaqueira culture focuses mainly on legends, dances, dress and folklore which were stored in the brañas without external influences.

Vaqueiros typical instruments are: "the pandeiru", "the payetxa" (metal pan that is struck with a key), or castanets castanets that were carved and painted.

Also we have the tambourine dance or vaqueira type of song about everyday tasks.

Vaqueiras the legends we have the "Trasgu" (little being with a hole in his hands and was in charge of changing things around in the houses), the "diaño burllón" (being that was dedicated to practical jokes), the "

Nuberu "(in charge of directing the rain, storms, snow etc.)," the xanas "(they are nymphs of fountains and rivers, only found in the interior brañas).

There are superstitions such as the Night of San Juan, which is to a fire of fern, laurel, fennel, sandalwood and smoked pig excrement to livestock and children in order to prevent evils.

(This ritual, and practiced by the Celts), the evil eye, was caused only by persons of another braña, bad edge (when a child was sick, was named to the healer and thread the child first half

to the top, then the width with arms extended, if the child did not possess half the same evil edge, but instead the measure was not the same, the wire was cut into nine pieces, then threw

all but one fire, which was placed in the child's wrist, to be burned days later).

Their names were: Feito, and Garrido.

There is a popular song that says "Before God was God and the sun give Nestos cliffs, and was Feito Feito and Garrido Garrido.

Other names were: Ardura, Steel, Anthony, Arnold, Berdasco, Pants, Cano, Blazon, Gaius, Gancedo, Risk, Redruello, May, Sirgo, Gavilan and Parrondo.

One of the main attractions was vaqueira life in the town of San Martin de Luiña (at the Council of Cudillero), are also found in the council of Valdés (Luarca capital).

Vaqueiros sites are: Brañaseca, the Rondiella, Gallinero, Busfrío, Llendepín, The Bording, La Puerca, Teixidiello and Los Gayuelos.

To be considered vaqueira had been born in the braña and migrate.


They were Catholics and their patron saint is the Virgen del Acebo, although it must be borne in mind that they were poor people of evangelization prompted by their way of life and a consequence of their isolation, which involves the practice of numerous customs and archaic superstition.

Vaqueiras customs are recalled annually the last Sunday of the Julii in The Vaqueiras "country pilgrimage that takes place in the Alto de Aristébano, borderline between Luarca and Tineo, with the famous wedding vaqueira, accompanied by songs and regional dances.

We also have Vaqueiros Museum of Appeals in the town of Naraval.

The Agotes: A remnant of the Sayabiga? (2010-04-23 22:34)

In a followup to the 

A photo of a goose's foot beside a photo of a goose foot symbol at Cementerio de Santa María de Adina, Iria Flavia
(Source: )

A crucifix in the shape of the stylized goose foot at the Templo del Crucifijo, Puente la Reina in Navarre along the Way

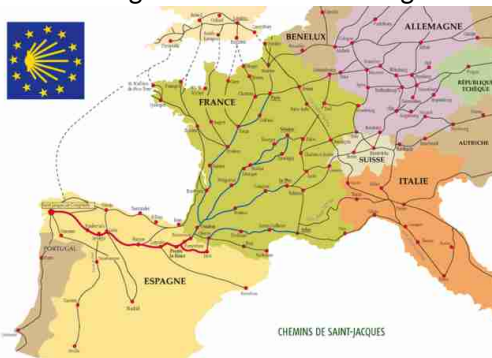


of St. James dating to the 13th-14th century.

Scallop shell symbols are found on fountains, wall and other structures all along the Camino de Santiago. Various theories are connected with these symbols. The camino is located along an old Roman trail that was supposed to follow the Milky Way to the sea. Thus, some esoteric scholars connect the scallop shell and goose foot to constellations. Others see the scallop as a fertility symbol linked with the goddess Venus, and the shell does have a womb-like shape.

Louis Charpentier in 1973 noted the large number of place names that included the word for "goose" along the Camino, and it has been suggested that the *Juego de la Oca* or Goose Game originates from the Camino de Santiago pilgrimage. In this game, there are 63 squares leading in a spiral-like path to the 64th central square that contains the image of a goose. There are also images in the other squares including geese, which are auspicious to land on, and less lucky squares containing images of obstacles, prisons and the like.

The goose connection here may lie in the goose-footed Agotes who built or helped to build many of the important structures along the Camino de Santiago.



[1]

Camino de Santiago marked in red (Source: [2]<http://en.wikipedia.org/wiki/File:Stjacquescompostelle1.png>). [3]Click here for full image. Geese provide a link with the [4]fairy folk that have been described in many places in this blog. Bertha Broadfoot herself, who becomes the wife of Robert II of France in latter legend, was known to tell tales to children while sitting by her spinning wheel, and some believe that "Mother Goose" of the fairy tales is derived from

La Reine Pédauque "the Goose Foot Queen."

As geese and swans were interchangeable in medieval lore, we can also see a connection between the fairy Swan Knight, and the goose footed Agotes and Bertha Broadfoot.

Grail connection

In *Jüngere Titurel*, following Wolfram von Eschenbach's linkage of the Grail family with the Angevins, the author takes the story back to late ancient times. They come from Cappadocia, which is not far from Antioch where both the Zutt and the Sayabiga were transported in the early 8th century.

According to the story, the pagan prince Sennabor helps the Roman emperor against other pagans and is converted to Christianity. In return, the emperor grants one of Sennabor's three sons, Parille, some French provinces, while Azubar is granted Anjou, and the third son, Sabbilar, receives Cornwall. The link in with Wolfram is clear here along with a justification of the Angevin's Gallic claim to England.

In order to bring the Grail family into medieval times, Parille's grandson Titurel, the first Grail King, is said to live past 400 years in age. Titurel was located in a region between Navarre and Aragon, although the area that was called *Salvaterra* can be seen as a form of Jerusalem and the Holy Land. Titurel marries a daughter of Frimutelle, a king of a Spanish province. Thus, the Grail family is placed in basically the same area as that associated with the Agote, and which formed a part of the Camino de Santiago. The doctrine of the Grail is said to have radiated from there to Aragon and then in order to Navarre, Catalonia and eventually beyond Spain. Wolfram also makes the Spanish connection placing Parzival's mother Herzeloide, a member of the Grail family, in the country but without giving a precise location.

Eastern influences in Romanesque art

Millard B. Rogers in 1960, and Mercia MacDermot in 2003 have published convincing studies showing Indic influences in Romanesque art. These findings are summarized at this webpage: [5]<http://www.beyond-the-pale.org.uk/column.htm>. Millard concentrated on the art found on the Camino de Santiago.

Most important are the close similarities of the column-swallowers and the foliage-spewer motifs in Romanesque art to the *kirtimukha* motif in Indic art of South and Southeast Asia. Indeed some of the reliefs along the Camino de Santiago look more similar to what one would find in medieval Borobudur or Bhubaneswar rather than of pre-Romanesque or even post-Romanesque Europe.

From the aforementioned site:

[6]

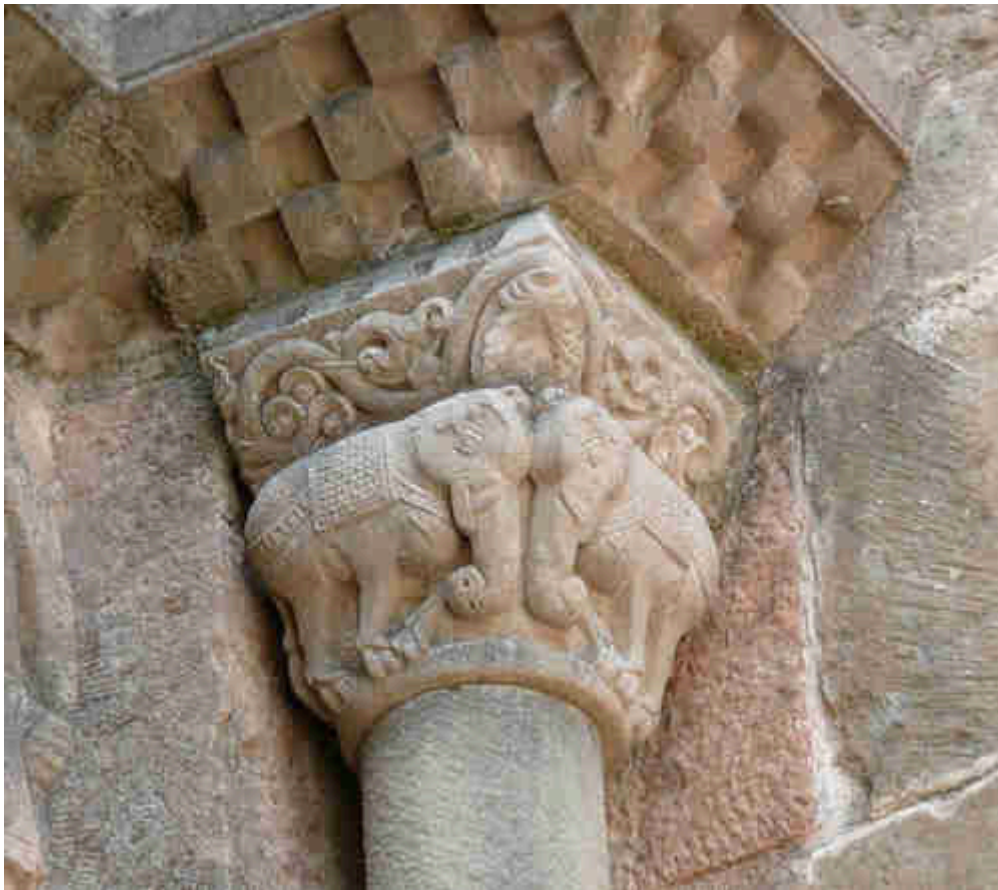


"What are we to make of this 15th century carving at Candi Sukuh in Java which, apart from the typical Hindu hair-style, could have come from a 12th century church in France ?" [7]<http://www.beyond-the-pale.org.uk/column.htm>

In the following photo of a tympanum from Santiago de Compostela Cathedral, we see what could be images of winged monkeys. These might be derived from Hanuman and his army of flying monkeys, and Hanuman himself was sometimes depicted in text and art as having wings.



Winged monkeys, Santiago de Compostela, the legendary burial place of Apostle St. James. [8][Click here for full size image.](#) (Source: [9]<http://www.flickr.com/photos/thecolchesterkid/2925988533/>)



Elephants, apparently Asian as evidenced by their head shape, small ears, and squarish bodies, and by the rigging. Sant Joan de les Abadesses, 12th century in northern Catalonia. (Source: [10]<http://www.flickr.com/photos/21086430@N00/2451054893/>)

Conclusion

If *Parzival* and *Jüngere* can be viewed as [11]semi-legendary "histories" relating to events of the 12th and 13th centuries, as suggested earlier in this blog, then the "Grail family" – the fairy folk – would have come from the Near East to Spain. In my view, these travelers would have come along with the other Sayabiga maybe as early as the early 8th century.

While most of this population settled in coastal areas like Valencia, where evidence of their presence can be seen in the [12]tidal rice and related cultural elements that still persist, some would have ventured to other areas of the Moorish kingdoms. Here, the higher elevations, cooler climate and other ecological and social factors would have forced them to abandon rice cultivation and adopt a more local diet. During the Reconquista, populations in the mountainous northern parts may have adopted Christianity early including the "Grail family" but still keeping contacts with their cousins along the coast, and ultimately in the Indies. For this reason, the Grail and the characters of the Grail epics are repeatedly connected with distant lands to the East and with "Prester John."

The Sayabiga carried elements of Indic and "[13]Tantric" culture with them that can be seen in Romanesque art forms.

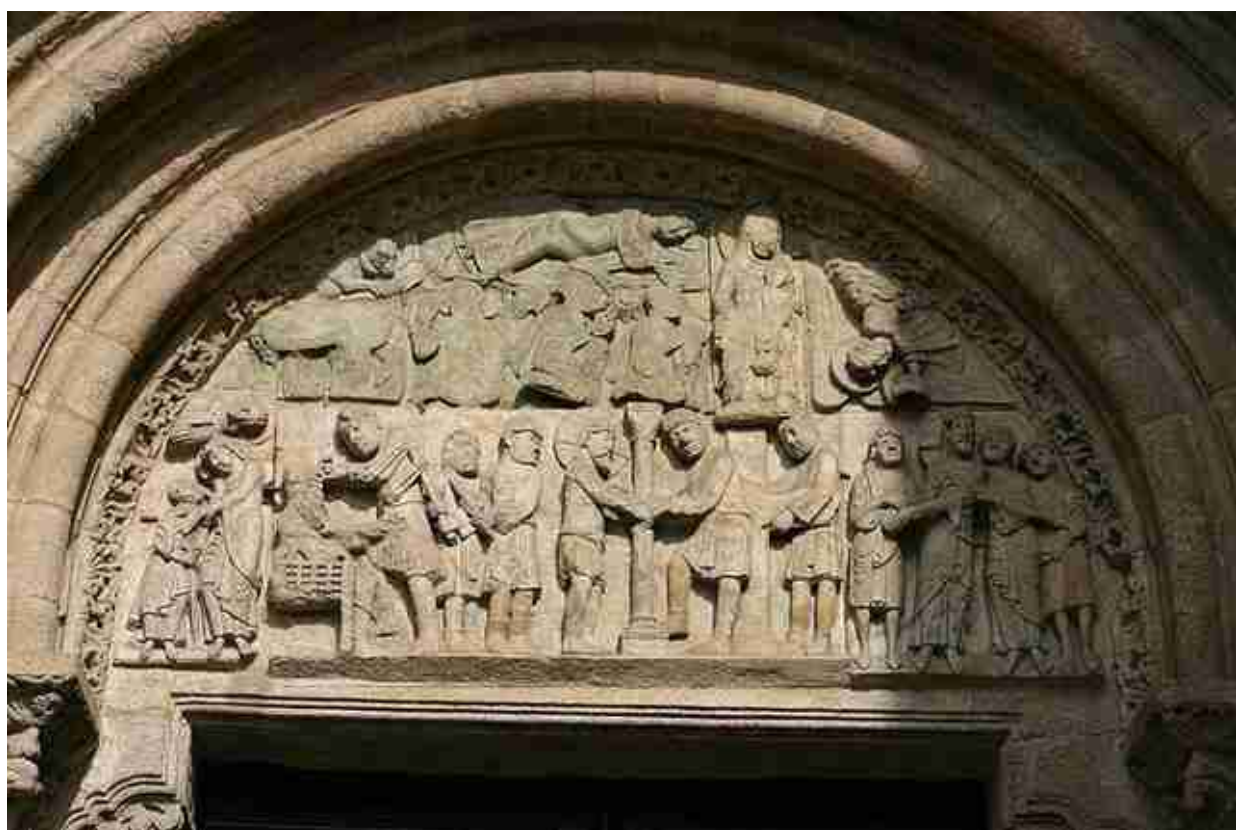
An interesting test of this suggestion would be to examine whether the Agotes and related peoples possibly extending to the Bigaudens of Brittany left any linguistic influences on the local languages. Genetic tests might also be able to reveal something, although these people eventually did intermix extensively.

Here are some more examples of Spanish Romanesque art that may include some self representation of the Agote masons themselves, i.e., Sayabiga or more likely mixed Sayabiga physical traits.

[14]



Organistrum de Iglesia de Ahedo del Butrón (Burgos) España s. XII (Source: [15]Wikipedia)
[16]



Puerta, [17]Santiago de Compostela (Source: [18]Wikipedia) [19]Click here for full image.
[20]



Betanzos (Source: [21]Wikipedia). [22][Click here for full image.](#)
[23]



Sacrifice of Isaac, Cathedral of Jaca (Source: [24]http://www.wga.hu/frames-e.html?/html/zgothic/1romanes/cap-11c/25s_1000.html).



Monasterio de San Pedro de Villanueva, Cangas de Onís, Asturias, Spain. Portada Sur (Source: [25]<http://www.flickr.com/photos/c0ntraband/3958198252/in/photostream>). [26]Click here for full image.

Regards,

Paul Kekai Manansala

Sacramento

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[28]Buy now!

[29] ❌

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JuliannaLees (2010-05-30 00:10:04)

Dear Paul,

I read your article with great interest (I came to it because you have quoted some of my work). I am familiar with some of your content but not everyone would agree with all of it. For example, the origin of the "langue d'oc". It is usually thought that the word for "yes" was "oui" or "oïl" in the North of France and "oc" in the South, so that the two dialects became known as the "languedoïl" and the "languedoc", hence the designations for the two halves of the country, as it developed.

Best wishes, Julianna

<http://www.green-man-of-cercles.org/>

Paul Kekai Manansala (2010-05-30 08:56:15)

Hi Juliana,

Yes, this is the popular etymology.

I should have discussed this, but did not want to go off on too much of a tangent.

The general argument is that languedoc is derived from langue d'oc and that "oc" comes from the Latin affirmation compound "hoc illud."

Thus you also get o-il in northern France, although some have argued for something like o + ille meaning "yes, he" or "yes, they" with "o" has a shortened form of "hoc."

The languages of the north are thus also called langue d'oi or langue d'oie, which supposedly is related to the modern French form oui "yes."

To compound this, you have Dante mentioning a "lingua del Sì."

I believe though that this may have arose from folk etymologizing.

The original langue d'oc would, in my view, be related to "la reine Pedauque" i.e., the "goose-footed queen."

Pedauque is from pe d'auque "foot of a goose" and is also found in the form pied d'oie as in the alternate name for the queen "la reine Pied-d'Oie." Also, the probably identical queen Berthe aux pieds d'oie "Bertha with the goose feet."

Both "auque" and "oie" have the meaning goose, auque in the south, while oie is the northern form.

Some other examples of old words for goose in the Occitan region and from neighboring areas are:

auc - Limousin

ooch - Cremonese

oche - Berrichon

oche - Jaubert

aouque - Bayonne

ocque - Isere

auche, auch - Gras

auc, aouc - Castres

These words are related to Spanish and Catalan oca "goose."

We also have the same relationship probably in the name for the "Goose Game" or Juego de la oca in Spain.

In France, the same game is known as Jue de l'oie, or Jardin de l'Oie "Garden of the Goose."

The form oil or oi'l might be a shortened form of Bourguignon ouillotte "small goose." Some known variant forms are ouille, ouillon and olle.

Statues of the la reine Pedaque and Berthe aux pieds d'oie (aka Berthe aux grand pieds "Bertha of the Great Feet") were found on the facades of many churches in France.

So, basically I believe that originally langue d'oc meant language of the goose in relation to the popularity of the goose-footed queen, and possibly also to some more esoteric connections of the goose (including the Agote connection).

Later, this was folk etymologized to langue d'oc "language of yes."

Paul Kekai Manansala (2010-05-30 10:42:23)

Let me add that the Languedoc area first appears not by that name but by cognates of modern "Occitan" as in "lingua Occitana" in the 1215 charter of Louis Hutin, and the "lingua Auxitana" used by his father Philip the Handsome.

For some discussion on this see JE Biester, "On co and Oyl," in Philological Museum vol. 2, 1833.

Biester connects this "oc" or "aux" with Auch, the capital of Gascony, and with the affirmative "och" in Gascony.

But Auch could also come from the Gascon word for goose, and Gascony is famed as a place where "there are more geese than people."

Dante may have confused the "oc" in Occitana with oc "yes."

In fact, Provençal was not only the land of oc, but also the land of si, o, oco, oi, and ou-i, all of which could mean "yes."

Paul Kekai Manansala (2010-05-30 10:45:38)

That should be the "1315 charter"...

Rachel (2012-03-17 17:59:39)

Dear Paul,

I had imagined the affiliation to have a Hindu connection to Sanskrit Hamsa "Swan" or "Goose" and the notable connection between Saint James and Castor and Pollux being hatched from "swan" eggs. I had thought it was a clever hidden meaning in the "spiritual journey" to the "divine abode." The swans represented the "way" into "paradise," and a return to the Garden of Hesperides. Hamsa "divine knowledge." Being that the Zohar first appeared in Spain during that time, the amalgamating cauldron between Mesopotamian and Indian cultures.

I would love your opinion.

Thank you,

Rachel Lowder

Paul Kekai Manansala (2012-03-19 20:19:38)

Hi Rachel,

It certainly makes sense that the ultimate "hidden meaning" would relate to the final journey to the divine abode/presence.

Here are some other related posts I have made that relate to the Zohar and Kabbalah:

[1]<http://sambali.blogspot.com/search?q=kabbalah>

1. <http://sambali.blogspot.com/search?q=kabbalah>

More on "Tantric" influence on Romanesque art (2010-04-27 16:10)

Warning: While I post a risque photo or image now and then, this article plus the links will have more than a few "carnal" images.

The term "tantric" is often associated with erotic iconography and sacred sexual practices, although the latter idea is greatly exaggerated in most cases.

However, one can say that there was a definite surge in erotic art and a more open attitude toward sex during the Tantric period. Not that India was any stranger to such ideas since the Kamasutra was written in this region, but it has been suggested that more conservative attitudes had prevailed especially after the Muslim invasions.

Tantric texts give evidence of more open attitudes toward sacred sexuality flowing into India from the East – from Suvarnadvipa, Mahacina and Cina, i.e., from Insular and Mainland Southeast Asia and South China.

Earlier I suggested that Tantric influences had been brought by the [1]Sayabiga and Zutt into Islam via "dervish" groups, and that these influences also reached into Europe and were found in the Grail literature. During the height of the Tantric period, at the same general period when erotic temples like Khajuraho and Konark were being built in India, there arose a tradition of erotic sculpture in Romanesque art as well.



Source: [2]http://goeurope.about.com/cs/sex/a/sexual_carvings.htm

From the Romanesque section (12th century) of the Santa María Church-Fortress in Ujué, Spain. Compare above to this [3]graphic sculpture

from the 15th century Candi Sukuh Temple in Java. Erotic elements in Romanesque art appear concentrated most

heavily in northern Spain and southwestern France – locations closely associated with the [4]Agote peoples discussed in the previous blog posting. The style also became popular in Italy, England and Ireland. Note that these sexual carvings were displayed both in the interior and on the exterior of churches. Nothing comparable was found before, and starting in the Renaissance, the church began to suppress such artistic expression. Types of sexual and amorous literature that arose at about the same time was publicly burnt in some places. The evidence suggests then that the erotic displays in Romanesque churches were an intrusive development.

Anthony Weir and James Jerman in *Images of Lust: sexual carvings on medieval churches* suggest that the practice actually was diffused along the routes that led to Santiago de Compostela in Spain, where the great medieval pilgrimage took place to the supposed burial place of the Apostle St. James.

Motifs we have studied, like the *Avaritia* and *la femme aux serpents*, are to be found along, or in the close vicinity of, the four main pilgrimage roads of France, but only the westernmost, from Compostela, along the northern provinces of Spain, into Aquitaine, Poitou, the Vendee, Brittany and Normandy (with a tributary northeast of Paris to Liesse), thence to the British Isles, has sexual exhibitionists in significant numbers.

The exhibitionist sculpture included scenes of copulating couples, a depiction in Indian art known as *mithuna*. In the tantric art of Tibetan Buddhism, deities are often shown in a divine and sexual embrace known as yab-yum. In many cases, the couples in Romanesque churches are in non-missionary, Kamasutra-like positions as in the relief from Carennac, France below.



For some more clear examples of Romanesque mithuna, see this [5]Beyond the Pale webpage or browse through the whole site.

Squatting figure motif

One important type of sexual exhibitionist motif displayed in Romanesque art is that of the squatting figure. Here is an example from Poitiers in France, and further below from Moulton in Suffolk, England:





For more examples of this motif along with one for comparison from Candi Sukuh in Java, see the [6]Poitiers page at the Beyond the Pale site.

Another type of squatting figure commonly found at Romanesque sites is that known as [7]*Sheela na gig* and features a female figure boldly displaying her vulva.



Sheela na gig from Rahara, Ireland (Source: [8]beyond-the-pale.org.uk)

The squatting figure motif is a well-known and widespread element in the art of Southeast Asia and the Pacific. Robyn J. Maxwell, in her work on Southeast Asian textiles, states:

The oldest realistic representation of the human body on textiles presents a full frontal view, standing or squatting. Strength is conveyed in the stance, usually with feet apart and arms raised, although the bold 'hands-on-hips' pose is also an ancient representation.

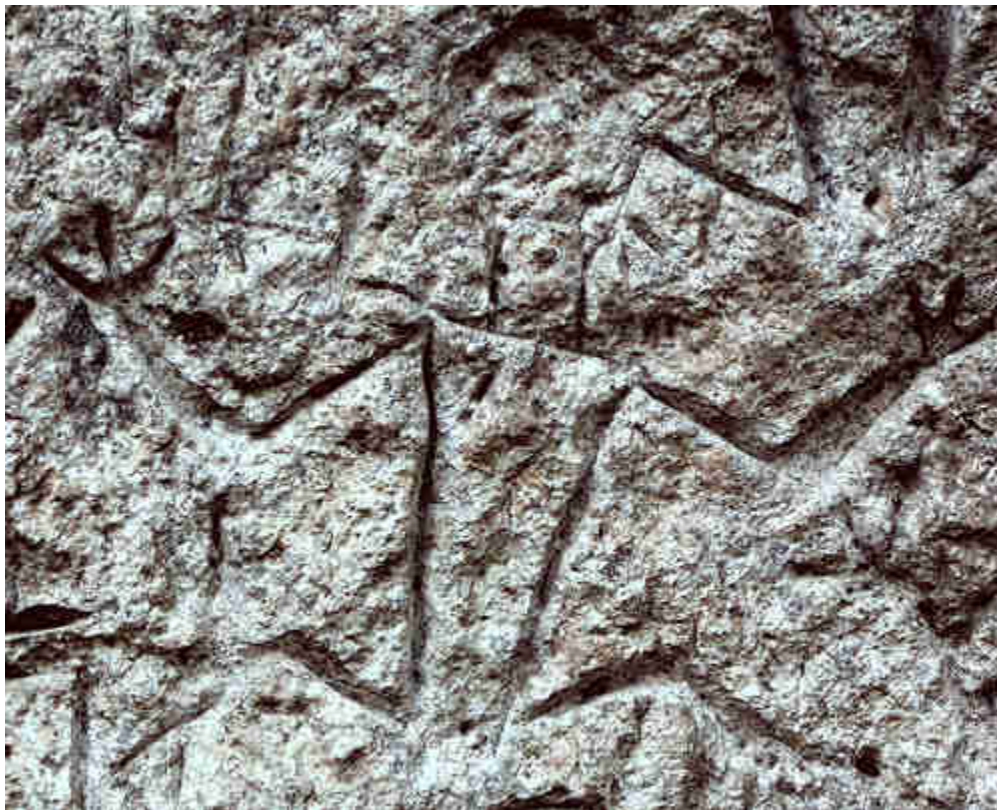
The motif can be classified into three basic types:

- A high squat or standing figure with hands raised, usually above the head. Variations include hands on or near the hips or the elbows extended outward with hands dropping down. This figure gives an imposing look that may be protective against evil (apotropaic).
- A very low squat with groin at about the same level as hips. In many cases, this is a birthing posture. Tiwari notes that this is the traditional posture for parturition from South Asia to the Pacific where the squatting figure

motif is still widely used to this day. The low, splayed squat is also found in male depictions, so it does not always represent child birth. Arms may be raised or positioned near the hips or groin. Here is an article on the [9]Lajja Gauri statue that was popular in India during a period that overlapped with the Romanesque.

- A position of sitting on one's haunches as is common in many parts of Southeast Asia and the Pacific, or simply sitting with one's legs bent in front of the body as when squatting. This is often called the hocker motif. The elbows or hands are usually resting on the knees. When depicted with genitals, this figure often represents an ancestor. Check out this article on the [10]hocker motif in Micronesia.

Not only is the squatting figure widely used in this region today, but it is also very old. Examples have been found among the Angono Petroglyphs in the Philippines and in the Harappan Culture of South Asia. Both Ban Chiang artifacts from Thailand and Dongsonian pieces display the squatting figure motif.



Squatting figure motif from the Angono Petroglyphs in the Philippines dated by cultural association to 2000 - 4000 BCE. The open end at the legs probably indicates a female figure. (Source: [11]<http://www.flickr.com/photos/40493841@N00/154225235/>) **Meaning of motifs**

Weir and Jerman suggested that the sexual exhibitionist art was meant as a lesson against sexual immorality. They note the presence of other motifs symbolizing greed and that in some cases these motifs include depictions of punishment or hellish surroundings.

Other alternative explanations that have been offered including suggestions that the motifs were fertility symbols; apotropaic, or protective against evil; or that they were meant for humor and to break down social inhibitions.

The squatting figure motif in the region of South Asia, Southeast Asia and the Pacific has attested functions for warding off evil; promoting fertility; sorcery; good luck; success during hunting, fishing, maritime travel and similar expeditions; and ancestor worship. A Harappan depiction shows a "goddess" in wide splayed squat sprouting a plant from her womb, and it has been suggested that this is the origin of the Lajja Gauri statues, which have a lotus instead in place of the head. T'boli textiles, according to Maxwell, may show the squatting figures giving birth to smaller figures of the same form again indicating a fertility or creation theme.

Romanesque changes in attitudes toward women

One thing to note during this period is the appearance in literature of new attitudes that uplifted the status of women. For example, the theme of "courtly love" appears to arise out of Mozarabic poetic romances in Moorish Spain and the works of Ibn Hazm (11th century) and Ibn Arabi (1165-1240).

The impulses come from the direction of Spain and it is hard to disconnect these changes from the sudden appearance of the very strange trend in sexual church art. The timing overlaps with the rise of Tantrism in South and Southeast Asia where we see similar types of art, but maybe with different interpretation.

[12]Check out this page for a good representation of sexual exhibitionist art from the Romanesque period. And here for more on [13]Tantric influences in the Grail Legends.

Regards,

Paul Kekai Manansala

Sacramento

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[14]Buy now!


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 13. <http://sambali.blogspot.com/2008/03/more-on-tantric-influence-in-grail.html>
 14. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
 15. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsr_c=3
-

7.5 May

Mandalas, Wheel Windows and Rose Windows (2010-05-02 15:08)

Following up on my posts on the evidence of "Tantric" 

Bestiary on rim of Barfreton wheel window includes griffins, winged lions, harpies, crabs and other creatures both real and fabulous. (Source:



Rim of dharma wheel at Sun Temple of Konarak has elephants, swans, deer, deities, mythical creatures and sensuous couples displayed in a circular vine motif. **Rose windows**

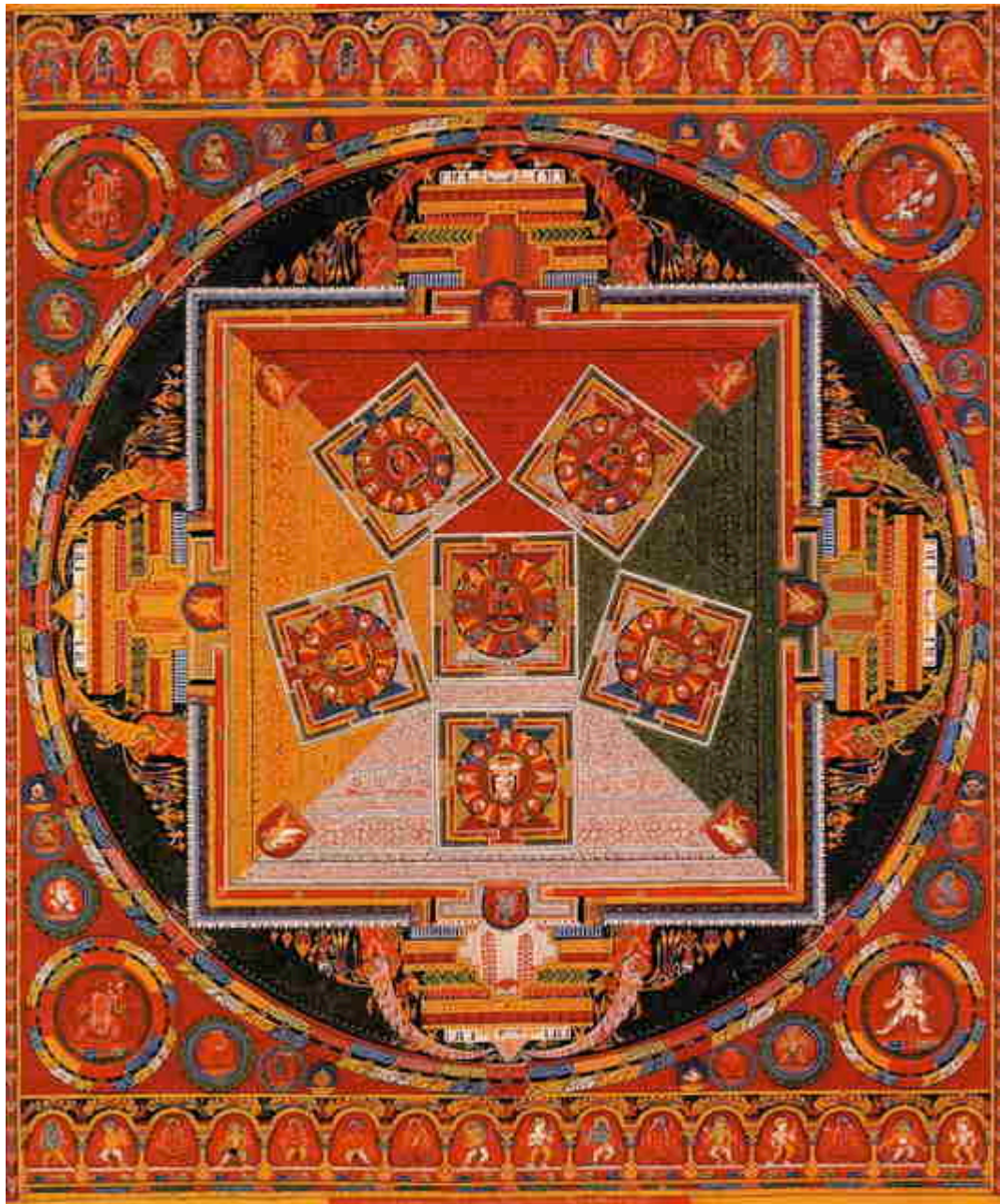
The early rose windows were obviously similar to the wheel windows that came before. For example, the following window from the cathedral at Chartres dating to the late 12th century is sometimes called a rose window and sometimes a wheel window.

Wheel window at Chartres Cathedral (Source: [1]<http://www.sacred-destinations.com/france/chartres-cathedral-photos/>) Here there are twelve column-like spokes in the central figure creating arch-like "petals." The design is very much like the mandalas of Tibet.

While Tibetan tradition states that mandalas were originally taught by the Buddha, the first mandalas to appear on murals date from the 10th century. By the 11th century, highly-sophisticated textile mandalas were made. While the word "mandala" can refer to any circular type of design, in Tibetan art, it generally referred to a representation of the cosmos that was concentric in nature.

The concentric nature of mandalas often resulted in fractal patterns. For example, many Buddhist mandalas have the display the fractal plane known as the Sierpinski Carpet. Even a simple design of concentric circles is fractal in a way – the outer circle surrounds a circle that in turn surrounds a circle surrounding a circle.

More complex fractal patterns can include, for example, a circle of Buddhas encircled by smaller circles of Buddhas.



Grail Temple plan after Ringbom (A. A. Barb, 1956: 34) following descriptions in Titarel . In the following sand painting of a Mandala Palace, the outermost lotus figure has 22 petals, which can be compared to the 22 apses of Titarel's Grail Castle.



Source: [2]<http://buddhistsymbols.info/wp-content/uploads/2008/07/mandala.jpg>

Architectural changes during the Romanesque period

Changes in design and orientation are also supportive of the idea of eastern influences in line with those already described in this and previous posts.

For example, we see the rise of cruciform churches during this period. The new architecture is generally seen as a fusion of the Visigothic cruciform church and Mozarabic design elements. However, one interesting feature is the idea of the church representing Paradise – something that is carried on into the Gothic period.

The churches now have gates or portals that can be viewed as entrances into a representation of either the divine or the terrestrial paradise. One interpretation of the trees, vegetation and rivers represented in Romanesque and Gothic churches is that they are intended to represent the Garden of Eden. The palm tree, in particular, is represented as the Tree of Paradise. In a similar sense, the terraced pyramid temple of Southeast Asia, which also had a cruciform building plan, represented the cosmic mountain, the axis mundi.

Additionally, during this period the churches began to be pointed in an eastward direction. The high altar was placed at the "top" of the cross in the easternmost part of the church. However, the churches were not oriented directly at the rising Sun during the equinoxes. They usually diverged from a few degrees to 15 or more degrees from true East. Previously Christian churches had no particular orientation and could be facing in any direction.

Now the great majority of temples in South and Southeast Asia traditionally had the same orientation – toward the East but rarely toward true East.

Various explanations have been given for the orientation of Romanesque churches including the idea that they faced the Sun on first day of building or on the patron saint's day. Some have also suggested that compasses were used for orientation and that they were thrown off by magnetic declination.

One possibility that could be tested is whether the churches or a subset of them were oriented toward a fixed geographical location like the mosque was oriented toward Mecca. Giving the paradisaical themes of Romanesque churches, they may, for example, have been pointed toward the perceived location of the Garden of Eden in the East. If this were the case, then we should see that the churches tend to face more southward as the church's location is more eastward in longitude and northward in latitude.

Regards,

Paul Kekai Manansala

Sacramento

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Cowen, Painton. *The **Rose Window***, London and New York, 2005

Grabar, Oleg. *Constructing the Study of Islamic Art 2 Islamic Visual Culture, 1100 - 1800*. Aldershot [u.a.]: Ashgate Variorum, 2006, 387.


The sculptures at the St. Nicholas, Barfreton. [3]http://www.green-man-of-cercles.org/articles/bestiary_arches.pdf, 2008.

1. <http://www.sacred-destinations.com/france/chartres-cathedral-photos/>

2. <http://buddhistsymbols.info/wp-content/uploads/2008/07/mandala.jpg>

3. http://www.green-man-of-cercles.org/articles/bestiary_arches.pdf

Mandalas, Wheel Windows and Rose Windows (2010-05-02 20:38)

Following up on my posts on the evidence of "Tantric" 

Bestiary on rim of Barfreton wheel window includes griffins, winged lions, harpies, crabs and other creatures both real and fabulous. (Source:



Rim of dharma wheel at Sun Temple of Konarak has elephants, swans, deer, deities, mythical creatures and sensuous couples displayed in a circular vine motif. **Rose windows**

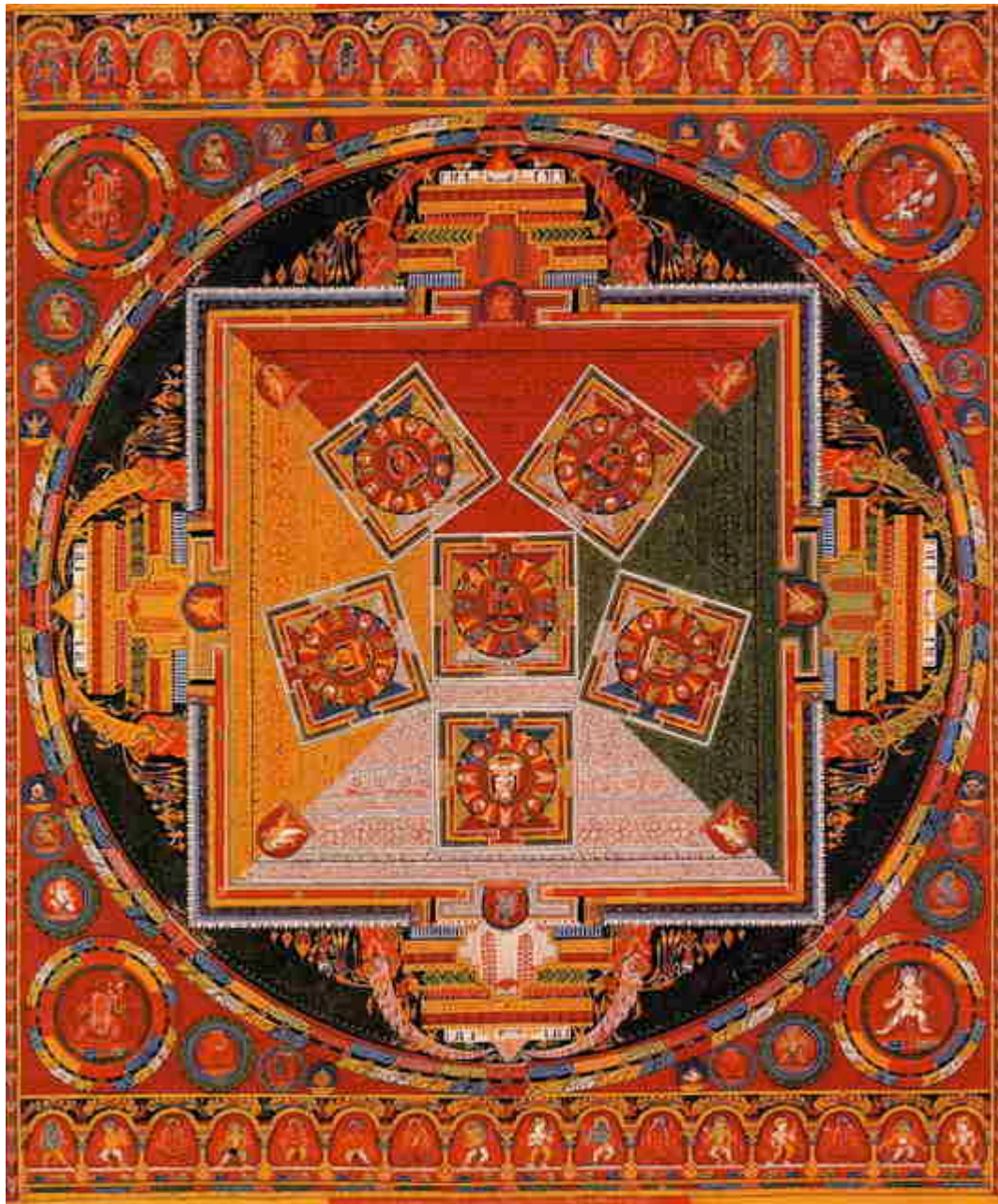
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Grail Temple plan after Ringbom (A. A. Barb, 1956: 34) following descriptions in Titirel . In the following sand painting of a Mandala Palace, the outermost lotus figure has 22 petals, which can be compared to the 22 apses of *Titirel's* Grail Temple. The number 22 in Tibetan Buddhism can represent the 22 deities of the Kalacakra Deity's Palace, the 22 Bodhisattvas, etc.



Source: [2]<http://buddhistsymbols.info/wp-content/uploads/2008/07/mandala.jpg>

Architectural changes during the Romanesque period

Changes in design and orientation are also supportive of the idea of eastern influences in line with those already described in this and previous posts.

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Paul Kekai Manansala

Sacramento

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[4]Buy now!

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Miss*Yvonne (2012-03-08 18:42:14)

Just started a jewelry line based on the Mandala and also a blog. Was researching mandalas found in nature and across cultures when I came across your blog. I would love to use some of your information and images.

jewelry: <http://www.mandalavortex.com>

blog: <http://www.mandalaencounters.com>

More Romanesque motifs: Tree of Jesse and the Tree of Life (2010-05-16 17:44)

The Tree of Jesse is another Romanesque motif worth examining for evidence of eastern influence that I have suggested was largely brought by the Sayabiga settlers – a segment of which may have become or fused with the

people known as Agotes.

In 1929, Ananda K. Coomaraswamy had suggested that the theme of the reclining, sleeping Visnu giving birth to the creator god Brahma through a lotus sprouting from his navel, a form of Visnu also known as Padmanabha or Anantasayana, was the probable source of the Tree of Jesse motif. I would add that not only was the Padmanabha a source but also the Tree of Life theme from Southeast Asia, and the related motifs found on totem poles and textiles from the same region.



Visnu reclining and sleeping on a bed of serpents (Anantasesa) in the Milky Ocean gives rise to the creator deity Brahma via a lotus that sprouts from his navel. The relief above is from Ellora Cave 15 and dates to the late 8th century. Click on image for full size. (Source: [1]elloracaves.org)



The oldest complete Tree of Jesse depiction from the Chartres Cathedral in France dating to 1145. Based on Isaiah's prophecy: "there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots" (Isaiah 11:1), the window shows Jesse at the bottom with the tree rising out of his "navel." Click on image for full size.



(Source: [2]Sacred Destinations)


The full Tree of Jesse from Chartres showing the lineage of Jesus from Jesse. (Source: [3]Tree of Jesse, Wikipedia)



Padmanabha image from Hampi, India. (Source:[4] http://www.travelpod.com/travel-photo/lraleigh/youarehere./1175963580/img_2579.jpg/tpod.html)

1. http://www.elloracaves.org/search.php?cmd=search&words=navel&mode=normal&cave_name=15
2. http://www.sacred-destinations.com/france/chartres-cathedral-window-photos/slides/w01_8355c.htm
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4. http://www.travelpod.com/travel-photo/lraleigh/youarehere./1175963580/img_2579.jpg/tpod.html

More Romanesque motifs: Tree of Jesse and the Tree of Life (2010-05-17 18:08)

The Tree of Jesse is another Romanesque-Gothic motif worth examining for evidence for the eastern influence that I have suggested was largely brought by Sayabiga settlers – a segment of which may have become or fused with the people known as 

From Oppenheimer, illustration 32, depicting spirit brothers Lawena and Dawena with one of the cockatoos holding a severed head in its beak, from incised bamboo, Kambot, Papua New Guinea.



From Oppenheimer, illustration 16, Wain and followers showing images tightly compressed in space with many of the creatures biting at the genital areas of others, from incised bamboo, Kambot, Papua New Guinea.



Totem pole from Borneo with stylized hornbill and other creatures. (Source: [1]<http://mykambatikworld.blogspot.com/2009/07/blog-post.html>)

A modern Maori totem pole designed for tourists. Here the stylized animals are transformed in to realistic Western-

style representations. (Source: [2]<http://www.fly-to-neverland.com/nz/nz7.html>) **Sets of motifs**

The suggested cognates in motifs between the Visnu-Padmanabha theme from India and the Tree of Jesse are:

- Male ancestor or primordial deity is shown reclining with vegetation rising out of navel.
- The said figure is usually shown as sleeping with eyes closed.
- The head is often resting on or propped up by hand.
- The said figure is usually reclining on right side with head on right hand.
- The vegetation can sprout either out of the navel or from the rear of the said figure, in the case of the Tree of Jesse sometimes from his side.
- Humans or deities are sitting, standing or squatting on the vegetation rising out of the navel.



Tree of Jesse (*Capuchin's Bible*, c. 1180)

showing the patriarch reclining on his right side with eyes closed and head resting on right hand, compare with images of Visnu above. (Source: [3]<http://en.wikipedia.org/wiki/File:JesseTree.JPG>) [4]



Tree of Jesse (Scherenberg Psalter, c.1260), with head propped on right hand and eyes closed. (Source: [5]http://en.wikipedia.org/wiki/File:Cod_St_Peter_perg_139_Scherenberg-Psalter_7v_.jpg) The Southeast Asian Tree of Life motifs found in common with the Tree of Jesse motif are:

- Vertical arrangement of ancestors in order of descent.
- Ancestors are placed in or around tree.
- Ancestors may be framed in branches/aerial roots of tree, and may be grasping these branches/aerial roots.
- Ancestors may be shown in variation of squatting figure motif – front-facing with arms outstretched to the side and hands raised.
- The ancestor figures are often connected – by the trunk of the tree, a root/vine, a line, etc.
- The Souillac and Moissac trumeaus appear to have representations or stylized representations of aerial roots and the depiction of animals on the columns is similar to that seen on totem poles and other indigenous art in Southeast Asia and the Pacific.

Dating of the motifs in Southeast Asia and the Pacific can be difficult. For example, squatting figures may be found arranged in either vertical or horizontal lines, and may be connected together, but we cannot say for sure that this represents an ancestral lineage.

Also, in modern times, something as simple as a triangle can represent the Tree of Life to one set of textile weavers, the Cosmic Mountain to another, and both motifs to yet another group of weavers. However, we do not know for sure that such simple symbols had the same meaning long ago.

However, the combination of South Asian and Southeast Asian motifs fits in nicely with the idea of Sayabiga transmission during the Romanesque period. The kingdom of Zabag (Sabag) was highly influenced by [6]Tantric Buddhism and other cultural streams from India, and of course, they would have been very familiar with Southeast Asian symbolism.

Regards,

Paul Kekai Manansala

Sacramento

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[7]Buy now!

[8] X

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3. <http://en.wikipedia.org/wiki/File:JesseTree.JPG>
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Mog Rhod (2011-07-16 00:39:44)

<http://en.wikipedia.org/wiki/Gullinkambi>

7.6 June

Mandala and fractal thinking in Southeast Asia and the Pacific (2010-06-03 17:00)

The term "mandala" is often used in scholarly literature to describe the polities, the temple architecture and other aspects of Southeast Asian culture. The same word could be extended into the cultures of the Pacific where both mandala and fractal types of thinking also prevail.

A mandala again, in this analysis, is a way of viewing or representing the cosmos, or a part of the cosmos seen as the whole in microcosm. The term fractal refers to a geometric shape that can be broken into fragments that are copies or approximations of the whole. In sociology and ethnology, the term fractal applies to ways of visualizing the cosmos as consisting of parts that are smaller copies or approximations of the whole – the macrocosm.

Indeed, in Southeast Asia and Oceania, one can view the entire culture from polities and family relationships to iconography and orality through the prism of the mandala and the fractal. Such concepts are defining in identifying what is indigenous in these regions.

Fractal Cosmos, Fractal Person, Distributed Person

Thomas Reuter in *Sharing the Earth, Dividing the Land: Land and Territory in the Austronesian World* describes Austronesian society using indigenous metaphors that relate the self and the community to trees and other plants.

Botanic metaphors are among the most commonly used metaphors for social relationships in the Austronesian world. The source ancestor of a clan or founding clan of a village, for example, may be referred to as the 'trunk' or 'root' and his descendant or newcomer clients as the 'leaves' or 'tips' of the same tree. Similarly in a topogeny, the place of origin is usually the ritual centre or 'trunk' of the domain, to which a path of origin is ceremonially traced back along one or several 'branch' villages, beginning from the newest settlements or 'tips'. The people who reside at, or in some other way can lay claim to, the origin site tend to maintain a position of ritual precedence or of political authority in the domain, but rarely both. Botanic metaphors generally suggest a segmentary process of spatial expansion due to organic growth from within, but can and are applied also within local societies featuring a population with multiple origins

....an underlying Austronesian territorial concept that envisages a shared social identity based on a specific 'foundation event'. Many Gumai villages in the South Sumatran highlands are thought to have been established by, and thus trace their 'origin' to, a single ancestor, the puyang Ketunggalan Dusun. Villages contained a small ancestor house (lunjuk or rumah puyang) for the spirits of the founding ancestors, where rituals would be held to commemorate the village origins. The morpheme pu in puyang could be a reflex of puqun, which is a Proto-Malayo-Polynesian reconstruction meaning 'tree', 'trunk', 'base' or 'source'. Villages are inhabited by the descendants of the puyang and their affines. The population is divided into origin groups called jungkuk which are ranked in order of precedence based on birth order and ritual seniority.

The idea of the "trunk" and the "tip" takes on fractal dimensions as Mark S. Mosko points out in "The Fractal Yam: Botanical Imagery and Human Agency in the Trobriands":

As Jim Fox and his collaborators on the Comparative Austronesian Project have amply demonstrated, the arboreal idiom of 'base', 'branch' and 'tip' animates the origin structures of precedence of many if not most societies of the Austronesian world...Based on recent ethnographic enquires at Omarakana, the site of Malinowski's original fieldwork, this paper argues that the sequential recursiveness of base-branch-tip across North Kiriwinan contexts is fractally structured – borrowing a notion from chaos theory.

The production of every 'tip', in other words, becomes the condition or 'base' of further base-branch-tip transformation, and so on.

The generation of self-similarity at every new tip applies quite broadly not only to Austronesian society, but also to the other non-Austronesian societies in the region.

In Kapampangan culture, the trunk or source is known as *pun*, which can also mean the chief or leader, who in ancient times was likely a "fractal chief." One's relatives or siblings can be known as *capsi* from the word *apsi* "small branches." Bergano defines *capsi* as "el un hermano, o pariente porque vienen de un tronco." The "tronco" or 'trunk' here again is the *pun*.

The most ancient ruler was likely the clan leader, or *pun*, who like the latter chiefs, kings and emperors was seen as a personification of the community, kingdom or world, and like the original Cosmic Being was expected to "distribute" him or herself, at least ritually, to his or her followers.

According to Bergano, the opposite of *pun* is *sepu* – a word referring among other things to the *tip* of a leaf. The word *sepu* can also mean "history" as in one's clan history, the history of a village or nation, or history in general. From this word, Bergano mentions the derived form *casesepuan* "ultimisimo de la historia" (the last part of history), which might also be related to one of his definitions for the word *suku* as "the end of time."



The Rurutu deity Tangaroa or A'a represents the "Fractal Person" at the cosmic level – the pantheistic concept of the cosmos as a person or other microcosmic form that generates similar smaller forms in the "creation" of the cosmos. In the sculpture above, A'a generates other deities and humans as his eyes, nose, knees, etc. (Source: [X](#))

You can also rotate the image 180 degrees to double many of the face images. Note that the highly stylized face motif that borders this "mandala" creates many face images. Click on image for larger view.



FIG. 8.11/3. 'Hand face' design 1.
Source: Von den Steinen, i. 177,
illus. 136/5



FIG. 8.11/4. 'Hand face' design 2: each eye can
also be read as a face, one single *etua*, or as one
etua containing another. Source: Von den
Steinen, i. 177, illus. 136/6

The image to the left is taken from *Art and Agency* showing Marquesan tattoos with "hand faces."



FIG. 8.11/1, far left.
From double *mata hoata* to *ipu*. Source:
Von den Steinen, I,
129, illus. 74

FIG. 8.11/2, left. 'Tapa
mask with *ipu* 'eyes'.
Source: Von den
Steinen, I, 173,
illus. 131

From *Art and Agency*, tattoos and mask showing *mata hoata* "faces," and *ipu* "eyes."



FIG. 8.10/1. Sitting *etua* hypostasized to *mata hoata*. Badora's leg tattoos: (a) *mata hoata*; (b) double *kake*; (c) *mata hoata*; (d) *kautupa*; (e) *Etua*; (f) *mata hoata*; (g) double *kake*; (h) *poriri*. Source: Von den Steinen, i. 132, illus. 77

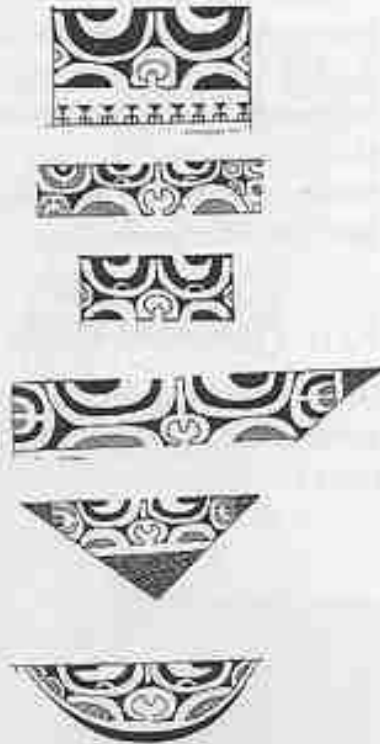


FIG. 8.10/2. *Mata hoata* in mule tattoos recorded by Steinen. Source: Von den Steinen, i, ii. (various)

Mata hoata faces on leg, from the Marquesas. For more images, see: [X](#)

Variations of the *etua* motif (squatting figure motif, *etua* = deity, deified ancestor) from the Marquesas showing the number of ways the local artists could represent the "Distributed Person."



FIG. 8.9/6, *above*. A tortoise of tortoises: *kea* motifs on tortoise-shaped terrine. *Source*: Von den Steinen, ii. 205, illus. 206

FIG. 8.9/7, *left*. 'Realistic' *kea* tortoise tattoo recorded by Langsdorff in 1804. *Source*: Von den Steinen, i. 191, illus. 148b

Fractal tortoise Knots, knotted cords and carvings with knots are also used to portray the interconnected objects/persons in the family, community or world. Some examples are the *Malangan* sculptures of New Ireland and the *to'o* knots of Tahiti.



The Malanggan sculpture from New Ireland with carved knots represents the distributed or fractal self. During death ceremonies, the breaking up and distributing of the carving is essential in passing on the land of the deceased to the involved parties. A bird is carved at the top of the sculpture. (Source: [1]http://detoursdesmondes.typepad.com/dtours_des_mondes/anthropologie_de_art/) In Masantol, Pampanga, the myth of [2]Mangatia or Mangetchay describes the Creator as a net-maker, which is the meaning of "mangatia," and the cosmos is described as a great interwoven net. The image of a net stresses the interconnection of all things.

Imagining the world as mountain, tree

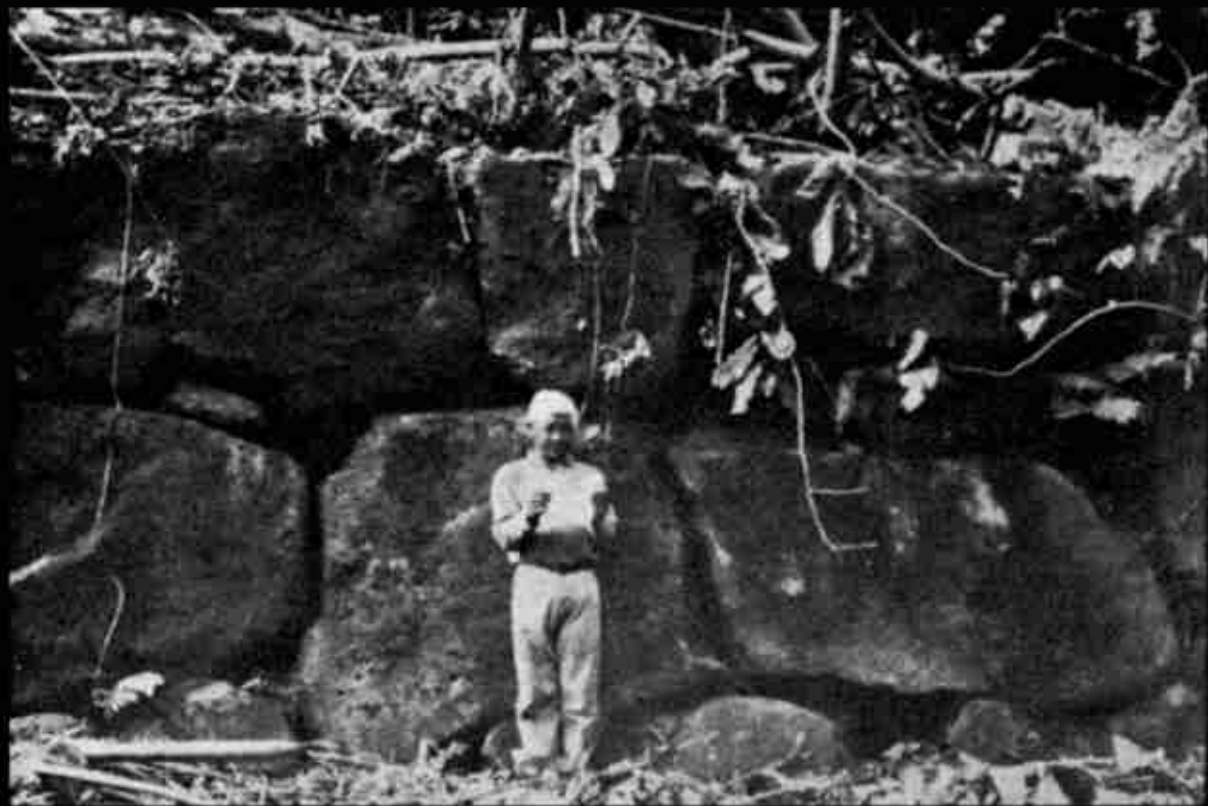
Earlier in this blog, I have described how the concept of the cosmos as a [3]mountain was quite widespread in this region, if not throughout the world.

The depiction of this world mountain may come very early in this region depending on how one interprets symbols like concentric circles, triangles, spirals, etc. that appear in the very early Neolithic phase.

During the megalithic period, we see the rise of many types of terraced structures that in latter times were widely viewed throughout the SEA-Oceania region as representing mountains, and in many cases the World Mountain. The megalithic period dates to around 3000 BCE from the Peinan Culture in Taiwan, with the specific evidence of terracing dating to about 2000 BCE from sites like Gio-Linh in Vietnam. Megalithic monuments in Island Southeast Asia associated with Neolithic culture also show evidence of terracing that increases during the Bronze Age. Many of the well-known Hindu-Buddhist temples in Southeast Asia are actually built over older pre-Hindu-Buddhist structures. For example, Borobudur in Java is built over an indigenous Javanese pyramid with three great stone terraces. Pre-Hindu-Buddhist terraced pyramids and platforms used for burial and ritual are found all over Java. The use of terracing for both practical and ritual purposes is widely found during the Neolithic and Bronze Age periods in Southeast Asia. Such forms also extend out into the Pacific where we find *marae*, the often cruciform-shaped *paepae* and similar platforms. On some small islands of the Pacific there are hundreds or even thousands of these stone platforms. At some point, it may be that the terraced mountainside became associated with depictions of the World Mountain.



A house built on a terraced *paepae* in Hakaui, Nuku Hiva. (Source: <http://www.insidemystery.org/hakaui-1971-arrival.html>)



22. Marquesan megalithic architecture. Wall of the great *paepae* on the ceremonial plaza of Vahangeku'a, Taipivai, Nuku Hiva. This platform supported the house of a chief or high priest. *Courtesy of Bernice P. Bishop Museum*



The building plan of Borobudur in Java from overhead showing the cruciform staircases leading from the [6]four directions to the apex or summit of this stone mountain-pyramid. The slightly cruciform lower terraces lead to the circular terraces near the summit. (Source: [7]http://commons.wikimedia.org/wiki/File:Borobudur_Mandala.svg) [8]



The top of this Dongson bronze drum (northern Vietnam) might be a representation of a mandala with concentric circles showing depictions of the world. Click on image for larger view. (Source: [9]<http://www.asianart.com/asianartresource/d10479.html>) The Borobudur stupa from Java has often been described as a mandala in stone. Although a Buddhist monument, Borobudur possesses characteristics of Southeast Asian temple architecture including the terraced pyramid form and the use of a cruciform building plan that were evident in pre-Hindu-Buddhist structures.

On many Tibetan cloth mandalas (thangkas), we see depictions of "palaces" from an overhead view with the "gates" and other features that need to be displayed shown in a "flattened" out manner.

[10]



Kalachakra Mandala depicting palace as seen from above with gate towers flattened out. There are three concentric levels of terraces with the gates leading to the apex of the palace. [11][Click here for larger image.](#) [12]



The cruciform staircases at the [13]four quadrants of Borobudur lead through gates with foilage-spewing carvings of Kala, the demon of time. The word "kalacakra" means cycle of time, and we can note also the gates of the palace in the Kalacakra Mandala. (Source: [14]http://commons.wikimedia.org/wiki/Category:Borobudur_entrances_and_stairs) [15]



Borobudur gate with Kala at the top "devouring" the worshipper as they climb through the galleries to reach the stupa at the top. The galleries at the bottom depict everyday life from the *Jataka* tales, and as one moves higher we see reliefs of the journey to become a *boddhisattva*. The topmost terraces contain Buddhas, and thus, the mandala represents a movement in time toward ultimate enlightenment and Nirvana, which is possibly symbolized by the empty stupa at the apex. The Kalacakra Deity is the pantheistic source (Adibuddha) – the Fractal Self – in Kalacakra Buddhism and is seen as a personification of time, a belief that also is found in indigenous systems of Southeast Asia. (Source: [16]http://commons.wikimedia.org/wiki/Category:Borobudur_entrances_and_stairs) [17]

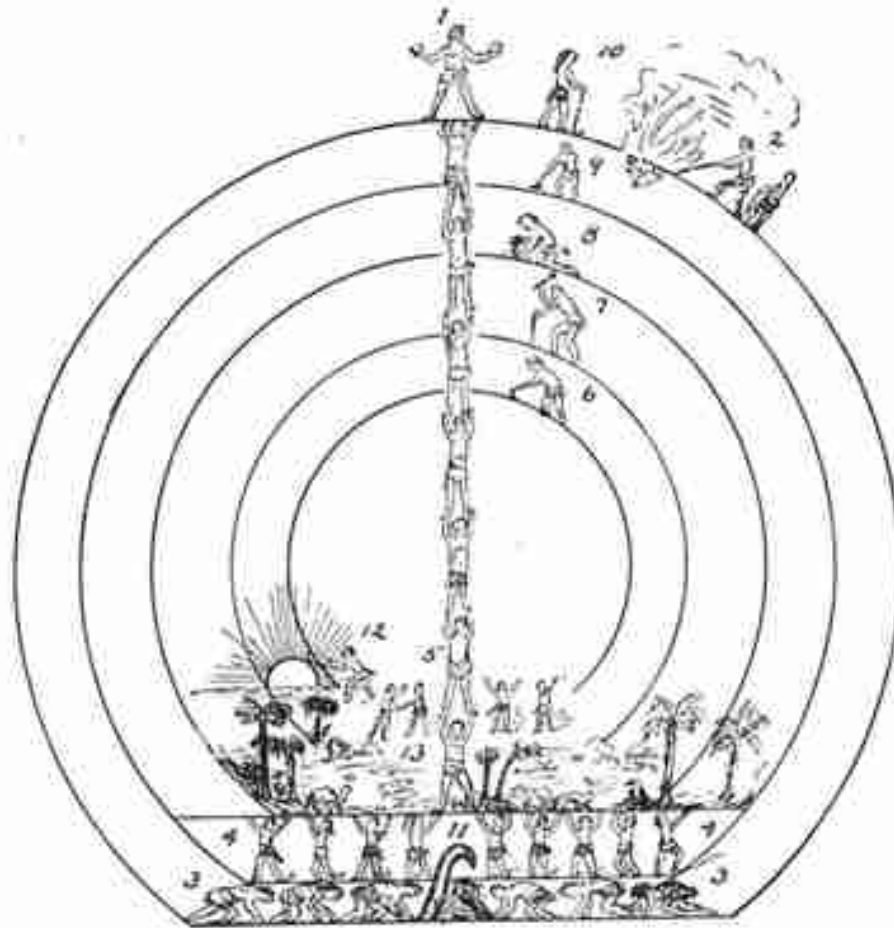


FIG. 3.

After an illustration appearing in *Les Missions Catholiques*, July, 1874 (Montiton, p. 359), entitled, "Design imagined by the natives to represent their cosmogony, after a drawing by R. P. Albert Montiton." Undoubtedly from an Anaa chart, see fig. 1. This is Montiton's legend (my translation): 1, Tane, with stones, breaks a hole through the firmament; 2, the people of Tane soften the heavens to open up a passage for him; 3, the *agati Ru* lift the firmament with their backs; 4, they lift it higher, to the height of their arms; 5, mounting one upon the other, they succeed in putting it in place; then, 6, the *Pigao* till it; 7, the *Titi* nail it; 8, the *Pepe* bore into it; 9, the *Moho* sweep it; 10, Maui, armed with the fishhook with which he fished up Tahiti [but see fig. 1, *i*, for correct identity]; 11, form of the fishhook [see fig. 1, *a*, for correct identity]; 12, Maui on the look-out for the sun; 13, the earth producing plants and animals. (In the illustration as reproduced in *Les Missions Catholiques*, 6, 7, 8, and 9 are repeated a number of times around the same circle).

In the image above, "creation" is shown as a stepwise process through time and space represented in the form of a concentric mandala. Click on image for larger view.

(Source:

[20]http://www.jps.auckland.ac.nz/document/Volume_48_1939/Volume_48,_No._189/The_Tuamotuan_creation_charts_by_Paiore,_by_Kenneth_P._Emory,_p_1-29/p1?action=null#) The Cosmic Person or Fractal Person that represents the cosmos can be a human, an animal like a dog, lizard or whale, a tree, or an "inanimate" object like a mountain since all these entities were viewed as fractal copies and parts of the greater Cosmic Being.

Regards,

Paul Kekai Manansala

Sacramento

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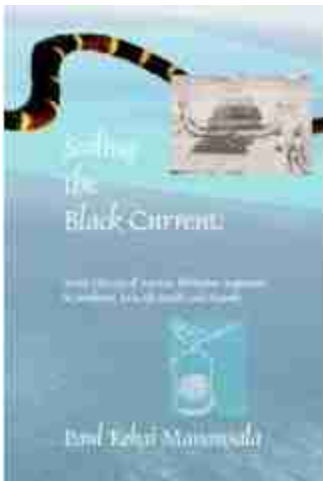
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[22]Buy now!

[23] ❌

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9. <http://www.asianart.com/asianartresource/d10479.html>

10. <http://upload.wikimedia.org/wikipedia/commons/1/1d/KalachakraSera.jpg>

11. <http://upload.wikimedia.org/wikipedia/commons/1/1d/KalachakraSera.jpg>

12. <http://upload.wikimedia.org/wikipedia/commons/a/a6/%E5%A9%86%E7%BD%97%E6%B5%AE%E5%B1%A0%E5%90%84%E5%B1%82%E7%9A%84%E9%97%A8%E6%B4%9E.JPG>

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Lapita, Taotie and other Face/Head Motifs (2010-06-15 15:33)

Lapita, Taotie and other Face/Head Motifs (2010-06-17 06:31)

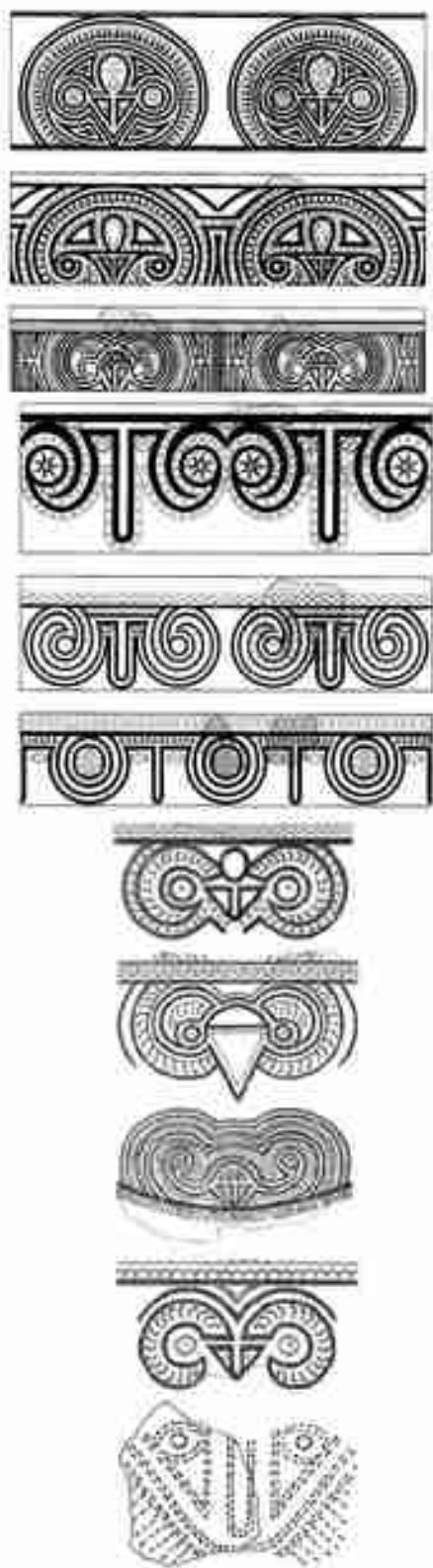
The possibility of a relationship between the *Taotie* face motif that dates back to the Shang Dynasty in China, and the previously discussed *Kirtimukha* images of India and the *Kala* images of Southeast Asia, has been explored in previous literature. Joseph Campbell in *The Mythic Image* (pp. 118-130) believes these motifs along with the Mesoamerican jaguar mask and the Greek Medusa all owe their similarities to diffusion.

Stella Kramrisch and Raymond Burnier also apparently see a direct relationship between the *Kirtimukha*/*Kala* images with the *Taotie*, and also with the "Green Man" motif from medieval Europe (foliage spewers-column swallows).

The earliest of these images is the *Taotie*, however, it has a

possible

contemporary match in the Lapita face motif, which to my knowledge has not been explored. The *Taotie* and Lapita images date from about the same period – from the middle of the second millennium BCE to the beginning of the first millennium BCE – the dates for the Erligang Culture in Henan and the Lapita Culture in eastern Melanesia and Western Polynesia. The face motifs appear to date to the earliest phases of both Lapita and Erligang cultures. **Examples of Lapita faces taken from Chiu 2007 and Spriggs 1993**



Examples of Taotie face motif from Erligang Culture in Henan, China



While there are significant stylistic differences between the two sets of motifs, there are also important similarities in addition to coming from about the same time period:

Chams show closer matrilineal link to Mainland vs. Insular Southeast Asians (2010-06-19 17:04)

A new study (abstract below) suggests that the Austronesian-speaking Cham people are more closely related in terms of mtDNA to Mainland Southeast Asians as compared to other Austronesian speakers in Island Southeast Asia.

"...our results suggested that the origin of the Cham was likely a process of assimilation of massive local Mon-Khmer populations accompanied with language shift, thus indicating that the Austronesian diffusion in MSEA was mainly mediated by cultural diffusion, at least from the matrilineal genetic perspective, an observation in agreement with the hypothesis of the Nusantara Maritime Trading and Communication Networks (NMTCN)."

Wilhelm Solheim something similar happened in the Neolithic period further north along the coast of Southeast and East Asia, with evidence of the NMTCN turning up at various coastal archaeological sites. However, in this case any linguistic influence either vanished or was submerged as adstrata.

Would be interesting to see what the Y chromosome data reveals about the Chams, who created an ancient kingdom in central Vietnam.

[1]Mol Biol Evol. 2010 May 31. [Epub ahead of print]

Tracing the Austronesian Footprint in Mainland Southeast Asia: A Perspective from Mitochondrial DNA.

[2]Peng MS, [3]Quang HH, [4]Dang KP, [5]Trieu AV, [6]Wang HW, [7]Yao YG, [8]Kong QP, [9]Zhang YP.

State Key Laboratory of Genetic Resources and Evolution, Kunming Institute of Zoology, Chinese Academy of Sciences, Kunming 650223, P.R. China.

Abstract

As the relic of the ancient Champa Kingdom, the Cham people represent the major Austronesian speakers in Mainland Southeast Asia (MSEA) and their origin is evidently associated with the Austronesian diffusion in MSEA. Hitherto, hypotheses stemming mainly from linguistic and cultural viewpoints on the origin of the Cham people remain a welter of controversies. Among the points of dissension is the muddled issue of whether the Cham people arose from demic or cultural diffusion from the Austronesians. Addressing this issue also helps elucidate the dispersal mode of the Austronesian language. In the present study, we have analyzed mitochondrial DNA (mtDNA) control-region and coding-region sequence variations in 168 Cham and 139 Kinh individuals from Vietnam. Around 77 % and 95 % matrilineal components in the Chams and the Kinhs, respectively, could be assigned into the defined mtDNA haplogroups. Additionally three common East Eurasian haplogroups B, R9, and M7 account for the majority (>60 %) of maternal components in both populations. Entire sequencing of 20 representative mtDNAs selected from the thus far unclassified lineages, together with four new mtDNA genome sequences from Thailand, led to the identification of one new haplogroup M77 and helped to re-evaluate several haplogroups determined previously. **Comparing the Chams with other Southeast Asian populations reveals that the Chams had a closer affinity with the Mon-Khmer populations in MSEA than with the Austronesian populations from Island Southeast Asia (ISEA). Further analyses failed to detect the potential homelands of the Chams in ISEA.** Therefore, our results suggested that the origin of the Cham was likely a process of assimilation of massive local Mon-Khmer populations accompanied with language shift, thus indicating that the Austronesian diffusion in MSEA was mainly mediated by cultural diffusion, at least from the matrilineal genetic perspective, an observation in agreement with the hypothesis of the Nusantara Maritime Trading and Communication Networks (NMTCN).

Regards,
Paul Kekai Manansala
Sacramento



[10]Buy now!

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7.7 August

Lapita, Taotie and other Face/Head Motifs (2010-08-02 18:34)

The possibility of a relationship between the *Taotie* face motif that dates back to the The triangular design in latter times is known at [1]*tumpal* and is often said to represent hills or mountains. However, this would not preclude its use in face designs. The use of vegetative motifs in other Lapita forms as well as in the Taotie face motifs could suggest these faces or mask have a pantheistic or fractal identity, which is something we shall examine in future posts.

[2][Click here for continuation.](#)

- [3]Lapita, Taotie and other Face/Head Motifs (1 of 3)
- [4]Lapita, Taotie and other Face/Head Motifs (2 of 3)
- [5]Lapita, Taotie and other Face/Head Motifs (3 of 3)

Regards,
Paul Kekai Manansala
Sacramento

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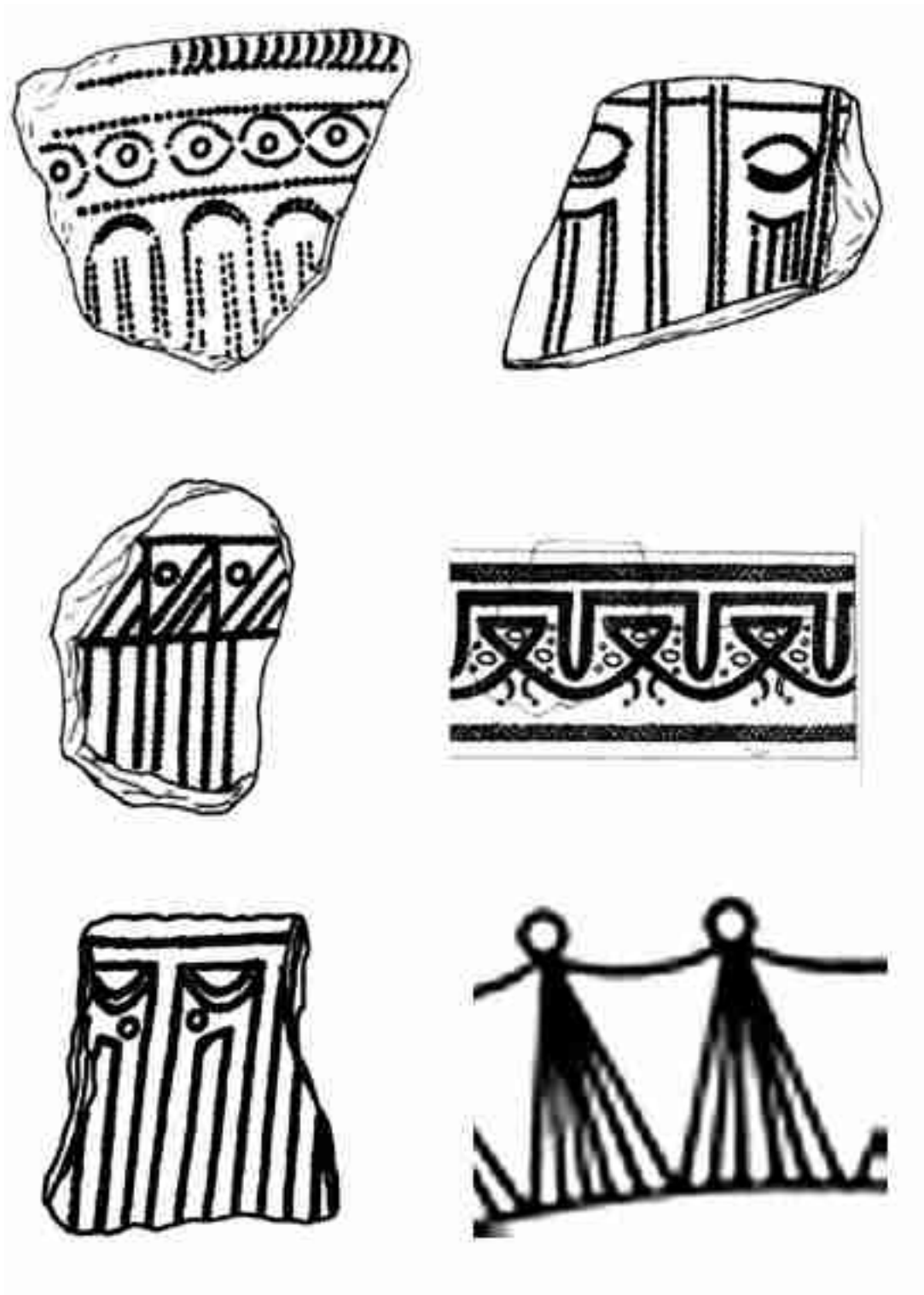
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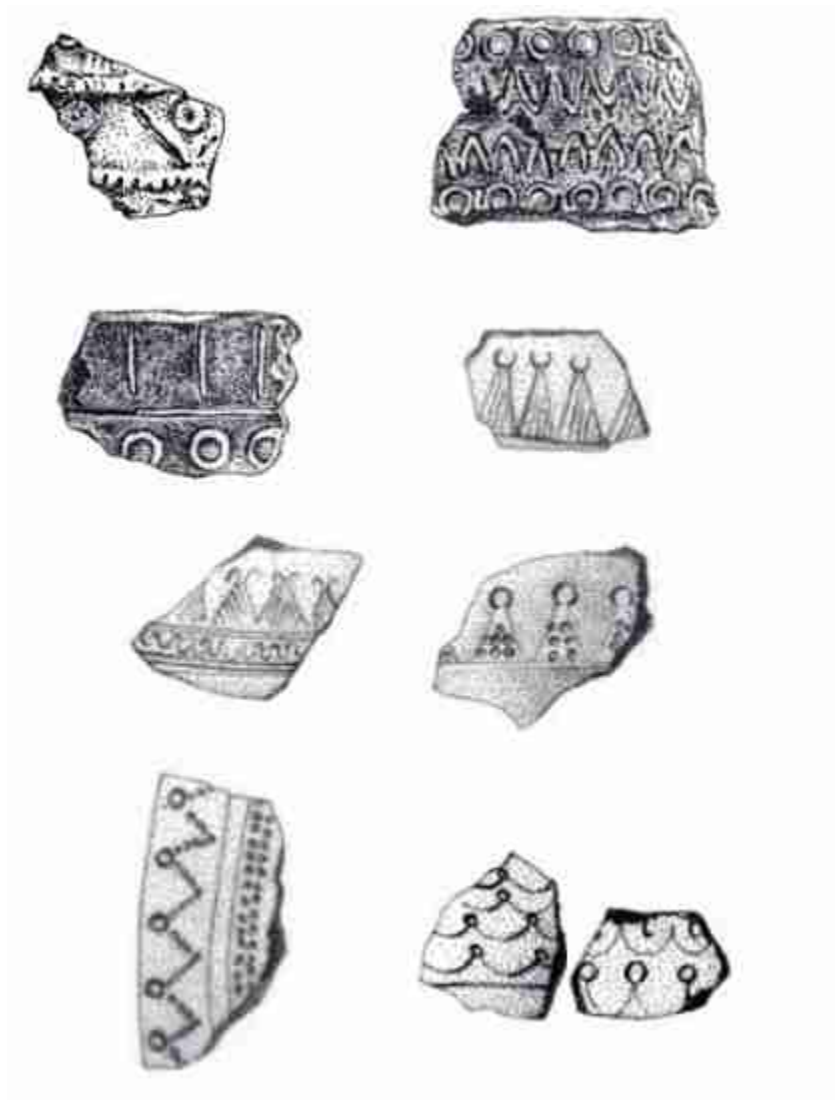
Lapita, Taotie and other Face/Head Motifs (Part 2) (2010-08-05 21:15)

If the "simplified" Lapita face motifs can be traced back to similar designs in red-slipped and other early wares from Southeast Asia, then the simple design probably predated the realistic version. However, since the face motif appears to be derived from a mask, in which the mouth area is often left open for vocal reasons, then there may have been a realistic earlier mask version that did not survive. Since masks tend to be made of perishable materials,

they would not endure in tropical environments like clay pottery.




"Simplified" face motifs suggested by Chiu, and the *tumpal* motif design in the bottom right corner that was discussed in the last post.




Red-slipped and Neolithic pottery fragments with designs similar to the "simplified" Lapita motifs. From top to bottom, left to right, Gua Sirih, Sarawak; the next two from Saipan, Marianas; the next two from Kamassi, Sulawesi, Indonesia; Minanga Sipakko, Sulawesi; Batungan, Masbate, Philippines; next two from Saipan.

According to Madeleine Colani, a design consisting of a hachured triangle with a small circle on top found in jewelry of Laos and Vietnam was said by locals to represent the Sun. As mentioned before, the *tumpal* or triangle design in Insular Southeast Asia is often said to represent hills or mountains. The idea of the circle, double circle, or circle dot motif as a symbol of the Sun is found widely in many cultures including some in the Austronesian region. For example, Florentin-Étienne Jaussen, mentions that the circle dot symbol in Easter Island, or at least parts of that

island, represented the Sun.

Earlier in this blog, I suggested that the 

Face motif from the Moon of Pejeng bronze drum in Bali. The mask-like motif has double circle eyes, and the whole jaw is represented. (Source: 

A 12th century carving at Abbey of St George, Saint-Martin-de-Boscherville showing a pine cone hanging from the upper jaw of a human-like face. MacDermott suggests that this was derived from the lotus bud that hangs from the mouth of Kirtimukha images.

(Source: [1]<http://www.beyond-the-pale.org.uk/column.htm>) [2]*Click here for continuation.*

-

- [3]Lapita, Taotie and other Face/Head Motifs (1 of 3)
- [4]Lapita, Taotie and other Face/Head Motifs (2 of 3)
- [5]Lapita, Taotie and other Face/Head Motifs (3 of 3)

Regards,
Paul Kekai Manansala
Sacramento
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Lapita, Taotie and other Face/Head Motifs (Part 3 of 3) (2010-08-06 19:28)

Another strong evidence of the relationship between the Indian and European face motifs is the existence in Romanesque art of a feline face disgorging (or gorging) strings of beads from the corners of its mouth. Similar motifs are found in India and Tibet with the apparent earliest example located at the Ajanta Caves dating to the 5th century.



Feline masks with strings of beads streaming from the corners of their mouth at Iffley Church in Oxford, England, 12th-13th century. (Source: )

A Gupta era Kirtimukha with festoons of pearls disgorged from the corners of the mouth. Notice the double spiral "horns." (Source: )

Traditional Tibetan bell (Source: )

A more elongated type of head disgorging various items from the upper part of the mouth with no lower jaw visible, Lincoln Cathedral, Norman period. Click on image for larger view. (Source: Wikipedia [1]http://en.wikipedia.org/wiki/File:Lincoln_cathedral_03_West_portal.jpg) **More on the meaning of the face motifs**


Face motifs continue to be used to this day in the Austronesian-speaking regions in tattoos, textiles and other art forms. In the Marquesas, the *mata hoata* "face" and *ipu* "eye" motifs can be used to denote the [2]etua, the deities and deified ancestors to include the pantheistic Fractal Being.

The *Kala* form of the face motif in Southeast Asia gives this design a connection with the deity of cosmic time. In the Philippines, the pantheistic volcano gods are seen in some cultures as lords of, or personifications of time. In medieval Tibet, the Kalacakra Deity was both lord of time and also a form of the pantheistic *Adibuddha* or "First Buddha."

In the Philippines, one of the closest matches to the face motifs under discussion are the decorations found on boat prows, blade hilts, musical instruments, and other items known variously by names such as *Bakunawa*, *Buaya*, and *Naga*. The Bakunawa motif is connected with a deity among certain peoples of Panay who in the past chose auspicious times for events based on the direction that the Bakunawa was said to be facing. Almanacs were made that gave the direction of the Bakunawa's face for any time of the year, and these calendars also served a geomantic purpose in orienting the direction of the entrance of a home under construction.

The Bakunawa was thus related to aspects of astronomical time, although I have not seen information connecting this deity with any constellations or stars. Viewed as a great winged dragon-like creature with a red tongue, the Bakunawa was also said to swallow the Moon during eclipses. In this sense, the serpent may have been related to the Indian deity Rahu, who was also envisioned as a disembodied head that devoured the Sun or Moon during an eclipse.



Bakunawa blade hilts (Source: [3]http://img.photobucket.com/albums/v51/ze_lbone/Philippine_20Edged_20Weapons_20Forum/3Visayanhilts.jpg) )

The hilt on this blade from Panay is more like the *buaya* or *makara* motif (crocodile-like). (Source: [4]http://www.filhistory.com/2010/07/sundang-itak-bolo-pinuti-talibong-te_negre-pinote-philippiine-weapon-filipino-sword-sandata-1-1.html) The idea of the Bakunawa devouring the Sun or Moon may connect with the earlier red-slipped, Lapita and Taotie face motifs. In the tumpal face design, the "eyes" can also represent the Sun as discussed above but additionally they can represent the Moon also. In an earlier post, I suggested that the crescent shape, and also the half circle shape found in some red-slipped and other early tumpal patterns could represent the "[5]Crescent Sun." The latter astronomical term refers to a Sun nearly fully eclipsed but with the non-eclipsed part forming a crescent shape.

In addition, the name "Taotie" is generally translated as "Glutton," while the Chinese term for "solar eclipse" 日食 means literally "to eat the Sun." However, while some experts believe the Taotie may be linked with the eclipse, I have not seen any explicit literary or artistic reference making this connection. K. C. Chang does provide literary

evidence that the motif was linked with the concept of "devouring humans" though.

The concept of devourer is also found in the legends surrounding Kala, who as the personification of time consumes humans and also the entire world in his ceaseless march. The depiction of Kala above gates in Indonesian temples gives the impression that the deity is devouring the pilgrims as they move from one part of the temple to another. In Papua New Guinea and Melanesia, one commonly finds instances of masks representing "Ghosts" that devour and regurgitate initiates in sacred rituals. A similar idea may have been present in the pre-colonial Philippines and nearby parts of Indonesia in relation to concepts of immortality. Here we find the idea that the entrails represented human mortality and that removal of these entrails cause the subject to become immortal.

In relation to this we have the legends of what are now considered demons – the *Aswang* and *Manananggal* – that are able to detach their heads from their bodies when they go to search for "prey." In most cases, they do not devour their victims whole but simply suck out their viscera. While this myth today is used in horror stories, in ancient times it may have referred to rituals believed to confer immortality or long life.

Interestingly the *Aswang* and *Manananggal* when detaching their heads were said to take their own viscera along with them trailing from their necks. According to early Spanish records, the icon of the god *Malyari* of Pinatubo and Zambales, was said to consist only of a head and straw arms. Possibly the straw arms were actually viscera as in the case of the legends of the body-less "demons," and these hanging entrails could be related to the depiction of foliage streaming out of the mouth of Kirtimukha and Kala images. The protruding tongue motif widely found in Polynesia, Melanesia and Papua New Guinea, and less commonly in Southeast Asia, may also be related to the imagery of streaming intestines-vegetation.

The Green Man and the Green King

In Europe, the foliage spewer motif is often related to the medieval tales of the Green Knight as found in Grail and other literature of the same period. However, an even better explanation might be found in the concept of the Green King found in Eastern Christian apocalyptic literature.

Most important of these is the *Apocalypse of Bahira*, a 9th century work in Syriac and Arabic that tells of a Green King from the East to come in the last days:

...a king dressed in green clothes will come from the East and through him there will be great peace and quiet in the world. Churches will be built and monasteries will be restored. And he is the last one whom the world expects to come at the end of the kingdoms of the Sons of Ishmael.

Barbara Roggema thinks the idea of the Green King is related to the Islamic al-Khidr, the Green One, who represents fertility and immortality. However, she notes that al-Khidr was not destined to kingship and she interprets the concept as an early prototype of the king who would become known as [6]Prester John. She gives as evidence a passage from the *Liber Otensor* written by the 14th century Franciscan Jean de Rocquetaillade who equated the Green King of the *Apocalypse* with the King of the Tartars, who at the time was widely identified as Prester John.

According to Ibn al-Tiqtaqa, the Green King wore green clothing because that was the color of garments worn in Paradise – another link with the Prester John kingship. In addition to having Paradise within or near his kingdom, Prester John's land was filled with many fruits and fountains that bestowed long life, and he ruled with a fabulous emerald scepter.

For another possible connection involving the Green King and al-Khidr, see my article on [7]Qingtong, the Blue-Green Lad, (and [8]here also) who was an early Daoist messianic figure expected to arise from a region to the southeast of China; as well as my article on [9]Mount Qaf.

- [10]Lapita, Taotie and other Face/Head Motifs (1 of 3)
- [11]Lapita, Taotie and other Face/Head Motifs (2 of 3)
- [12]Lapita, Taotie and other Face/Head Motifs (3 of 3)


Regards,
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Sacramento

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7.8 September

The Christian Buddha (2010-09-04 21:44)

Returning over the next few blog posts to the theme of the migration of [1]Tantric elements from South and Southeast Asia across the Muslim world into Europe, probably the most noteworthy literary evidence of this transmission of ideas comes in the story of *Barlaam and Josaphat*.

The [2]Sayabiga, I have suggested in this blog, played an important role in the transmission of [3]Tantric ideas, as they migrated along the trade routes seemingly always accompanied for some reason by another group known as the Zutt (Jats). The Sayabiga originally came from Zabag (Suvarnadvipa) and the king of that country had a great interest in reaching out to far-off kingdoms. During the Pala dynasty, we hear of Serlingpa, a prince of Suvarnadvipa, bringing a number of Tantric texts including the abridged Kalacakra Tantra from Shamhala, which can thus be equated with Suvarnadvipa. Even earlier, this same regional king, who was known by Muslims as the [4]*Mihraj*, had sent [5]correspondence to the Umayyad caliphs Mu'awiyah and Umar ibn abd al-Aziz.

Along the trade routes, the merchants and seafarers of Zabag had absorbed Tantric Buddhist and Muslim, mostly Shiite, influences. In Europe, I have suggested that Sayabiga settled in the areas of the rice fields of Valencia with their [6]tidal rice and fishing culture based on the tropical Japonica rice strain. Some of these Sayabiga may have dispersed along the pilgrimage routes to Santiago de Compostela in connection with the people known as [7]Agotes and Cagots.

The Legend of Barlaam and Josaphat

Two important texts were transmitted into Europe from the East during the Romanesque period. These were the books known as the *Legend of Barlaam and Josaphat* and the European versions of the Arabic *Kalilah wa Dimnah*, based on the Sanskrit Panchatantra.

The *Barlaam* legend contains the story of the *cattari-pubba-nimattani*, the "four signs" of the Buddha. In the story, the Indian prince Josaphat is confined within the wall of the king's palace to keep the prince safe from the evils of the world. The prince though becomes the subject of a prophecy that declares he will either become a great world conqueror or shall take up the life of an ascetic. He manages to convince his father to allow him to make excursions to the park outside the walls of the palace escorted by his friends. There he encounters for the first time in order an old man, a sick man, a corpse, and lastly, an ascetic. Eventually Josaphat decides to join the ascetic, Barlaam, and renounces the throne to become a hermit himself. Now, these important elements of the story provide a near replica of the tale of **Gautama Buddha**.



A sculpture at the Parma Cathedral by Benedetto Antelami (c. 1150 – c. 1230) shows St. Josaphat, i.e., the Christianized Buddha, standing in the Tree of Life after being transported there by angels. (Source: [9]<http://www.flickr.com/photos/15762541@N06/2230621003/>)

According to the text itself, the *Barlaam* story was written down by one John the Monk of St. Sabas Monastery near Bethlehem. John reportedly received the legend from "pious men" from India who apparently translated the tale. However, all European versions of the *Barlaam* legend that exist today are thought to trace back to a Greek translation of a 10th century Georgian version by Euthymius the Iberian.

The Georgian version in turn is derived from the Ismaili Shi'ite text *Kitab Bilawhar wa Budhasaf* in Arabic, which dates to about the 8th century. An Old French version by Gui de Cambrai appears around 1215 in Western Europe. Around 1250, Hebrew and Old Spanish versions of *Kalilah wa Dimnah* also appear on the European scene, so we can say rather confidently that the transmission of the two texts was linked at least to some extent.

The ultimate source of both the Buddha and Panchatantra stories appears to be Buddhist. Such a contention is natural enough with the story of the four signs, but the Panchatantra leads us further to make a connection with the Tantric Buddhism of Tibet.

In the *Kalilah wa Dimnah* cycle we find the story of the interpretation of the king's dreams that has a decided anti-brahmin bias. The story is completely missing from the Hindu Panchatantra, but is found in the Tibetan *Kanjur*.

Flow of knowledge from the East

We know that during Abbasid times the caliphs, probably attempting to imitate Sassanian rulers, welcomed scholars from all directions and particularly from "India" to their courts. In 772, for example, a scholar from India brought an astronomical work called the *Sindhind* to the court of al-Mansur.

However, many of the "Tantric" cultural elements appear to have been transmitted more by groups of wandering ascetics, probably connected with the Zutt and Sayabiga, who it has been suggested eventually helped spawn the Sufi Dervish sects. The early ascetics appear to have had a Shi'ite bias and we can see that particularly in the mystical

orientation of the Ismaili branch of the Shi'a religion.

Zutt and Sayabiga, described alternately as guards, mercenaries, pirates, farmers, and buffalo herders, were already present in the Sassanian empire before the Arab invasions. Many of these people were forcibly moved to the swamps around Basra to help in creating an agricultural system there. So, it is worth noting the position of Basra as an early center of Islamic mysticism with its blending of Persian and Indic influences. Both Sayabiga and the Zutt were later moved to northern Syria, which like Basra also became strongly associated with Ismaili and Sufi mysticism.

At some point also, the "Gypsy" Sayabiga and Zutt appear to have located themselves in Egypt. A few names provide some evidence of these groups in the history of the region. For example, from 815 to 820, the governor of Egypt was Yusuf al-Zutti, whose nisba "surname" indicates he was from a Zutt tribe. Salim Bayya' al-Zutti was a Shi'ite faqih and a companion of the Imams Musa ibn Ja'far and 'Ali ibn Musa.

Likewise, the captain of the guard of Caliph Ali was Ma'kal Ibn Kifi al-Zabaji, whose nisba could indicate ancestry from Zabag. A number of Muslim authors testify that the Sayabiga were widely employed as guards, for example, at the treasury of Basra. The early Sufi mystic Salim al-Barusi may trace his descent from Barus or Balus in Sumatra, the home of the famous Fansuri camphor, while another Sufi sage Abu Yazid al-Waqwaqi has a nisba that could indicate his heritage from the islands of Waqwaq south of Zabag.

The evidence of a Tibetan Buddhist background to the texts of *Kalilah wa-Dimnah* and *Barlaam and Josaphat* would fit in well with the Sayabiga presence as Zabag had established links with Tibet through the Kalacakra doctrine. Serlingpa was stated by various sources to have brought texts in the historical period (10th-11th centuries) from Shambhala, and other sources claim or suggest that he was himself the author of important texts and commentaries. Thus, Shambhala was not simply an imaginal location as suggested by some, but a real place identical with Suvarnadvipa (Zabag).

Indeed, the Sufi and Ismaili sacred geographies, also often interpreted as purely imaginal, are geographically located in the same general region as Shambhala-Suvarnadvipa. In the Sea of China, was sacred Mt. Qaf and the talking Waqwaq Tree (Wakwak). Many locations like the mystical fortress island Kangdez were even given latitude and longitude coordinates in Islamic geographical tables.

The appearance of the Hebrew and Spanish versions of the Panchatantra tales seem to point toward a southern entrance of these Tibetan Buddhist stories. Although the earliest Western European variant of Barlaam and Josaphat appears in France, Spain was also an important center for Barlaam tales. Spain and neighboring southern France experienced a flowering of mysticism during this period.

In the areas inhabited by the Agote-Cagot people, this influence was strongest where it appears together with "Tantric" material of a sexual nature found in both church art and in the literature of the troubadours. In Languedoc, the Cathars adopted Barlaam and Josaphat as an important book, and according to D.M. Lang they even used the text to defend their rejection of material pleasures, property ownership, and the practice of asceticism among the *Perfecti* order. Some have even claimed that the Provençal version of *Barlaam* was a crypto-Cathar document.

In neighboring Provence, the Jewish Kabbalah arises around the same time as Catharism. Like the latter, it shares attitudes towards reincarnation, the transmigration of souls back and forth between humans and animals, and other spiritual beliefs with the Cathars. That the Kabbalah mystics were strongly influenced by Sufism and Ismaili Shi'ism is a standard view in the scholarly world.

Impact of the Legend of Barlaam and Josaphat

Even though this story became popular in Europe only in the 13th century, the tale became so widespread that both the Roman Catholic and Eastern Orthodox churches eventually accepted both Barlaam and Josaphat as saints. Philip Almond describes the story's almost unparalleled popularity:

It enjoyed a popularity attained perhaps by no other legend. It spread into nearly all the countries of Christendom and is extant in over sixty versions...and even at the beginning of the eighteenth century, returned to the East in a Philippine dialect. It was also included in Vincent of Beauvais's thirteenth century *Speculum historiale*, and in the *Legenda Aurea* of Jacobus de Voragine in the same century. It was probably from Caxton's English translation of the latter work, *The Golden Legend*, that Shakespeare borrowed the fable of the caskets for use in *The Merchant of Venice*.

Even as late as the 19th-20th centuries, the book had influenced Leo Tolstoy to renounce materialism in the middle of his life. It may not be a coincidence that the flourishing of monastic orders like the Augustinians, Carmelites, Cistercians, Dominicans, and Franciscans, which helped propagate Romanesque architecture, occurred after the original translations of the work into Greek and Latin.

Regards,

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[10]Buy now!

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More on migration of Tantric concepts (2010-09-12 20:23)

In 1977, the anthroposophist Pio Filippini-Ronconi suggested that elements of Ismaili Shi'ism appeared to have originated from the Vajrayana Tantric Buddhist doctrine in Tibet. Specifically he compared the Vajrayana system of the five *Dhyani Buddhas*, also called *Jinas* and *Tathagatas*, to the Holy Family of Islamic mysticism – the Five of the Mantle. Indeed, one could favorably compare many elements, particularly in the areas of cosmology and numerology, within the Tibetan and Islamic mystical traditions, and furthermore extend these westward to the Kabbalistic traditions.

The five Dhyani Buddhas are transcendental enlightened beings (Buddhas) as compared to their earthly, human counterparts known as *Manusa Buddhas*. Each of the Dhyani Buddhas is linked with a specific cosmic time cycle, and also with a "family" of beings and attributes. The five-fold division of the cosmos in line with the Dhyani Buddhas recalls the *Wuxing* classification in China, but we will not pursue that lead in this article.

Dhyani Buddhas are particularly associated with the five primary colors – white, blue, red, gold/yellow, and green.

In Islamic mystic tradition, the Five of the Mantle (or Cloak) – Muhammad; his daughter Fatima, her husband 'Ali; and the couple's sons al-Hasan and al-Husayn – become primordial, transcendental beings in Twelver Shi'ism. They are said to have existed before Creation and are linked with successive cosmic cycles in a manner remarkably similar to that of the Dhyani Buddhas. Additionally, the five are associated with the "Five Lights" or "Five Colors" a reference to the human incarnations of these transcendental beings.

In Tibetan Buddhism, the five Dhyani Buddhas are combined with a sixth being – the Adibuddha – representing the pantheistic totality of the group. Similarly in Islamic mystical tradition, the angel Gabriel becomes the "sixth of you five," which Henry Corbin describes as the "uni-totality" of the pentad. In both the Tibetan and Islamic systems, this sixth member is associated with the element of the mind, as Vajrasattva (*manas* "mind") in the case of the Adibuddha, and as the *Ruh Natiqa* or "Thinking Spirit" in the Ismaili tradition.

Body of Light

The association of the Dhyani Buddhas and the Five of the Mantle with the five colors links conceptually with the belief found in both schools that spiritual adepts can attain a "body of light."

In the Dzogchen and Bonpo traditions of Tibet, this is known as the Rainbow Body or the Rainbow Light Body. Upon the attainment of the highest yogic plane before death, the yogi dissolves into the "Five Pure Lights," i.e., the five primary colors of the rainbow achieving union with the Dharmakaya, the pantheistic godstuff.

The Sufi "body of light" or "resurrection body" is attained by the adept who completes a sacred itinerary that is generally thought of as imaginal in nature. Actually the final part of the journey is that in which the devotee travels to union with the Divine in this subtle body of light.

The Inner and Outer Journey

Both the Tibetan and Islamic mystical traditions include concepts of a pilgrimage that the adept undertakes to attain spiritual transformation.

In the Tibetan case, there are clearly both real world along with imaginal sides to this tradition. The pilgrimage sites are real places that have been traditionally used as such including Kamarupa in Assam, the Gondavari River in South India, and the Himalayan range in Nepal and Tibet. The only really exotic destination is [1]Suvarnavdipa, which also happens to be a key location in this blog's research.

The Tibetan pilgrimage sites are divided into five major groups – the pitthas, ksetras, chandohas, melapakas and smasanas – and these are further subdivided by adding the prefix *upa-* to each major group. Thus there are five groups of pilgrimage sites, ten in all including subgroups, that are said to correspond also to ten parts of the human body:

Suvarnavdipa is included in the group known as the upamelapakas, which are associated with the feet and the calves. According to Jamgon Kongtrul, the inner journey of transformation begins interestingly enough from the head and then moves downward toward the feet. Suvarnavdipa is found at the eighth stage of awakening and is associated with the sacred ground known as the "Higher Gathering Place." The sacred grounds of the ninth and tenth stages are known respectively as "Cemetery" and "Higher Cemetery" suggesting that the adept is already passed on beyond this life.

The Sufi and Shi'a sacred journey is represented by the journey of the birds to the East toward Mt. Qaf, the eighth mountain in a system that consists of either nine or ten stages. The birds never proceed beyond Qaf, which is known

as the Footstool of God, for the next stages take the adept to the very Throne of God.

For the Sufi mystics also, the inner itinerary begins from the top, starting in the eyes according to al-Kubra then moving down into the face, the chest, and then the rest of the body. Like Suvarnadvipa, the eighth stage of the Tantric pilgrimage, Mt. Qaf, the eighth sphere, was located in the furthest East. Abassid tradition places it "behind," i.e. on the other side of the China Sea.

Kabbalah echoes

The Zohar, the central text of Kabbalah that dates back to 13th century Spain, also emphasizes a journey, mainly spiritual in nature, that the practitioner undertakes to reach Gan Eden – the Garden of Eden, also known as Pardes. There are actually two Garden of Edens – a heavenly one that one attains to after death, and an earthly garden where the Shekinah is exiled.

The Shekinah is the female aspect of the Divine that remained in the Terrestrial Paradise after the banishment of humanity. The Kabbalah adepts seek to rejoin the Shekinah via a sacred pilgrimage to the primordial garden through mystical paths known as *Sephirot*. The Sephirot were likened to the organs of the human body, specifically that of Adam Kadmon, the Primordial Man.

[2]



From Wikipedia: "Metaphorical representation of the [5]Five Worlds, with the 10 Sephirot radiating in each, as successively smaller *Iggulim*-concentric circles." At the top of the body is the first Sephira, *Keter*, the crown of the head, while the tenth and last Sephira corresponding to Gan Eden is *Malkuth*, which also represents the feet of Adam

Kadmon. The Hebrew term *malkuth* is related to the *malakut* of Islamic mysticism with both words referring to the "realm of kings," an area on the border of the earthly and heavenly regions.

Although the sacred journey of Kabbalah was an inner one, the belief in a real world Gan Eden did exist. According to medieval documents like the Hebrew letters of Prester John, the location of Gan Eden was '*India ha-gedolah* or "Further India," the same area where one finds the Sambatyon River and the Lost Ten [6] Tribes of Israel.

Evidence exists that at least some medieval Kabbalists undertook real journeys to these far-off locations. For example, Abraham Abulafia attempted to find the Sambatyon River with the idea that he could help the world along toward the end times, but also to help undo the "knots" that hindered his own spiritual development.

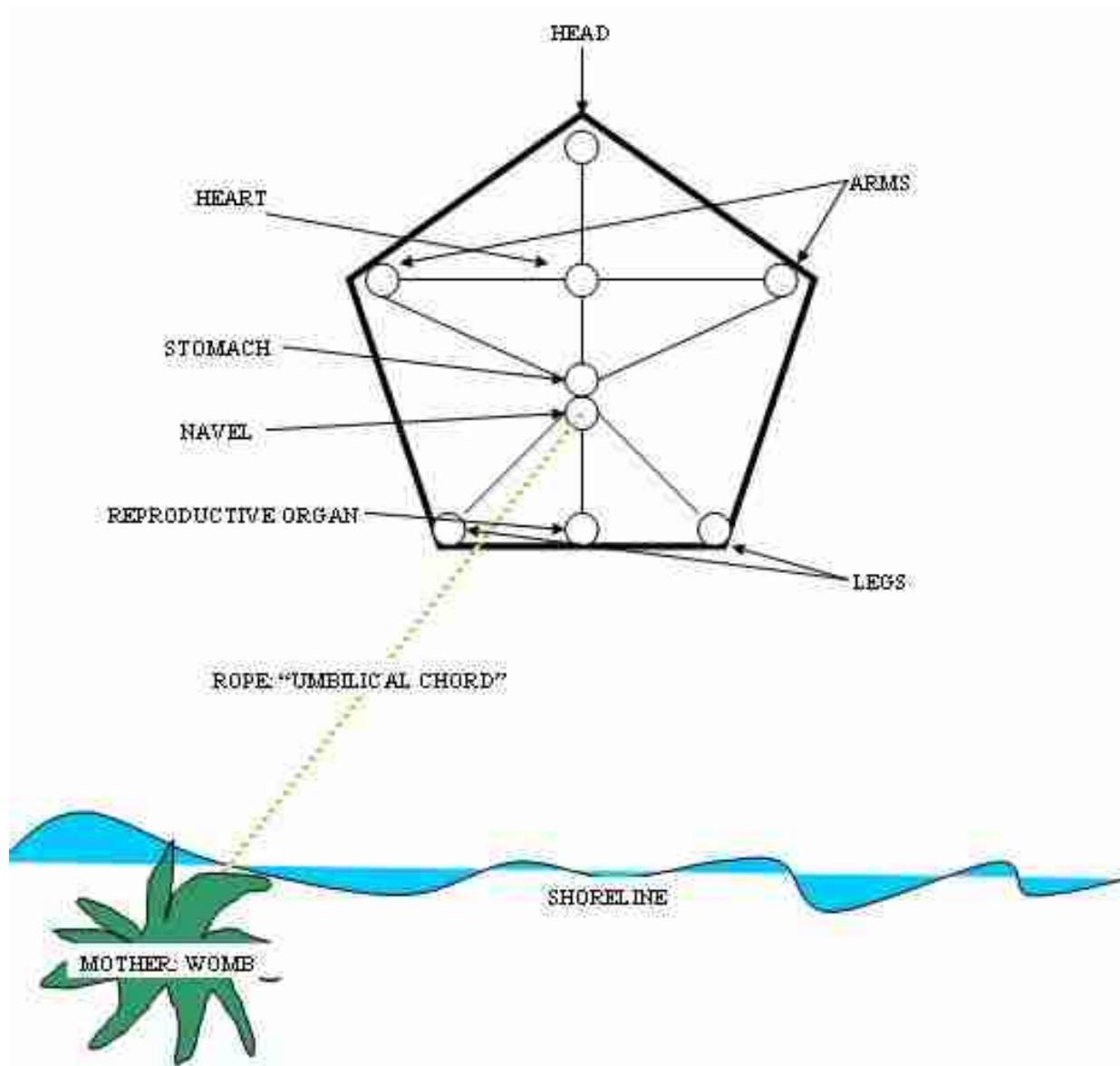
Echoes in the East

Suvarnavdipa (Island of Gold) in the Tibetan version of the spiritual itinerary would equate with the locations of Qaf and Gan Eden in the respective Islamic and Kabbalah traditions. As I have argued often here, the Ming Dynasty kingdom known as [7]Lusung (Luzon) was the political and cultural heir to Suvarnavdipa and located in the same [8]geographical political center.

Here we can still find the concept of cyclic and generational time represented in the image of a human body divided into five parts. The body thus divided could represent five generations of a clan, and also the [9]cycles of regeneration and reincarnation that existed in the previous belief systems.

I have also suggested previously that the sacred lands of Lusung were apparently divided in a [10]quadripartite fashion based on the imagery of the human body. Thus, we have [11]place names like Olongapo or *Ulo ng Apo* "Head of the Lord."

Another example of the human form representing the cosmos or at least the Earth can be seen in the Tausug house architecture that interlinks Earth, tree, house and human body.



A diagram of a traditional pentagonal Tausug house made with nine posts that create an outline of a human body in the well-known squatting figure motif. The tree acts as the umbilical cord of the Mother Earth extended by a rope tied to a central post. After nine months, the period of human gestation, the rope is cut. (Sources [12][http://media.photobucket.com/image/tausug %20nine %20square %20house %20numbers/kharl _prado/tausug.jpg](http://media.photobucket.com/image/tausug%20nine%20square%20house%20numbers/kharl_prado/tausug.jpg)) The house with its symbolic human figure represents the "child" of the Earth and thus is a copy of the world in microcosm. While the oldest form of the Austronesian house had four corner posts, a central post is often added symbolically to represent the center of the world. Thus, the five posts create an imagery of the cosmos. In the Austronesian scheme of the base, trunk and tip, the base of the house is the bottom and thus one travels back to the "source" by going from top to bottom.

In another sense, the mythical family of Pinatubo and Arayat can be compared to the Holy Family of the Mantle in Islamic tradition. In the local folk legends, this family is often represented with five members, for example, Sinukuan and his spouse and their three daughters. However, an extensive review of the traditions would allow us to logically reconstruct the family as consisting of the two deities of Pinatubo and Arayat, standing for the Moon and Sun respectively; a single child for each of these deities, more connected with the Earth, who are involved in a battle-courtship; and the offspring of the latter who again has an astronomical relationship representing Venus, the Morning Star.

Islamic mystical tradition normally equates Muhammad with the Sun; 'Ali with the Moon; Fatima with Venus; while

the al-Hasan and al-Husayn are sometimes equated with the pole stars. The emphasis on the luminaries and Venus to the exclusion of the other planets is quite telling. The astronomical links here are clearly associated with the association of these "families" with cyclic time.

We also hear of widespread beliefs surrounding the rainbow in the Philippine region . In some cases, the rainbow was equated with the Supreme Deity, while elsewhere it is seen as the abode of God or the gods. Sometimes it is viewed as a bridge or boat by which one reaches the Divine after death. There was a belief that people who died a noble death by the sword, or who were devoured by crocodiles, or struck by lightning, became *anitos* (deified spirits) and were united with the pantheistic Deity in the rainbow, or through the vehicle of the rainbow.

In Pampanga, the pantheistic nature of the rainbow can be seen in its name *pinanari* "loincloth of the King" with the "king" here probably referring to the creative force *Mangetchay*.

Concepts of transformation are also included in the practice of obtaining a *mutya*, although in this case the transformation involves those still living on earth. *Mutya* refers to a pearl or gem that shines and radiates light. Grace Odal-Devora states: "...the inherent powers and virtues of the various *mutya* objects can be the basis for conceptualizing on the nature of the self – that starts from discovering the innate powers and inherent virtues within and using them to transform oneself and one's society – like the transformation of the pearl from slime, mud, sand or dirt into a gem of light, beauty, healing and purity."

Regards,

Paul Kekai Manansala

Sacramento

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[15]Buy now!

[16] 

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"the Dude" (2010-10-01 09:59:00)

phonetically, I view these words as originally the same source:

abraham

urheim

ahuramazda

elohim

(others as well)

ur/ora/ori/abr/akw being ancient source/mouth, the name still retained in the Khoisan 'namakwa'

(see Henry blog on paper on dogs domesticated in SE Asia)

"the Dude" (2010-10-09 13:44:20)


brahmasutra

oraha/m (Chaldean for abraham)

ancestral origin river source?

7.9 December

Father Christmas and the Green Man (2010-12-20 16:54)

With the holiday season upon us, it's a great time to investigate the possible connections of Father Christmas with the 

Green Man

Source: [1]<http://web.archive.org/web/20040310163133/http://www.lincsheritage.org/lincs/misc/green-man.html>
The Green Knight of medieval literature – often equated with the artistic Green Man – had a Winter Solstice connection. He scheduled his rematch with Sir Gawain on the shortest day of the year. Interestingly, in the first contest between the two, the Green Knight's head was cut off by Gawain but with surprising results. The headless body of the Green Knight retrieved the head, which offered the winter challenge to Gawain before body and head went on their way together.

The head cult perspective offers an obvious link with the foliate head of the Green Man depicted in art.

[2]



Victorian drawing of Father Christmas from a copy of *Charles Dickens: A Christmas Carol* with green robe and foliate crown.

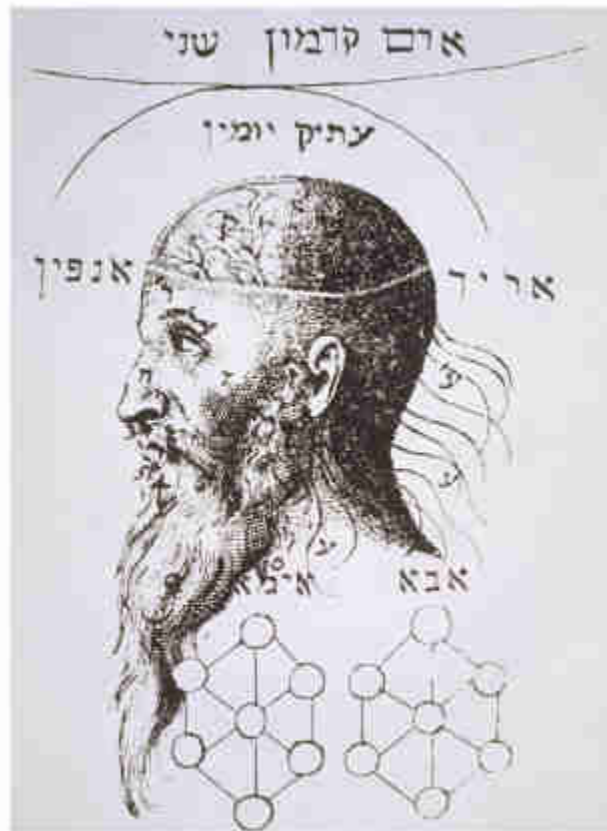
Source: [3]http://en.wikipedia.org/wiki/File:Scrooges_third_visitor-John_Leech,1843.jpg If we go back to the [4]Tantric connections suggested for the Green Man here, we can find in the Kabbalah the idea of a father figure known as *Abba*, which means "father" in Hebrew. This *Abba* is related to the male principle of creation. He is paired with *Imma*, meaning "mother" in Hebrew, the female principle.

While Judaism disdained anthropomorphic icons, *Abba* and *Imma* were described in the texts as mated in divine union resulting in the generation of progeny or creation. *Abba* can be equated with [5]Adam Kadmon, the primordial man. The divine union of *Abba* and *Imma* is similar in many respects to that of the Tibetan concept of *Yabyum*. *Yab* also means "father" in Tibetan, while *Yum* means "mother." The *Yabyum* depiction of deities in Tibetan art shows a male and female deity in sexual union. The literary references to *Abba* and *Imma* are also quite sexually explicit in their description of the cosmic union.

Despite the taboo against iconography, *Abba* was still meditated upon in the sense of his *Partzufim* or "face." The Kabbalistic practitioner concentrated on the divine face of *Abba* and other forms of the creative male principle, particularly focusing on the massive beard. According to some interpretations, by concentrating on the face of *Abba* and traveling along the hairs of his beard, one achieves unity with the Divine Image. The similarity with Tantric

visualization of the deity is striking.

Also, the aspect of meditating on the face brings us back to the head cult, i.e., in the Green Knight example, and to the "face motif" discussed here earlier in connection with the Green Man.



Non-religious depiction of the head of Adam Kadmon, who himself is seen as a form of the Tree of Life.

Source: [6]<http://img2.allposters.com/images/BRGPOD/202525.jpg> Although I have not found a direct solstice link with Abba and Imma, the erotic union of the two, or rather the union of their "faces," is considered to have generated the ten Sephirot of the Sefer Yetzirah "tree."

Abba, along with other forms of the male principle, are also directly seen as types of the Sun, while Imma and the female principle including the Shekinah were seen as types of the Moon. The Partzufim or faces motif blends quite well with this linkage to the celestial luminaries.

Like Abba, Father Christmas has a full beard while the Green Man has vegetation spewing from his mouth. In all these cases, the representation may be that of the generative powers of the Sun.

Regards,

Paul Kekai Manansala

Sacramento



[7]Buy now!

[8] ✖

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2. http://upload.wikimedia.org/wikipedia/commons/c/c1/Scrooges_third_visitor-John_Leech%2C1843.jpg
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8. 2011

8.1 January

SF launch of two great books on Philippine culture (2011-01-21 13:34)

Arkipelago Books - The Center for Babaylan Studies - Rumsua Ancestral Traditions
Present a very special

BAY AREA BOOK LAUNCH

**Saturday
January 22nd
2011**



Grace Nono

VIRGIL MAYOR APOSTOL **LANE L. WILCKEN**

Special performances by GRACE NONO and DIWA KULINTANG
Location: Arkipelago Books / Bayanihan Community Center
Signing at Arkipelago Books from Noon to 4:00 PM
Book Launch at Bayanihan Center from 5:30 to 10:00 PM
1010 Mission Street, San Francisco CA 94103
Contact: Babaylanevents@yahoo.com 
Visit: Babaylan.net ~ Arkipelagobooks.com ~ Rumsua.org

If you have time tomorrow (Saturday, Jan. 22) and live in or near San Francisco, you can check out the book launch by my friends and colleagues, Virgil Mayor Apostol and Lane L. Wilcken.

I've known Virgil since I launched my own first book, *The Naga Race*, back in 1994. He helped me promote my book and I contributed a section to a book on the Philippine healing of which he was the lead author.

Way of the Ancient Healer is the first Virgil's first solo book and it offers a really thorough study of the many types of indigenous healing systems that exist in the Philippines. The types of therapies range from the purely spiritual to methods based on manipulation of the body and the systematic use of herbal medicines.

While the Virgil's previous work dealt more with the ins and outs of actual healing, *Way of the Ancient Healer* is more focused on the sacred realm of Philippine healing traditions. The healer was also a mystic, shaman, medium and prognosticator. The idea of classicism was virtually absent in local traditions, which were instead very syncretic and synthetic readily incorporating new ideas so long as they appeared to work.

Virgil comes from a long line of indigenous healers and he has studied with many of the world's most noted teachers of ancient traditions.

The famed guru and public speaker, Dr. Deepak Chopra says of Virgil's book:

"In *Way of the Ancient Healer*, Virgil Mayor Apostol brilliantly blends the art and science of the sacred teachings of Filipino traditional healing to help people find their path toward health and happiness."

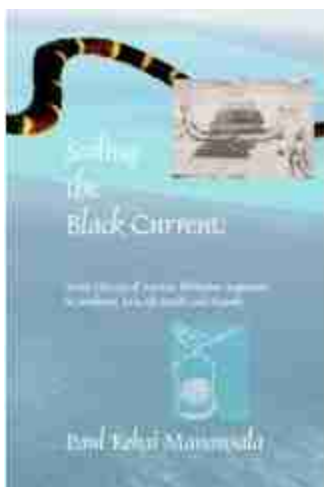
I met Lane Wilcken first over the Internet not too long after the publication of my first book. Lane was just starting to prepare his book on Filipino tattoos and I referred him to Virgil who comes from northern Luzon where the tattooing tradition survives to this day.

Lane did a tremendous amount of research for *Filipino Tattoos Ancient and Modern* venturing deep into the mountains of northern Luzon to meet the last traditional tattoo master from those parts.

Filipino Tattoos Ancient and Modern is destined to become the premier work on Filipino tattoo tradition as no earlier work has taken on the subject in any thorough detail. Lane's book will give readers a deep understanding of tattoo symbols and the cultural and spiritual underpinnings of the tradition.

— Lane_ also does a marvelous job of linking the tattoos of the Philippines with those of the wider Austronesian cultures of which the Philippines belongs.

Both Virgil and Lane will be at the event on Saturday to sign books and to discuss these topics with participants.



[1]Buy now!

[2] 

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>

2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

"the Dude" (2011-08-24 06:22:15)

A Luzon pot with Malay/Javanese & Visayan inscriptions translated:

<http://imphscience.wordpress.com/2011/08/24/a-visayan-reading-of-a-luzon-artifact/>

9. 2013

9.1 August

Katutubong Binhi – Center for Babaylan Studies Conference (2013-08-31 07:19)



**KATUTUBONG BINHI / NATIVE SEEDS:
MYTHS AND STORIES THAT FEED OUR
INDIGENOUS SOUL**

September 27, 28, and 29, 2013

Westminster Woods near Occidental, Sonoma County, California.

For Gathering Information, please go to:
www.babaylan.net/events/2013-conference/

For Registration Information, please contact:
cfbs2013registration@babaylan.net

Keynote Speakers include:

- Kidlat Tahimik (Film Maker / Father of Indio-Genius Cinema)
- Grace Nono (Agusanon Singer / Author / Cultural Advocate)
- Mamerto Tindongan (Ifugao Mumbaki / Artist / Healer)
- Aureaus Solito (Palaw'an Independent Film Maker)
- Lane Wilcken (Ilokano Author / Cultural Tattoo Practitioner)

Supported by Tamalpais Trust, Reginald E. Lewis Foundation, Federated Indians of Graton Rancheria



[1]Buy now!

[2]

1. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
2. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

Books: Quests of the Dragon and Bird Clan and Sailing the Black Current (2013-08-31 07:22)

IFRAME: [1]//www.youtube.com/embed/Pb4KTlIemQ0



[2]Buy now!

[3]

1. <file:///www.youtube.com/embed/Pb4KTlIemQ0>
2. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-author=Paul%20Manansala>
3. http://secure.bidvertiser.com/performance/bdv_rss_rd.dbm?pid=33848&bid=373407&PHS=33848373407&click=1&rsrc=3

10. 2014

10.1 February

The Philippines and the sandalwood trade in the late pre-colonial and colonial periods (2014-02-01 07:47)

Video presentation for the Inaugural National Conference of the Philippine Association for the Study of Culture, History and Religion (PASCHR) on Feb.1, 2014 at Holy Angel University in Angeles City, Pampanga, Philippines.

—



IFRAME: [1]//www.youtube.com/embed/OAyLYKca68c?rel=0

—

Few trade items were as valuable throughout human history as yellow sandalwood (*Santalum album*) also called white sandalwood.

In particular, the fragrant wood was an important ingredient in the production of sacred and medicinal incense and ointments[2]

[1]

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Some scholars even believe that the "almug" wood mentioned in the Old Testament as a building material for King Solomon's Temple was either yellow sandalwood or red sandalwood (*Pterocarpus santalinus*)[3]

[2]

.

Kingdoms in Luzon, Mindanao, Sulu and Butuan in what is now known as the Philippines played an important role in the old sandalwood trade going back at least to Yuan Dynasty up to colonial times.

In those days, yellow sandalwood came mostly from the island of Timor until *Santalum album* nearly became extinct there due to excessive logging.

The Philippine archipelago sat along the important shipping lanes known to the Chinese as the "Eastern Ship Route," which was the main conduit for sandalwood, cloves, nutmeg, mace, cinnamon and other products from the southern Philippines and eastern Indonesia.

Although sandalwood today comes largely from India, numerous sources suggest that in early times, most sandalwood came from Timor.

Tome Pires, for example, stated:

"God made Timor for sandalwood and Banda for mace and the Moluccas for cloves, and that this merchandise is not known anywhere else in the world except in these places; and [Tome Pires] asked and enquired very diligently whether they had this merchandise anywhere else and every one said not."

Chinese sources generally agreed that sandalwood was primarily a product of Timor.[4]

[3]

In his diary, Antonio Pigafetta, one of the crewmembers during Magellan's fateful voyage, mentions a ship from Luzon trading in Timor.

Interestingly, even after colonization, a family with roots from Pampanga on the island of Luzon played an important role in Timor's sandalwood trade.

Sandalwood incense was an essential natural product in Buddhist, Hindu and other Asian religions. In the belief systems of South Asia, sandalwood paste would often represent the earth among the five elements.

Believers smear the paste on the face and use it make the *tilak* (dot) on the forehead associated with the area of the "third eye."

The sweet smell of burning sandalwood helps the dead depart from the body according to beliefs on the Indian subcontinent.

The sacred fragrance also makes the wood a favorite material for sacred statues and other types of carving[5]

[4]

.

In China, sandalwood is a key ingredient in joss sticks, and tradition states that the fragrant wood provides a calming influence together with aloeswood (agarwood).

The Japanese use sandalwood as incense during meditation practice[6]

[5]

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Although many joss sticks use "sandalwood" in their product names, only the expensive varieties contain actual sandalwood or aloeswood.

Sufi Muslims borrowed the use of sandalwood paste in India from other religious practitioners. The paste may serve as a incense and also as a decoration during religious festivals.

Among some Sufis sandalwood is believed to have healing or miraculous powers.

The paste may mark the graves of Sufis in the state of Tamil Nadu.

In his journal, Pigafetta describes the island of Timor in his time:

"In this island, and nowhere else, is found white sandalwood, besides ginger, oxen, swine, goats, poultry, rice, figs, sugarcane, oranges, lemons, wax, almonds, and other things, and parrots of divers sorts and colors.[7]

[6]

" Furthermore, he mentions seeing a trading ship at Timor while he was there:

All the sandalwood and the wax which is traded by the people of Java and Malacca comes from this place, where we found a junk of Lozon [Luzon] which had come to trade for sandalwood[8]

[7]

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Pigafetta's account of Luzon merchants venturing to Timor to trade for sandalwood concurs with other accounts of the time, although this is the only one to connect Luzon merchants specifically with the sandalwood trade.

The evidence suggests that the "Luzons," known to the Portuguese as Luções, were among the primary traders, if not the main ones, on three of the most important regional trade routes of the time.

The Luzons of that period had very close relations with the kingdom of Brunei according to various European sources. Rui de Brito Patalim even states in 1514:

"The people of that island [Brunei] call themselves Luções.[9]

[8]

”

For the next decade, Portuguese sources continued to use the term ” Luções” to refer to the people of Brunei even though they clearly knew of the Luções on the island of Luzon (Lução).

Tome Pires, writing in the early 1500s, described Lução as ten days sailing from Brunei[10]

[9]

, and Pedro Fidalgo, who landed on the island after a storm drove his ship off course while sailing toward Brunei in 1545, described Luzon as lying between the latitudes nine and 22 degrees North[11]

[10]

.

Pires also mentions a community of people from Luzon in Malacca including influential maritime traders, and he mentions that the Luzons and the people of Brunei were almost ”one people.”

The evidence seems to suggest that the merchants of Luzon were conducting a great deal of the trade across Southeast Asia and northward to China including possibly much of the sandalwood trade.

In order to understand how this came to be, we can examine how the trade routes developed in earlier historical periods.

By at least the Sung Dynasty, the Chinese wrote of two maritime trade routes that handled traffic moving to and from Southeast Asia.

The Western Ship Route *xi hanglu* [12]

[12] involved sailing along the mainland Southeast Asian coastline from Quanzhou in Fujian through Vietnam (Zhangcheng) and Cambodia (Zhenla) from which ships continued sailing southwest to Malaya, Sumatra and Java.

Not as well known is the Eastern Ship Route *dong hanglu* [13]

[13] that followed the trade winds due south from Quanzhou and staying east of the Jiaozhi Sea (Vietnam Sea).

The necessity of staying east of the Jiaozhi Sea along the Eastern Ship Route was due to the existence of many shoals and coral reefs in this area.

We know these low-lying or submerged islands as the Paracel and the Spratly islands.

Historian Roderich Ptak explains these two routes in more detail:

Elsewhere I have demonstrated that this East / West segmentation can be related to the existence of two major trade arteries between China to Southeast Asia: the so-called *xi hanglu* [14] (western route) and the *dong hanglu* [15] (eastern route). Ships sailing along the first route went from Fujian and Guangdong to Hainan and Vietnam, passing the Paracel Islands on their western side; from Vietnam they proceeded to the Malayan east coast and finally around the peninsula’s southern tip to Melaka and the Indian Ocean; a further link connected the southern tip of Vietnam to Cape Datu; from there vessels could follow the Kalimantan coast down towards Java. **The second route ran from Fujian – via the southern tip of Taiwan – to Luzon; from Luzon one would then go through the Sulu Sea to Brunei or, via the Sulu Islands and Celebes Sea, to Sulawesi, Maluku, Ceram, Timor, and so forth.** The existence of this double route system is related to a very special geographical feature: the central part of the South China Sea was considered dangerous due to its many shoals and reefs.[12]

[11]

The Zhufan Zhi ([16]

[16] describes the shallow blue water of the area, a result of the coral habitat, where the ”the sky and water meet with the same color.”

He goes on further:

"Ships and boats sailing through the area are solely dependent on the compass to guide their navigation.

Days and nights the compass has to be carefully observed, because even an [sic] slightest error may make a difference between life and death.[13]

[12]

"

The dangerous situation is common knowledge among mariners in this region up to today.

The many semi-submerged islands and shoals, and the low tide elevations make the Paracel and Spratly islands a hazardous area for shipping, especially for boats with deep keels.

Modern navigational charts, for example, mark the entire Spratly region as "dangerous ground.[14]

[13]

"

Ptak notes that the Eastern Ship Route extends through the area of the modern Philippines southward to Maluku and Timor.

Maluku and the surrounding area was the main center for the production of clove flower buds, nutmeg and mace.

Timor, again, was the primary source of sandalwood during the medieval and early colonial periods.

Ptak believes that Butuan along with Champa were the main "re-exporters" of cloves during the Sung Dynasty[15]

[14]

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During the Yuan Dynasty, Min-to-lang, a polity mentioned along with Sulu and Butuan, may refer to Mindanao or Mindoro in the Philippines.

Accounts from the time claim that sandalwood was one of the "natural" products of the island; however, it may be that Mindanao during this period actually acted as an entrepot for this trade item.

Archaeological evidence supports the idea of extensive Philippine trade with China and other Southeast Asian nation going back at least to the eleventh century.

Kenneth R. Hall mentions the layers of ceramic deposits that provide evidence of these trade networks at ports around the Philippines:

"Each of these communities' trade links with China are demonstrated by the communities' association with significant deposits of Song and Ming porcelain dating to the thirteenth and fourteenth centuries.

The archeological remains of early Laguna, Mindoro and Cebu societies especially document the rapid growth of trade centers as people from the interior and other islands congregated around ports fortified with brass artillery – to protect against the piracy rampant in the region's sea channels – in response to the opportunities and demands afforded by foreign trade.[16]

[15]

"

Additional evidence of maritime trade comes from the Pandanan and Lena Shoal shipwrecks off Palawan and the Santa Cruz wreck off Zambales that date from the fourteenth and fifteenth centuries.

Unfortunately, the main items found in archaeological expeditions consist of ceramic and metallic objects as organic materials like sandalwood and spices quickly decompose in most conditions.

When Martin de Goiti arrived in Manila in 1570, he found 40 Chinese and 20 Japanese families living in the city along with four trading junks in the harbor[17]

[16]

.

These connections were profound and probably had a significant impact on the future direction of trade between Asian and European nations that started in the 16th century.

Pires, for example, mentions that neither Javans nor Malays were allowed at the port of Guangzhou according to an account he heard from Luzons "who have been there."

The report suggests that the Luzons were trading in South China or at least in Guangzhou to the exclusion of two of the most important trading groups of Insular Southeast Asia at the time.

The evidence provided by Portuguese writers suggests that the Luzons may have monopolized the trade between Malacca and China.

Miguel Lopez de Legaspi reported in the late sixteenth century that merchants from Luzon and Brunei were frequently mistaken for Chinese and that people in Maluku considered their ships to be "Chinese junks" because they carried Chinese goods.

Such reports indicate that the Luzons together with their allies from Brunei acted as "middlemen" for the trade between China and Southeast Asia.

The Ming bans on Chinese external trade combined with the close relationships forged in earlier periods may have helped the Luzons secure this position.

Both Legaspi and Villalobos report Chinese junks in Butuan, and it is noteworthy that the expeditions of Magellan and Villalobos sailed to the Moluccas, Ambon and Timor via the southern Philippines[18]

[17]

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International relations including royal intermarriages may also have helped cement ties between Luzons and others in the Philippines with people throughout the Southeast Asia region.

Pigafetta, for example, mentions that a prince of Luzon acted as admiral for the king of Brunei.

Rajah Soliman of Manila's son married the daughter of the Sultan of Brunei, and many relatives of the Rajahs Lakan-dula, Soliman and Matanda fled to Brunei along with their entourages after the Spanish invasion of Luzon.

Humabon, the King of Cebu during Magellan's visit, was fluent in either Malay, Cham or Thai, which he used to speak with a merchant from "Ciama"[19]

[18]

."

The Luzon spice trader Regimo de Raja,

based in Malacca, was highly influential and the Portuguese appointed him as Temenggong (Sea Lord) of the Muslims of Malacca.

His father and wife carried on his maritime trading business after his death. Another important Malacca trader was Curia de Raja who also hailed from Luzon.

The "surname" of "de Raja" or "diraja" could indicate that Regimo and Curia, and their families, were of noble or royal descent as the term is an abbreviation of Sanskrit *adiraja*[20]

[19]

.

We can surmise from the available information that these relationships, some of which may have been cultivated for centuries, helped Manila later on during the colonial period in becoming the epicenter of the global galleon trade.

By 1589, nearly half of the South Seas (Nanyang) trading licenses had Manila as their destination.

By 1603, there were about 20,000 Chinese residing in Manila alone while in comparison there were only 400 Chinese in Batavia in 1619, and 400 in Malacca in 1649[21]

[20]

.

In addition to royal marital ties with regional polities, there is also evidence of the possibility of other types of political relationships.

Portuguese and other writers frequently mention Luzons serving in the navies or armies of foreign kingdoms.

While many modern commentators label these Luzons as "mercenaries" suggesting that they were basically "soldiers for hire," this may not be the correct judgment –

at least not in all cases.

For example, the Prince of Luzon's command of the Brunei fleet surely was not connected to any type of "freelancing."

The political family relationships between nations in the region may have fostered the deployment of Luzon soldiers and sailors to other countries in fulfillment of alliances and treaties.

A Luzon named Sapetu Diraja, for example, was commander of the King of Aceh's garrison on the Aru archipelago in Maluku[22]

[21]

.

Even during the colonial period, the people of Luzon and other parts of the Philippines were essential in allowing the Spanish to maintain the Manila Galleon trade for 250 years.

A number of researchers have suggested that the "Indios" played the major role in making the galleon enterprise successful.

In a sense, it may be the role played by the Luzons in earlier centuries prepared them for the demands of the world's first global trade system.

Historians like Dennis O. Flynn, Arturo Giraldez and Andrew Peterson contend that the indigenous Filipinos provided the raw materials, the galleon-building labor, the mariners and soldiers, and even the financing required to maintain the seagoing enterprise[23]

[22]

.

According to one report, for a galleon that cost P60,000 to the royal treasury, the people of Pampanga would pay P150,000[24]

[23]

.

Pampanga supplied the molave wood and most of the rice and other food supplies needed to feed the workers, soldiers and seafarers involved in the galleon trade.

The compulsory *vandala* system required that the people of Pampanga and other parts of the Philippines sell goods to the government that the latter was often late in repaying.

Because of the fertility of the region, Pampangans had to pay tribute in rice while other provinces could substitute cash for rice[25]

[24]

. The situation became so onerous that a revolt broke out in Pampanga lead by Francisco Maniago forcing the Spanish governor to compensate his Kapampangan financiers. The Manila trade demonstrated that the people of Luzon were fully capable of undertaking daring maritime ventures that most seafarers from other nations were unwilling to accept.

One can easily see how the intense trading activity of the Luzons during the Ming and earlier periods helped prepare the people for the Manila Galleon trade.

Archaeological data attests to a surge in trade during the late Ming period as a direct result of the open door policy of that dynasty.

Particularly in the late Ming phase in the fifteenth and sixteenth centuries, we see a dramatic increase in the quantity of ceramics from Philippine trade port sites in some cases reaching magnitudes of ten-fold over earlier periods.

The evidence clearly shows that this upswing in trading activity predates the Spanish colonization, and the quality of the imports ranged from the highest grades for special elite customers to poorly crafted items probably meant for the average Philippine consumer[26]

[25]

.

What we know from European and Chinese accounts of the time indicate that there were three important routes used by the Luzon traders:

one that extended to Brunei through the "Palawan Strait" and onward to Malacca; one that went southward toward Maluku and as far south as Timor; and one that went northward to Guangzhou[27]

[26]

.

In this setup, it appears that Chinese traders, particularly during certain periods, mainly traded at Luzon or other Philippine ports like Butuan while relying on Luzon "middlemen" to handle trade with other countries[28]

[27]

.

Since much of the sandalwood from Timor headed for Chinese markets, we can surmise that Luzon traders would have managed much of this trade, if they did not indeed monopolize the trade.

Sandalwood may have come to Chinese ports either directly through the Eastern Ship Route, or the products could have come re-exported through Malacca, but again traveling in the ships of the Luções.

Regimo De Raja dispatched trade ships to China, Brunei, Siam, Java and Sumatra. His father sent trading ships to China and his widow sent at least one junk to Sunda[29]

[28]

.

Surya de Raja sent one trading ship annually to Luzon.

He also sent a yearly junk to China with 1,000 bahar or about 200 metric tons of pepper.

Surya personally owned a plantation and one of his junks accompanied the first Portuguese maritime mission to China in 1513.

Indeed, the Portuguese appeared to employ Luzons to help them navigate in the area with Bras Bayao describing the Luções as "discoverers" and as "good pilots."^[30]

[29]

”

Logically, given the statement by Pigafetta on Luzon traders dealing in sandalwood at Timor, the fragrant wood would have been one of the products brought to Malacca and directly to China.

When the Spanish established the Manila Galleon trade, we know that sandalwood was often one of the items found on ships coming from China.

The Portuguese generally carried the items to the Macau from Timor for trade with Chinese.

The Chinese then re-exported the product to Japan, Korea and even the Philippines^[31]

[30]

.

During the union of Spain and Portugal under Philip II, the trade between Manila and Macau was brisk.

After the dissolution of the union, the trade fell into disrepair until the Viceroy in Goa decide to resurrect it in 1672 to take advantage of the treaty with the Hapsburgs^[32]

[31]

.

Interestingly enough, the Captain-general at that time in Timor, the source of sandalwood, was a person of Kapampangan descent known as Mattheus da Costa^[33]

[32]

.

Da Costa traced his descent from the *Papangers* (Kapampangans) who served with the Spanish in Ternate in the seventeenth century^[34]

[33]

.

His forebears eventually moved to Larantuka, which may have harbored a sizable Papanger population who made up part of the population of Mardikers known as *Topasses*.

Da Costa established himself as Topass lord, and his descendents intermarried with another important clan, the De Hornays, to form the hereditary lineage that ruled Timor during much of the colonial sandalwood trade^[35]

[34]

.

Da Costa was a "Black Portuguese" of Kapampangan descent who likely spoke Portuguese.

No information is available about any connections he may have had with his ancestral homeland of Pampanga in Luzon.

The mixed race Topasses managed to hold off both the Dutch and the Portuguese despite claiming allegiance to the Portuguese crown.

They effectively controlled the sandalwood trade from the middle of the seventeenth century until late in the nineteenth century.

Although they only controlled the whole island of Timor for about a century, they had a powerful influence among the Timorese royal, noble and aristocratic families that allowed them to foil Portuguese and Dutch designs on the island.

The Topasses continued to resist colonial powers in the interior of Timor until the early twentieth century.

Excessive exploitation of sandalwood trees on Timor, however, led to their near extinction by the early nineteenth century.

As sandalwood stocks on Timor dwindled, explorers sailing mostly out of Manila discovered a new source of the fragrant wood in Melanesia and Polynesia in the late eighteenth century.

Before long, mostly British and American companies were shipping sandalwood from the Pacific islands to trade in Manila and Canton for tea and other products[36]

[35]

.

Eventually, sandalwood in the Pacific region also declined markedly due to overexploitation.

White and yellow sandalwood dropped out of view from the trade scene in the Philippines although the widely used word for "sandalwood," i.e., *sandana* still occurs in languages of Pampanga and the Bisayas where it refers to fragrant wood and not specifically to *Santalum album*[37]

[36]

.

The Philippines does have a form of the red sandalwood in the *narra* tree, known as *apalit* in Pampanga that may have taken the place of *Santalum album*.

Like the latter, the wood of the narra tree is highly valued for religious carving.

Conclusion

Sandalwood has an important history as one of the major trade items of ancient and medieval times.

The odiferous wood was particularly important for religious purposes in the regions of East Asia, South Asia and West Asia.

Sourced primarily from Timor, one natural route for this product, particularly for Chinese ports, involved the shipping lanes known as the Eastern Ship Route in medieval Chinese literature.

The route went northward from Timor to Maluku and then to southern Philippines and Borneo northward to Luzon.

From there, it reached the ports of South China like Guangzhou and Quanzhou.

Evidence from at least the Sung Dynasty suggest that this Eastern Ship Route was vital for transporting goods from Eastern Indonesia north to China and other destinations.

China and other nations would often re-export goods like sandalwood to other countries that did not have easy access to Southeast Asian traders.

The evidence points to polities of the Philippines playing an important role in the sandalwood trade from medieval times until well into the colonial period in which it eventually also became an entrepot for sandalwood sourced from the Pacific islands.

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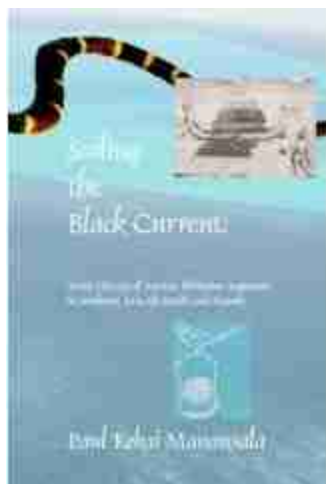
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10.2 December

Pampangos and Luzons in Sumatra (2014-12-25 17:27)


[1]<https://www.facebook.com/notes/paul-kekai-manansala/pampangos-and-luzo-ra/10152572341218687?pnref=lhc>

ns-in-sumat-

Pampangos and Luzons in Sumatra

[2]November 12, 2014 at 9:26pm

In the text below from Blair and Robertson's we see a translation from Father Francisco Colin's *Labor Evangelica* published in 1663, but probably written around 1640. In it, he tells of a Pampango (Kapampangan) who met a group of people living near a large lake in Sumatra who could speak "excellent Pampango."

 Either Colin or his Pampango informant may have remembered the account wrong as they say the people of the lake claimed their ancestors ventured to Pampanga. Indeed, it was Colin's theory that the Kapampangans did originate from Sumatra. However, neither Kapampangan or any language mutually intelligible with Kapampangan is found in Sumatra. Any ancestral connection is unlikely given the different structures and genetic relationships of

languages in both regions.

Another explanation is that the inhabitants of the lake came from Pampanga more recently and settled in the area. It turns out that more than a century earlier, people from Lusung (Luzon) were involved in the geopolitics of northern and western Sumatra. Here is a snippet from Mike Pangilinan's article *Lusung [??]: A preliminary investigation into its role in East Asian history*.

✖ The source for this information is mainly Portuguese texts which refer to people from the kingdom of Luzon as [3]Luções "Luzons." These Luzons, as can be seen by the quote above, were involved in fighting both for the leaders of Aceh in Northern Sumatra and of Menangkabau in Western Sumatra around 1529.

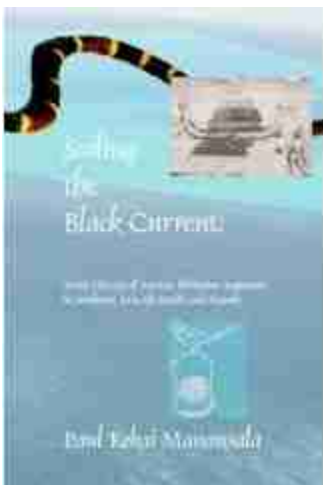
Quite possibly, these Luzons settled in the area after their service. This was not unusual as we also know from Portuguese sources that there were Luzons permanently settled in Malacca, Brunei and other areas at this time. The largest lake on Sumatra is Lake Toba, which is between the Batak-Menangkabau and the Aceh kingdoms. There are also smaller lakes located quite near the Menangkabau region.

[4]

✖ The anonymous document[5]*Relación de las Islas Filipinas*, which is part of the collection from 1580 to 1605, is dated by Blair and Robertson at about 1586 on internal evidence. In talking about the people of Pampanga, the author says "they are keen traders, and have traded with China for many years, and before the advent of the Spaniards, they sailed to Maluco, Malaca, Hazian, Parani, Brunei and other kingdoms."

"Hazian" has been interpreted by some experts as referring to Aceh in Sumatra. We know from Ming Dynasty maps, that the kingdom of Lusung (Luzon) did not refer to the whole island known today but to the Manila Bay area and particularly to the area north of the Manila Bay, which would correspond to the Pampanga region.

Therefore, it is quite possible that the Pampango-speaking people living in Sumatra in the mid-17th century were descendents of the Luzons who fought for the Menangkabau or the Aceh kingdoms, or both more than a century earlier.



[6]Buy now!

[7] ✖

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The Borneo Route (2014-12-26 16:17)

[1]Gavin Menzies has a new book out co-written with Ian Hudson entitled *Who Discovered America: The Untold History of the Peopling of America*. While I haven't read it yet, the summary and samples indicate that it follows the same theme as his Menzies' [2]previous works.

Now may be a good time to review a specific point in his earlier books that I have discussed in this blog. Specifically, the evidence surrounding the traveler [3]Nicolo de Conti. Here's a posting I did on the subject on Facebook:

The Borneo Route

[4]December 26, 2014 at 4:12pm

 Above is a portion of Fra Mauro's mappa mundi of **1459** showing the islands of Java Major and Cipango along with the coastal city of Zaiton (Zayton) that is known today as Quanzhou.

One of the legends from the Fra Mauro map reads (emphasis added):

Giava minor, a very fertile island, in which there are eight kingdoms, is surrounded by eight islands in which grow the 'sotil specie'. And in the said Giava grow ginger and other fine spices in great quantities, and all the crop from this and the other [islands] is carried to **Giava Major**, where it is divided into three parts, one for Zaiton [Changchow [Quanzhou]] and Cathay, the other by the sea of India for **Ormuz [Hormuz], Jidda [Jedda], and MECCA**, and the third northwards by the Sea of Cathay.

- [5]http://cartographic-images.net/Cartographic/Images/249_Fra_Mauros_Mappamundi.html

From the excerpt above, we can surmise that Giava Major (Java Major) is the island of Borneo and this would agree with the mention of trade agrees closely with the concept of the "Borneo Route" as conceived by Roderik Ptak. Another scholarly work mentions trade in this region during this period(emphasis added) :

Pires [ca. **1500**] twice mentions that the junks of the Malays and Javanese were not allowed to proceed to the city of Guangzhou because of the fear in which they were held, but when describing details of the fear in which they were held, but when describing details of the city he adds, "so the **Lucoes [Luzons]** say who have been there". These Lucoes demand some attention..."They [Luzons] have two or three junks, at most. They take the merchandise to Burney [Brunei] and from there they come to Melaka, . . . The Bruneians go to the lands of the Luzons to buy gold."....The Luzons were in fact the principal Melaka traders to China, which is difficult to understand unless they had brought with them to Melaka some knowledge of Chinese commerce and customs. *It seems probable that the Luzon-Brunei connection arose when both centres were rising into commercial significance in consequence of their close connection with China in the **early fifteenth century**.*

- Alilunas-Rodgers, Kristine, and Anthony Reid. *Sojourners and Settlers: Histories of Southeast Asia and the Chinese*. Honolulu: Univ. of Hawai'i Press, 2001, 34-5.

Brunei, of course, was the main trading city on the island of Borneo. From the accounts of the time, we know that the Luzons and other traders brought spices and other merchandise to Brunei from which it proceeded either north up what the Chinese called the "Eastern Ship Route" or west to Melaka (Malacca) where it then proceeded toward other ports in Asia and Africa. The Eastern Ship Route would account for two of the "parts" mentioned by Fra Mauro, the routes to Zaiton and Cathay. The route west toward Malacca was the one that went toward "Ormuz, Jidda, and Mecca." Pires account is only 50 years later than the information provided by Fra Mauro.



Map 2. Trade along the "Northern Route" by merchants from Brunei/Borneo and Luzon/Luzon at the turn of the 15th to the 16th century.
(Only those routes are indicated on the map which are described in the text)

Above: The Borneo Route after Ptak ([6]http://www.persee.fr/web/revues/home/prescript/article/arch_0044-8613_1992_num_43_1_2804)

Many scholars believe that one of Fra Mauro's main informants on the Asian region was the Italian traveler Nicolo de Conti. In this regard, there is an interesting notice from Pero Tafur (1435-1439) who claimed to have met de Conti

while traveling through the Middle East (emphasis added):

Prester John and his people are said to be as good Catholics and Christians as could be found anywhere, but they know nothing of our Romish Church, nor are governed by it....I learnt also that the people in those parts are very skilled in the Black Arts, and that when navigating in the Red Sea, de' Conti saw them consult with demons, and he told me that he could descry a vague black shape moving up and down the mainmast. The sailors then conjured it to keep still and demanded: "What of our voyage?" and the shape made answer: "You will have six days of dead calm when the sea will be like oil, but be prepared, for you will have as many days of very heavy storms." *He described their ships as like great houses, and not fashioned at all like ours. They have ten or twelve sails, and great cisterns of water within, for there the winds are not very strong, and when at sea they have no dread of islands or rocks. These ships carry all the cargoes which the caravans receive from them at MECCA [Jedda], which is the port where they unload. De' Conti told me that Mecca is a great place, larger than Seville....*

"I learnt from Nicolo de' Conti that Prester John kept him continuously at his court, enquiring of him as to the Christian world, and concerning the princes and their estates, and the wars they were waging, and while he was there he saw Prester John on two occasions dispatch ambassadors to Christian princes, but he did not hear whether any news of them had been received."

– Pero Tafur, *The Travels of Pero Tafur (1435-1439)*, [7]<https://depts.washington.edu/silkroad/texts/tafur.html>

Note that De Conti, according to Pero Tafur, also mentions large ships taking Eastern cargo to Mecca and Jeddah as described as well by Fra Mauro. The name "junk" is a Malay/Javanese term (*jong* or *ajong*) for ships related to the Chinese *chuan*. However, the term properly belonged to hybrid ships that combined characteristics of the *chuan* with those of the indigenous ships of Southeast Asia.

For example, the hybrid junk might have one or more of these Southeast Asian "traits" that differed from the classic *chuan*: a V-shaped hull, keel, multiple hull sheathing, transverse bulkheads, wooden drowels rather than iron nails, tropical hardwood materials, stem and stern posts, and multiple rigging of masts and sails ([8]<https://books.google.com/books?id=jtsMLNmMzbkC&lpg=PA33&dq=hybrid%20junks%20stern%20sheathing%20stem&pg=PA33#v=onepage&q=hybrid%20junks%20stern%20sheathing%20stem&f=false>).

Eventually, even Chinese ocean-going ships took on these hybrid characteristics.

Here are some examples of hybrid junks:

✠ An anonymous Italian source from **1504** mentions *junks bringing cloves, silk and silver from the East to Socotra, a small archipelago near Yemen. From there, the ships took the cargo to Hormuz and Aden* (see Kauz, Ralph. *Aspects of the Maritime Silk Road: From the Persian Gulf to the East China Sea*. Wiesbaden: Harrassowitz, 2010, 16.). _

The Portuguese interrupted the previous order and after they set up bases in India and Malacca, trading ships from East and Southeast Asia generally went no further west than Malacca.



[9]Buy now!

[10] 

1. <http://sambali.blogspot.com/2006/08/menzies-maps-explained.html>
2. <http://sambali.blogspot.com/2009/06/gavin-menzies-1434-year-magnificent.html>
3. <http://sambali.blogspot.com/2006/07/nicolo-de-conti-glossary.html>
4. <https://www.facebook.com/notes/paul-kekai-manansala/the-borneo-route/10152661723358687>
5. http://1.facebook.com/1.php?u=http%3A%2F%2Fcartographic-images.net%2FCartographic_Images%2F249_Fra_Mauros_Mappamundi.html&h=xAQGHB4IN&s=1
6. http://1.facebook.com/1.php?u=http%3A%2F%2Fwww.persee.fr%2Fweb%2Frevues%2Fhome%2Fprescript%2Farticle%2Far ch_0044-8613_1992_num_43_1_2804&h=NAQKGmny&s=1
7. <https://www.facebook.com/1.php?u=https%3A%2F%2Fdepts.washington.edu%2Fsilkroad%2Ftexts%2Ftafur.html&h=rAQEcQtbJ&s=1>
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9. <http://www.amazon.com/exec/obidos/search-handle-url?%5Fencoding=UTF8&search-type=ss&index=books&field-aut hor=Paul%20Manansala>
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